SIXTH edition 1959

NEW COLLEGE COMPOSITION

★

DAVE, VARMA
and AGGARWALA

DELHI-6
ATMA RAM & SONS

NEW COLLEGE COMPOSITION

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SOME EXTRACTS FROM
NUMEROUS OPINIONS RECEIVED
ON
NEW COLLEGE COMPOSITION

Prof. A.N. JHA, *Sometime Vice-Chancellor, Allahabad University* :—

"*New College Composition* is a very comprehensive work which students can use with profit. I have no doubt it will have a wide sale and will be used all over the country."

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"It contains a very great deal of matter and deals with a large variety of subjects relating to English Composition............ It should be of value to student purchasers and gives them their money's worth."

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"It has been prepared with great care and labour and it should be useful to students .....a very creditable achievement"

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"The book is got up on the best modern lines. Is written in excellent English throughout and is conspicuously free from printing errors. It is the best Indian production of its kind that I have seen."

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FOREWORD

by

Diwan Chand Sharma, M.P.

PROFESSOR AND HEAD OF THE DEPARTMENT OF ENGLISH
PUNJAB UNIVERSITY

It gives me much pleasure to be able to write a foreword to *New College Composition* which is the fruit of the labour of such well-known teachers of English as Prof. I. M. Verma, B.A. (Cantab), Prof. M. J Dave, M.A., PH. D., D. LITT. and Prof. Nand Kishore Aggarwala, M.A. It is really gratifying to see that they have put so much of their knowledge and practical experience in the book and made it an indispensable guide, not only for those who are learning English, but also for those whose duty it is to teach this foreign language to young students.

None who goes through this book even casually can question its utility to students. Every chapter of it has been carefully planned and ably written, and the marvel is that though it covers many pages there is not a line that can be thought to be superfluous or unnecessary. In fact the authors have been eminently practical in their aim and have carried out their plan in the most methodical manner. Starting with a lesson on the correct use of words they have come to more ambitious forms of composition which form a necessary part of the training of students in the art of writing. In the writing of all these chapters they have borne in mind the every day needs of the students of Indian Universities, and have aimed at a very straightforward, clear and cogent exposition of the subject. In this respect they differ from other writers of similar books. In no place have they tried to show off their knowledge, or to make the students victims of new-fangled notions. In all circumstances they have resisted the temptation to be laboured and learned, to be involved and pedantic. By doing so they have earned the gratitude of all students of this very difficult language.

The aim of this book, if I understand it aright, is two-fold. In the first part of the book the authors wish to provide the reader with standard of correct English. They want him to be able to discriminate between what is good English and what is wrong English. They also point out to him the pitfalls to which many years of wrong usage have rendered him blind. The Chapter on *Common Errors* is especially valuable because it draws the attention of the reader to those mistakes which the authors have frequently come across while correcting the scripts of the examinees in the various Universities of India, for which they have been acting as examiners.

If the first part of the book furnishes the student with standard of correct usage, the second part gives him ample practice in the art of writing various types of composition. Even in the writing of this part, the authors have not followed the beaten track, but have supplied valuable

guidance on one or two matters of vital interest which have been generally neglected by other writers of similar books.

On the whole the book is a valuable compendium of useful information. A student who goes through this book conscientiously need not despair of his success in English in any University or Competitive Examination. Incidentally the publication of this book will afford much welcome relief to the teachers of English in this country. I know, for one, how difficult it is to suggest to the students a single book which will meet all their demands, and give them all they want. The publication of this book solves the problem of the teacher, for he can point to this book without any hesitation as the one that contains all that is necessary and relevant for their purpose.

PREFACE TO THE SIXTH EDITION

The pattern of English is fast changing in our institutions as well as for our competitive examinations. It is due to this fact that a lot of pruning and weeding has been done in the present edition at the instance and in response to suggestions received from some responsible teachers. But this is mainly in the elementary portions while the essentials are retained with considerable new improvements and additions. Wherever possible matter has been condensed to cover less space to make room for new matter which had to be added. This has been a real job indeed and a most difficult one. Some old essays have been deleted and replaced by a number of new essays on more modern topics. It is hoped that all these changes and improvements will make the book more useful and indispensable and also more popular than it was ever before. Incidentally this reduction in size will be a matter of satisfaction for those teachers who complained that its size made it difficult for them to adopt it as a classbook for the study of English Composition. We trust and hope that the present volume will satisfactorily meet all such complaints and make its use wider still. The book as it stands now with its special features, new improvements and additions will be found to be far more useful and indispensable for all university and competitive examinations than any other book in the market.

18th March, 1959 *AUTHORS*

PREFACE TO THE FIFTH EDITION

An apology and an explanation are obviously due for the inordinate delay in issuing the *Fifth Edition* of our *New College Composition* which became a. best seller soon after its publication. The three successive editions were also sold out in record time while the demand steadily mounted. The Fourth edition was published in 1940 when the Second World War suddenly broke out. Fortunately a good-sized edition was printed at the time but it was sold out in two years. The War gained speed and with that started our troubles. The paper scarcity became acute specially for a growing book of this size which required hundreds of reams of paper to be printed, a commodity which soon went underground and became a controlled item. The result was that there was no ratio between the cost of production and the sale price at which the publishers wanted to sell it. After the War came other things and with it independence and partition of our country. It became again difficult for the publishers to entrust it to a press owing to the heavy losses sustained by ohem. Then things steadied up and it was entrusted to a suitable press at last. But it again got struck up owing to labour and other troubles

at the printing press with the result that the latter portion had to be entrusted to another press which, fortunately for every body, maintained a steady progress. We have at last been able to place the book on the market and thank God for it. We believe there are many, students and others, who, having patiently waited for it all these years, will also heave a sigh of relief with us.

In the new edition improvements have been made throughout the book. These are too numerous to be enumerated here. More essays on modern topics have been added which are likely to prove more beneficial under the changed circumstances. A lot of obsolete matter, no longer necessary, has been taken out. The size of the page has also been altered so that the present volume is more handy now. As Hindi has become the federal language we have added another chapter at the end of the book giving current English terms with their Hindi equivalents. This will familiarise the reader with various Hindi terms which he is likely to come across pretty often in his present day life.

At the end we assure the reader that in every way we have endeavoured to make the book more up-to-date and useful. All the features which, in the opinions of some eminent scholars made it a "creditable achievement", "a very comprehensive work which students can use with profit," "......of value to student purchasers and gives them their money's worth", "The best Indian production of its kind", "Encyclopaedic in its scope" etc., etc., have been retained. We are sure that in spite of the long interval between the *Fourth* and the *Fifth* editions it will still remain for a long time to come a standard book on English Composition in the market for both the college student and the general reader for all purposes.

AUTHORS

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NEW COLLEGE COMPOSITION

PART I

GRAMMAR & MODERN ENGLISH USAGE

CHAPTER I

INTRODUCTORY

"The noblest literary gift of a well-educated man is the power of wielding language well."—*Thrig*.

1. **What is Good English ?** *Good* English is the language spoken by the majority of educated English people and written by their best writers ; and good *current* English is that which is spoken and written by the educated people of our own time. Change is the law of nature and current English keeps abreast of these changes which are taking place every day.

2. **How to write Good English ?** How to write good English is a problem with which the beginner who starts learning English is faced. In this connection it is necessary to remember the following *four* important things :—

1. Study the main rules of Grammar and Composition.
2. Read good literature.
3. Write something every day.
4. Think for yourself.

The Indian student is in a particularly unfortunate position because English is a foreign language—foreign to him in spirit, in origin, in traditions, and in genius. He cannot be blamed if he finds it difficult to master the intricacies of English grammar and idiom.

The errors which an Indian student generally commits fall into *three* main classes :—

A. Errors of Grammar.

1. Misuse of the Article.
2. Wrong Tense-sequences, and other difficulties with the Verb.
3. Misuse of Prepositions, Adverbs, Adjectives, Nouns, Pronouns and Conjunctions.

B. Errors of Language.

1. Use of Indianisms or Indian English.
2. Incorrect use of words.
3. Wrong construction of sentences.
4. Faulty division into paragraphs.

5. Bad style.
6. Wrong idiom.
7. Use of slang.
8. Bad punctuation.

C. Errors of Thought.

1. Repetition of ideas.
2. Irrelevant ideas.
3. Omission of important facts.
4. Introduction of wrong facts.
5. Failure to grasp ideas.
6. Misunderstanding.

If errors of this type are removed, there will be a good deal of improvement in the style of the student. But it must be emphasised that command of English can be obtained only by *wide reading and extensive practice in the art of writing.* *First*, the mind of a student must be stocked with information and with ideas, and, *secondly*, he must acquire the art of expressing these in the most adequate way. The more he practises this, the greater will be his acquaintance with the niceties of the language.

3. Grammar. "Will a knowledge of the main rules of grammar help us in writing *good* English?" you question with a wry face. Well, to be quite frank, it will not. But it will help you in many other ways. 'For grammar is a record of the way in which most educated people speak and write, and the rules of grammar will consequently enable you to gain a clear idea about language, and to check the accuracy of what you have written if you wish to do so.'

Not only this. It will also help you very considerably when you come to learn a foreign tongue, and,—even more important than all this, it will help you to understand the exact meaning of the great English writers, and thus more fully to appreciate their work.

But remember that the study of grammar is a means to an end. A writer says: "To derive any real benefit from the study of the main rules of Grammar and Composition you must remember that the study of these rules is only a means to an end. Yet many young people seem to forget this simple fact. In other words, they are apt to regard each division of the work as an end in itself. They may, for example, be able to punctuate with scrupulous accuracy a piece of prose given them as a punctuation test, but completely fail to make use of their knowledge of punctuation in their ordinary written work. They may be able to detect the most subtle grammatical errors in 'sentences for correction,' and yet unwittingly introduce those identical errors into the very next essay they write."

Such undigested knowledge of grammar is of little use. You must not only possess the knowledge, but know when and how to apply it. In this way only you will learn to write good English.

Syntax and Analysis will help you to write a well-constructed sentence; Punctuation, to make your meaning clear; Precis, to sift the essential from the unessential; Synthesis, to condense your thoughts; and so forth.

4. Read Good Literature. We have already pointed out that good English is that which is spoken by the majority of educated people and written by the best writers of the day. Hence the reading of good English must play an important part in the writing of good English. Indeed many eminent authorities insist that this is the only satisfactory way in which you can learn to write good English and that the study of grammar does little or nothing to improve the speaking and writing of good English. They advise that you should model your work upon the writings of the great masters of English language.

Whether we agree to this advice in its entirety or not, there can be no doubt as to the supreme value of the study of literature as a valuable aid to the writing of good English. A well-known writer says : "If you wish to write and to appreciate good English you must read and study the books where good English is to be found. There—in the great books of the present and the past—you will find the best possible models : words used as only great craftsmen know how to use them, thoughts expressed in clear and beautiful English, and stories of sublime achievements and heroic deeds that hold children from play and old men from the chimney corner. All this will fire your imagination and stir your enthusiasm for great literature ; and once that has happened your difficulties will almost have ceased."

5. Write Something Every Day. If you wish to write good English as well as to appreciate it, reading is not enough ; you must practise—incessantly practise. Hence write something every day, even if it is only half a page. But write as well as you can, taking pains to improve upon what only yesterday you regarded as your best. Model your work on passages from some of the great books you have read. Study their effects—imitate their style, if you like, just for the time being ; mark the construction of their sentences and the development of their thoughts ; you will soon find that you have unconsciously acquired a style of your own. Do not be deceived into thinking that a marvellous ease marks the writings of others. Who knows they might have taken a day to write a single paragraph which has thrilled you so much ?

6. Think for Yourself. Lastly, think for yourself. How many young people think for themselves ?—very few indeed. Why should they think when they find it much easier to take their opinions at second hand ? To follow blindly what others have said makes you dull. Therefore, we repeat, *think for yourself.* Do not think even for a while that it is a crime to stand against "authority." There is no "authority" in English. English is a living tongue; it is consequently developing and changing. It is not a sin to defy "authority" if by doing so you can learn to think for yourself. It is a sin only when you defy it out of mere intellectual arrogance. If you do not agree to the views of a certain writer of English, you should put forth your own, but they must be better and more acceptable.

7. Study Carefully the Best Specimens of English. Perhaps the best way to form your style is to study carefully the best specimens of English written by great masters and to imitate carefully their manner of writing.

Here are given some fine specimens of good English :—

1. LINCOLN'S SPEECH AFTER THE WAR

"With malice towards none, with charity for all, let us finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the burden of the day, and for his widow and orphans."

2. DIFFERENCE BETWEEN CULTURED PEOPLE AND UNCULTURED PEOPLE

Uncultured people require blazing sunsets, awe-inspiring mountains, astonishing waterfalls, masses of gorgeous flowers, portentous signs in the heavens, exceptional weather on earth, before their sensibility is stirred to a response. Cultured people are thrilled through and through by the shadow of a few waving grass-blades upon a little flat stone, or by a single dock-leaf growing under the railings of some city square.—*John Cowper Powys.*

3. THE INDIA OF MY DREAMS

"I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony...There can be no room in such India for the curse of untouchability or the curse of intoxicating drinks and drugs...Women will enjoy the same rights as men...This is the India of my dreams."—*Mahatma Gandhi.*

4. DEPARTURE FROM THIS WORLD

"I have got my leave. Bid me farewell, my brothers ! I bow to you and take my departure. Here I give back the keys of my door—and I give up all claims to my house. I only ask for last kind words from you. We were neighbours for long, but I received more than I could give. Now the day has dawned and the lamp that lit my dark corner is out. A summons has come and I am ready for my journey." —*Rabindranath Tagore* : *Gitanjali.*

5. A BOOK

A book is written, not to multiply the voice merely, not to carry it merely, but to perpetuate it. The author has something to say which he perceives to be true and useful, or helpfully beautiful. So far as he knows, no one has yet said it ; so far as he knows, no one else can say it. He is bound to say it clearly and melodiously if he may, clearly, at all events. In the sum of his life he finds this to be the thing, or group of things, manifest to him ; this, the piece of true knowledge, or sight, which his share of sunshine and earth has permitted him to seize. He would fain set it down for ever ; engrave it on rock, if he could ; saying, 'This is the best of me ; for the rest, I ate and drank, and slept, loved and hated, like another ; my life was as the vapour, and is not ; but this I saw and knew ; this, if anything of mine, is worth 'your memory.' This is his 'writing' ; it is, in his small human way, and with whatever degree of true inspiration is in him, his inscription or scripture. That is a book.—*Ruskin.*

CHAPTER II

GRAMMATICAL RULES FOR CORRECT WRITING

8. In speaking and writing English Indian students often misuse certain words and expressions. The misuse is due mainly to their ignorance of or carelessness about the elementary rules of English Grammar. It can easily be remedied, if the following rules are carefully attended to, when writing English composition. Most of the examples given under each heading have been collected from the writings of Indian students.

I. ARTICLES

9. Use of *A* and *An*. *A* is used before (1) a consonant ; as,

a boy, *a* woman, *a* yard, *a* horse, *a* year.

(2) U (pronounced as *yoo*) ; as,

a university, *a* European, *a* ewe, *a* useful article, *a* union, *a* eulogistic speech.

(3) O (pronounced as *wa*) ; as,

such *a* one, *a* once common practice, *a* one-sided statement, *a* one-eyed man, *a* one-rupee note.

An is used before (1) a vowel or silent H, *e.g.*,

an ass, *an* enemy, *an* ink-stand, *an* orange, *an* umbrella, *an* honest man, *an* heir, *an* honourable man, in *an* hour.

(2) an aspirated H, when the accent is on the second syllable, *e.g.*,

an historical novel, *an* hotel. (Probably the modern tendency is to use *a* before 'historical.')

Note.—*A* and *an* are used with the singular number only. As a rule a common noun in the singular number requires *a*, *an*, or *the* ; *e.g.*, A student loves a quiet hour ; students love quiet hours. Proper nouns and names of materials (*silver, cotton,* for instance) seldom take *a* or *an*, *e.g.*, Silver is a metal ; India rubber is a vegetable product. Idiom frequently upsets the rule that common nouns in the singular number require an article, *e.g.*, He went by train ; He has left college.

10. Use of the Definite Article *The*. The Definite Article *the* is used—

(1) When we wish to point out a particular thing, or to specify a particular object, or one *already referred to* ; as,

I gave him *the* red pen. Did you see *the* review ? Let us go to *the* club.

(2) When a singular noun is meant to represent a whole class ; as,

The lion is the king of beasts. *The* lily is the loveliest of all flowers. *The* dog is a faithful animal.

(3) With superlatives, because they specify singular objects ; as,

The cleverest boy in the class. *The* most popular leader. *The* darkest cloud has a silver lining.

(4) Before proper nouns when these happen to be the names of mountains, provinces, rivers, oceans, seas, capes, ships ; as,

The Himalayas. *The* Ganges. *The* Bay of Bengal. *The* Indian Ocean. *The* Invincible. *The* Punjab.

(5) Before an adjective when the noun is understood ; as,

The righteous shall prosper. *The* poor always deserve mercy.

(6) As an adverb with a comparative ; as,

The more *the* merrier. *The* higher you go *the* better the view. *The* more you get *the* more you want.

(7) With the force of a superlative ; as,

The leader to-day (*i.e.*, he is the greatest leader). It is *the* thing to do (*i.e.*, it is the best thing to do).

(8) Before the names of the books ; as,

The Citizen of the World, *the* Puranas, *the* Mahabharata, *the* Gita.

But we say—

Krishna's Gita, Valmiki's Ramayana.

(9) Before a Common noun to give it the meaning of an Abstract noun ; as,

The father (parental affection) in him dictated another course of action.

The judge (the spirit of justice) in him condemned him to death.

11. Omission of the Article. The article is omitted—

(1) Before *proper* nouns ; as,

Delhi is the capital of India.
Karachi is a good sea-port.
Kalidasa was a great poet.

Note.—When the Article is used before Proper nouns, they become Common nouns ; as,

This man is *the* Newton of India (*i.e.*, a scientist as great as Newton).

Kalidasa is *the* Shakespeare of India (*i.e.*, as great a dramatist as Shakespeare)

Kashmir is *the* Switzerland of India (*i.e.*, a place abounding in natural scenery).

(2) Before Plural Nouns used to denote a class, or in a general sense ; as,

Historians are generally unreliable. *Applications* will be received until the end of the month.

(3) Before Material nouns and Abstract nouns, used in a general sense ; as,

Gold is a precious metal. *Honesty* is the best policy. *Virtue* is its own reward. *Beauty* is but skin deep.

Note.—An Abstract noun may be preceded by the article when it is qualified by an Adjective or an Adjective Phrase or Clause ; as,

He possesses *the* wisdom of Solomon.
She showed *a* heroism worthy of a great warrior.
I can never forget *the* kindness with which the enemies treated me.

(4) Before names of diseases, names of regular meals, and names of things single in kind ; as,

Fever, dysentery, consumption, (Exceptions : the measles, the mumps) ; *breakfast, lunch, dinner ; hell, heaven, God, parliament* (Exceptions : *the* Pope, *the* Devil).

(5) Before a noun following '*kind of*' ; as,

What kind of man is he ? (Not, *kind of a man.*)

(6) Before adjectives used as nouns signifying languages and colours ; as,

He did not know *English*. *Blue and Yellow* were his colours.

(7) Before certain titles ; as,

George VI., King of England.

His brother is Duke of York.

(8) In certain phrases consisting a transitive verb followed by its object ; as,

To keep house, to set foot, to set sail, to lay siege, to leave school, to give ear, to bring word, to catch fire, to take root, to lose heart, to send word, to take offence.

(9) In certain phrases consisting of a preposition followed by its object ; as,

By air, by sea, by land, through fire and water, at dinner, to market, in jest, in jail, to prison, under ground, on horseback, by water, on earth, at sunset, at daybreak, by night, by day, to school, at school, in bed, in debt, in hand, at home, on demand, on deck, by train, by name.

12. Incorrect Usages. (1) Inserting the Definite Article where it is not required :—

He received many presents on *the* Christmas day.
He has joined *the* St. Stephen's College.
They made him *the* king. He became *the* king.
He was suffering from *the* consumption.
The singing is a pleasant occupation.
With age *the* wisdom comes.
Abdul Karim was not in *the* town that day. (*In town* is idiomatic.)
The man is mortal.
He does not know *the* French. (As it refers to a language, the article should be omitted.)

(2) Omitting the Definite Article where it is required :—

I have been ill for last two days. (Write *the* last two days.)
Rich are happy. (Use *the* rich.)
Singing of that man was very good. (*The* is required because singing is particularized.)
Wisdom of my brother is great. (Abstract noun is particularized.)
You are in wrong. (*In the wrong* is idiomatic, so also *in error*. Other such idiomatic expressions are *in the country, on the contrary, to the rescue, off the mark*.)
This is more interesting of the two books. (*the* more interesting.)

(3) Inserting the Indefinite Article where not required :—

I have *a* work to do.
He is seeking for *an* employment.
He is going on *a* business.
I gave him *an* advice.
What *a* fun ! What *a* luck !
My friend is in *a* trouble. (*In trouble* is idiomatic.)
He made *a* mention of this.
He got *an* employment there.

Exercise 1. *Insert Articles where necessary* :—

1. Strike iron while it is hot.
2. It takes two to make row.
3. They never fail who die in great cause.
4. Poor must be pitied.
5. What beautiful scene is this !
6. For Brutus is honourable man.
7. Virtuous shall prosper.
8. Rose is sweetest of all flowers.
9. Only best quality is sold here
10. Gita is a sacred book of Hindus.

Exercise 2. *Correct the following sentences* :—

1. The virtue is its own reward.
2. The falsehood is odious.

3. The man is mortal.
4. This man is second Tilak.
5. Delhi is London of India.
6. Do not make noise.
7. Wisdom of Solomon is famous.
8. He has few friends only.
9. Himalayas lie to the north of India.
10. The union is strength.

I NOUNS (संज्ञा)

13. Some nouns are used sometimes as Singular, and sometimes as Plural ; as,

Means (more often singular), *amends*, *odds*, *tidings*, *pains*, *wages*.

We may say :—

By *this* means, *or*, by *these* means. *An* honourable amends, *or*, Amends *have* been made. They took *a* heavy odds against themselves, *or*, The odds *are* against it. It cost me *much* pains, *or*, It cost me *many* pains. The wages of sin *is* death, *or*, The wages *have* risen.

14. Some Plural Nouns are always treated as Singular ; as,

News, *innings*, *small-pox*, *gallows*, *mathematics*, *physics*, *statistics*, and all similar Greek adjectives, save *politics*, which still keeps its plural verb ; *e.g.* No *news* is good news. Our fellows beat the others by an *innings* and twenty runs. *Small-pox* is bad ; it used to be worse. They hanged him on a *gallows*. What *are* his *politics* ?

15. Some nouns are used in the singular only ; as,

Scenery, *information*, *poetry*, *furniture*, *offspring*.

The *scenery* of Kashmir is very charming. No further *information is* available on the subject. Tagore's *peotry is* full of the fragrance and odour of the East. The whole *furniture was* burnt. These five children are her *offspring*.

16. Some words though singular in form are regarded as plural and take a plural verb ; as,

Vermin, *cattle*, *poultry*, *gentry*, *people*.

Vermin carry disease. The *cattle are* grazing in the fields. These *poultry are* mine. The *gentry* of the town are unsocial. The *people* of this place *love* music.

17. Some nouns have the same form in the singular and the plural ; as,

(*a*) *Sheep*, *deer*, *swine*, *salmon*, *gross*, *heathen*.

(*b*) *Pair*, *gross*, *score*, *dozen*, *brace*, *yoke*, *hundred*, *thousand*, (when used after numerals). Here are four *pair* of shoes. I bought two *dozen* pencils. He reached the age of three *score* and ten. He has five *thousand* rupees with him. He has five *yoke* of oxen. She gave me four *brace* of pheasants.

(*c*) *Stone*, *hundredweight*. He weighs eight *stone*. Twenty *hundred-weight* make one ton.

18. Also note :—

A ten-*rupee* note. A five-*year* old child. An eight-*anna* piece. Twelve-*pound* weight. An eight-*day* clock. A fort-*night* holiday. A three-*mile* walk. A five-*mile* race. A three-*foot* rule. (But—"This rule is *three feet* long.")

19. Study carefully the following :—

Incorrect	*Correct*
1. This house is built of *bricks* and *stones*.	1. This house is built of *brick* and *stone*.
2. He did many *mischiefs*.	2. He did many *acts of mischief*.
3. He gave me many *advices*.	3. He gave me many *pieces of advice*.
4. He gave her a great deal of *troubles*.	4. He gave her a great deal of *trouble*.
5. He gave me many *abuses*.	5. He gave me many *words of abuse*.
6. She had five *offsprings*.	6. She had five *children*.

Incorrect	*Correct*
7. I told *these news* to his father.	7. I told his father *this news*.
8. Scouts wear *half pants*.	8. Scouts wear *shorts*.
9. There is no *place* in this compartment.	9. There is no *room* in this compartment.
10. Give me some *blotting*.	10. Give me some *blotting paper*.
11. I am learning a new *poetry*.	11. I am learning a new *poem*.
12. We saw a *theatre*.	12. We saw a *play*.
13. I saw three *females*.	13. I saw three *women*.
14. Please put your *sign* here.	14. Please put your *signature* here.
15. He is fond of bad *companies*.	15. He is fond of bad *company* or bad *companions*.

Exercise 3. *Correct the following sentences* :—

1. Riches has wings.
2. Mathematics are his favourite study.
3. No news are good news.
4. Fifty thousands people were present there.
5. He reached the age of three scores and five.
6. He bought five dozens oranges.
7. He gave me a five-rupees note.
8. Have you learnt these poetries ?
9. The sceneries of Kashmir are very charming.
10. Have you bought the furnitures for your room ?

20. Formation of the Possessive Case. The preposition "of" can always be employed to express the possessive case, but the possessive in *'s* is used for *persons, living beings* and *personified objects* only ; as,

The boy's pencil, the horse's tail, Nature's laws, Fortune's favourite, at duty's call.

But it is wrong to say :—

The ink's colour, the house's roof, the box's lid.

Exceptions to the above Rule. But the possessive case in *'s* may also be used ; as,

(*i*) With nouns signifying space or time ; as, *a stone's* throw, *a day's* march, in *a year's* time.

(*ii*) In certain phrases ; as, the *boat's* crew, for *mercy's* sake, to *one's heart's* content, out of *harm's* way, at his *finger's* ends, at his *wit's* end.

21. The letter *'s'* is omitted in a few words where too many hissing sounds would come together ; as,

for *conscience'* sake ; for *goodness'* sake ; for *peace'* sake ; for *Jesus'* sake.

22. The words *cathedral, house, school, shop*, are often omitted after a Possessive Case ; as,

Yesterday I witnessed the religious ceremony at *St. Paul's*. To-night I dine at my *uncle's*. You can get this at *Lorang's*.

23. When two or more nouns are used so that joint possession is indicated, the sign of the possessive is added to the last word only ; as,

Longmans, Green and Co's store ; William, Mary and John's uncle.

24. In the case of compound nouns, the sign of the possessive is added to the last word only ; as,

My son-in-law's father, Governor-General's assent, Commander-in-Chief's orders.

25. The words *his, hers, its, ours, mine, yours, theirs* are possessives, but are never written with an apostrophe.

26. Double Possessives. The term 'double possessive' applies to nouns that indicate possession in a two-fold way ; first, by the use of the preposition *of* ; and, secondly, by a change in themselves and by the use of the preposition *of* as well ; as by an internal change, in the case of some pronouns, or by the addition of the apostrophe and the letter *'s'* ; thus : "She is a friend of my *aunt's*." The general rule in such cases is— Use the apostrophe and the letter *'s'* (or change the form) only when the noun (or pronoun) itself represents the possessor. Thus,

This is a picture of Tom's. (Tom's picture ; *i.e.*, Tom owns it.)
This is an opinion of Dick's. (Dick's opinion ; *i.e.*, Dick uttered it.)
This is a criticism of Harry's. (Harry's criticism ; *i.e.*, Harry wrote it.)

Double possession is grammatically correct even when there is but one person or thing possessed, except when it would convey a meaning different from the one intended as in the following :—

This is a picture of Tom. (Tom does not own it, he merely sat for it.)
This is an opinion of Dick. (Some one else uttered it about Dick.)
This is a criticism of Harry. (Some one else wrote it about Harry.)

Other Examples :—

Tom is a friend of mine. (One of several possessed by me.)
Dick is a customer of the Bank's. (One of several customers.)

Avoid the use of 'double possessives' in sentences like the following :—

My brother's secretary's wife died yesterday.
(*Write*—The wife of my brother's secretary...............)
I then called the Superintendent of Post offices' office.
(*Write*—.......at the office of the Superintendent of Post offices.)
One of the passengers' wives was killed in the accident.
(*Write*—The wife of one of the passengers............)
In the 'Time's opinion............
(*Write*—Either, The *Times'* ; or better, In the opinion of 'The Times'.

Exercise 4. *Correct the following sentences* :—

1. This is my brother's, the engineer's, workshop.
2. He stole my brother's Hari's watch.
3. What is this book's price ?
4. This table's legs are very fine.
5. Yours and my joint efforts have succeeded.
6. He made your mention.

III. PRONOUNS (सर्वनाम)

Personal Pronouns (पुरुषवाचक सर्वनाम)

27. A pronoun must agree with its antecedent in person, number and gender ; as,

Every man must bear *his* cross. *Each* of the boys gave *his* own version of the affair. I am not one of *those* who believe in everything *they* hear. (Not, I *hear*.)

28. When two singular nouns joined by *and* are preceded by *each* or *every*, the pronoun must be singular ; as,

Every soldier and *every* sailor was in *his place*.

29. When two or more singular nouns are joined by (*i*) or (*ii*) *either.........or*, (*iii*) *neither.........nor*, the pronoun is generally singular ; as,

Rama *or* Mohan must lend *his* book. *Either* Sita *or* Kamla forgot to take *her* satchel. *Neither* Aziz *nor* Karim has done *his* work.

30. When a plural noun and a singular noun are joined by *or* or *nor*, the pronoun must be in agreement with the nearest previous noun; as,

Either the postmaster *or* his clerks failed in *their* duty; or,
Either the clerks *or* the postmaster failed in *his* duty.

31. When a pronoun refers to more than one noun or pronoun of different persons, it must be of the first person plural in preference to the second, and of the second person plural in preference to the third; as,

You and *I* have done *our* duty. *You* and *Mohan* have idled away *your* time.

32. In the singular the 1st personal pronoun comes last, while the 2nd comes before the 3rd; as,

You and *I* are great friends. *You* and *he* must mend your manners. *He* and *I* can never get on together.

In the plural *we* comes before *you* and *you* before *they*; as,

We and *you* must work together. *You* and *they* were in the wrong.

If the Personal Pronoun in the plural stands for the names of different persons, the First person takes precedence of the Second or Third, and the Second of the Third; as,

John and *I* left *our* luggage at the station. I hear that *you* and *he* lost *your* way.

33. The Complement of the verb *to be*, when it is expressed by a pronoun, should be in the Nominative form; as,

It was *he* (not *him*). I am *she* whom you love. If I were *he I* would not do it. It might have been *he* (not *him*). It is *I* (not, It's *me*).

34. The object of a verb or of a preposition, when it is a pronoun, should be in the objective form; as,

Between you and *me* (not *I*) he is a rogue. These pencils are for *you* and *me* (not *I*). Nobody will help you but *me* (not, *I* or *myself*).

35. The case of a pronoun following *than* and *as* is determined by mentally supplying the verb; as,

He is taller than *I* (am). She is more intelligent than *I* (am). I answered more questions than *she* (did). I love you more than *he* (loves you). I love you more than *her* (than I love her). I am as good as *she* (is). He is as good a speaker as *I* (am). They know the secret as well as *I* (do). I love you as much as *she* (loves you). I love you as much as *her* (as much as I love *her*).

36. Avoid the use of *the same* as a substitute for a personal pronoun; as,

When you have examined these pieces, please return *them* (not *the same*) to me.

37. Also avoid the use of a pronoun where it is superfluous; as,

The applicant being ill, *he* is allowed to go home on leave. (Here the pronoun '*he*' is not required.)

38. It, This *and* **There.** *It* generally anticipates and precedes the sentence or phrase to which it refers, or for which it stands; as,

It is clear from the evidence *that he is guilty*.

This generally follows the sentence or idea to which it refers; as,

He died fighting for his country and *this* is his mother's consolation.

But *this* is sometimes used instead of *it* for the sake of emphasis; as,

This is certain, I will never speak to him again as long as I live.

When the subject of an Intransitive Verb follows the verb, the sentence is usually introduced by the adverb *there*; as,

There is no doubt that the man is mad.

Study the following examples :—

It is no doubt that he will soon recover. (Say—*There* is no doubt......)
It is the first time I have seen you. (Say—*This* is the first............)
This will be better for me to go there. (Say—*It* will be........ ....)
He ill-treated his wife and *it* was the cause of their separation. (Say—*this* was the............)

39. One, None. The Indefinite Pronoun *one* should be used throughout, if used at all ; as,

One must do *one's* duty if *one* wishes to succeed in life.

(It is better, however, to change the form of the sentence than to keep on repeating *one*).

None is construed in the singular or plural as the sense may require ; as,

Did you buy any oranges ? There *were none* in the market.
Have you brought me a letter ? There *was none* for you.

When the singular and plural express the sense equally well, the plural is commonly used ; as,

None of these words *are* now used in modern English.

40. Each other, One another. *Each other* should be used in speaking of two persons or things, *one another* in speaking of *more than two* ; as,

Incorrect—The two brothers hated one another.
Correct—The two brothers hated *each other*.
Incorrect—Little children love each other.
Correct—Little children love *one another*.

41. Each, **Either**, *and* **Neither** refer to persons or things *one at a time*, and must accordingly be followed by verbs in the singular ; as,

Each of the girls *was* (not, *were*) a beauty. *Either* of the two roads *leads* to the railway station. *Neither* of the statements *is* true.

[**Note**.—*Either* should be used in reference to *two* only. When the reference is to *more than two*, we use *any one* or *any* ; as, Has *any one* of you got a blue pencil ? She was lovelier than *any* (not *either*) of her five sisters.]

Relative Pronouns (संज्ञावाचक सर्वनाम)

42. Who is used for persons only. It may refer to a singular or a plural noun ; as,

The boy *who* works hard succeeds in the examination. They ever live *who* die in a great cause.

It is also sometimes used in referring to animals ; as,

He loves his dog *who* is such a faithful animal. Do you know the story of the horse *who* saved his master ?

43. Whose (the genitive form of *who*) is used in speaking of *persons*, but sometimes of things without life ; as,

The sun, *whose* rays give life to the earth, was worshipped by the ancients as a god. This is the question *whose* solution has baffled philosophers of all ages.

44. Which is used for *things without life* and for *animals*. It may refer to a singular or plural noun ; as,

The moment *which* is lost is lost for ever. The cow *which* I recently bought is not a good one. The horses *which* were sick have died.

45. That is used for *persons* and *things*. It may refer to a singular or a plural noun. *That* has no genitive case and it is never used with a preposition preceding ; as,

I know the house *that* he lives *in*. Uneasy lies the head *that* wears a crown. The circumstances *that* led to the decision are not known.

The Relative Pronoun *'that'* is used in preference to *who* or *which* :—

(1) After Adjectives in the Superlative Degree ; as,

This is the best *that* we can do.

(2) After the word *all, same, nothing,* (*the*) *only* ; as,

All *that* glitters is not gold. He is the same man *that* has brought the news. It was not for nothing *that* he studied astronomy. Man is the only animal *that* can talk and laugh.

(3) After the Interrogative Pronouns *who, what* ; as,

Who am I *that* should punish you ? What is it *that* troubles you so much ? What is it *that* continues at a stay ?

(4) After two antecedents, one denoting a *person* and the other denoting an *animal* or a *thing* ; as,

The boy and his dog *that* had entered the house were turned out.

46. What refers to *things* only. It is used without an antecedent expressed and is equivalent to *that which* (or the *thing which*) ; as,

What (=that which) cannot be cured must be endured.

47. The word *as* is used as a Relative Pronoun after *such* and sometimes after *the same* ; as,

Tears *such as* angels shed. His answer was *such as* to invite ridicule. My trouble is *the same as* yours (is). This pencil is *the same as* mine (is).

48. Agreement of the Relative Pronoun with its Antecedent. Relative Pronouns agree with the antecedent in number and person :—

Incorrect—'It is I, who is to blame.'
Correct—'It is I who *am* to blame.'

[Who must be in the 1st person to agree with its antecedent *I*, and therefore it should take a verb in the 1st person.]

Incorrect—This is one of the most interesting novels that has appeared this year.
Correct—This is one of the most interesting novels that *have* appeared this year.

[The antecedent of *that* is *novels*, not *one*.]

Incorrect—This is the only one of his poems that are worth reading.
Correct—This is the only one of his poems that *is* worth reading.

[Here the antecedent of *that* is *one*. 'Of his poems this is the only one that is worthy to be read.']

49. Omission of the Relative Pronoun. The relative pronoun can only be omitted in a Defining Clause, and then, as a rule, only in the Objective Case.

It is incorrect to say, 'my father you saw yesterday,' meaning, 'my father *whom* you saw yesterday.' But it is quite correct to say, 'The boy I saw yesterday,' meaning 'the boy *whom* I saw yesterday,' makes it clear which boy I am referring to, and so is a 'defining clause.'

50. Case in Personal and Relative Pronouns. A pronoun in apposition with a noun should be in the same case as that noun. 'Look at your poor father—he to whom you owe your existence.' *He* in this sentence should be *him*, (Look at *him*) because equally with *father*, it is governed by the preposition *at*.

51. A pronoun used as a complement after *am, are, is*, etc., should be put in the Nominative Case ; as,

Incorrect—That is *her*.
Correct—That is *she*.

Incorrect—It is *me*.
Correct—It is *I*.

52. When a verb or a preposition governs *two* pronouns, united by *and*, they must *both* be in the Objective Case ; as,

Incorrect—Let you and I the battle try.
Correct—Let you and *me* the battle try.
Incorrect—Between you and I he is a rogue.
Correct—Between you and *me* he is a rogue.

53. Position of the Relative Pronoun. To prevent ambiguity, the Relative Pronoun should be placed as near as possible to its Antecedent ; as,

The boy *who won* the first prize in English is the son of my friend, Mr. Goyle.

But the sentence carries quite a different meaning, if we separate the Relative Pronoun from its Antecedent and say :—

The boy is the son of my friend, Mr. Goyle, who won the first prize.

Again, such a sentence as "I have read Gokhale's speeches who was a disciple of Ranade," would be improved if changed to "I have read the speeches of Gokhale, who was a disciple of Ranade."

54. And which, But which. The Relative itself fulfils the purpose of a conjunction : hence no conjunction should be placed before it except to join together two relative clauses referring to the same antecedent ; as,

Incorrect—He has a wonderful painting, *and which* has been in the family for several generations.
Correct—He has a wonderful painting, *which* has been in the family for several generations.
Incorrect—He wished me to drink with him, *but which* I declined.
Correct—He wished me to drink with him, *which* I declined.

55. A noun or pronoun in the Possessive case should not be used as an antecedent to a Relative Pronoun ; as,

Incorrect—Do not forget *his* enthusiasm who brought this movement so far.
Correct—Do not forget the enthusiasm of *him* who brought this movement so far.

56. Usages. Study the following *correct* examples :—

Who is there ?—I.
Whom did you see ?—Me.
It will be of no use your coming here. I remember his having a talk with me.
Tell Gopal and him to leave the hall.
Each did it in his own way.

Either you or I *am* guilty. (But it is better to say, *Either you are guilty or I am*.)

My friends and I. Gopal, Rama and Krishna, and I. You and I. You and he. (Good manners require that one should mention oneself last.)

57. Some Common Mistakes. Note the following carefully :—

I am *your's* sincerely. (Say—*yours* sincerely.)
I am *yours* humble servant. (Say—'*your*'.)

Your need *is* greater than that of mine. (*Than mine* will do. *That of* is superfluous.)

It is you who has done this thing. (*Who* refers to *you* which always takes a p ural verb. Hence *have done*.)

He is such a genius *that* any country may be proud of. (Say—*as* any country. Or, *He is such a genius that any country might be proud of him*.)

A clever fellow can do anything *what* he likes. (Say—*that he likes*. A better way of putting it would be, *A clever fellow can do what he likes*.)

He *enjoyed* during the holidays. (Say—'*enjoyed himself*.')

Both did not go. (Say—'*Neither went*'.)
We all did not go. (Say—'*None of us went*'.)
Here is my cup ; please *fill*. (Say—'*fill it*.')
Have you a pencil ? I have not *got*. (Say—'*got one*.')
I thought it was *him*. (Say—*he*.)
The man who was arrested, *he* was my brother. (Omit *he*.)
Who did this ? Myself. (Say—'I (myself').)

Here is a student whose mind works quickly, but *his* actions are slow. (Change *his* to *whose*.)

They that did this thing should be punished. (Say—*those who did this thing*. Modern idiom prefers *those* to *they* or *them* and *who* to *that*.)

This person *whom I thought* was mad, spoke quite sensibly. (Say—'*who I thought*'.)
Yours and my joint efforts have succeeded. (Say—*Your and my*......
Your separation distresses me. (Say—'Separation *from you* distresses me.')
He made your mention. (Say—'*made mention of you*.')
I hope to receive *your* good report. (Say—'*a good report of you*.')

Exercise 5. *Correct the following sentences* :—

1. I am, yours obedient pupil.
2. Your pen is in my suit case ; shall I bring ?
3. They should know that theirs are interests we are safe-guarding.
4. Neither I nor you has done my duty.
5. If William and you are right, I and Alfred are also right.
6. I and my uncle are going to the cinema.
7. I and you and Gopal will go there.
8. I sold the horse for forty rupees, which I bought last year.
9. This is one of the most interesting book that has appeared this year.
10. One must do his duty always.
11. Every man must bear their own burden.
12. He is more intelligent than her.
13. The two brothers never loved one another.
14. Each of the scholars have done well in the examination.
15. Neither of these accusations are true.
16. This is the only one of his stories that are worth reading.
17. He was the man whom they thought was dead.
18. There are many fakirs whom we know quite well are hypocrites.
19. There's Mr. Garg whom they say is the best photographer in the town.
20. He invested all his money in business ; and which left him penniless.
21. No body in their senses would have uttered such foolish remarks.
22. I am not one of those who makes friends wlth everyone he meets.
23. When you have examined these patterns, please return the same to us.

IV. ADJECTIVES (विशेषण)

58. Comparison of Adjectives. The Comparative degree is used when we want to state that one person or thing possesses a quality to a greater or less degree than another ; as,

This book is *better* than the other. He is *more clever* than his sister.

Therefore the comparative degree must not be used when no comparison, expressed or implied, is made. It is incorrect to say :—

He is a more clever boy of the class.

59. The following adjectives in the comparative degree are now used as adjectives, or nouns *with* a positive meaning :—

Interior, exterior, major, minor, former, latter, upper, inner, outer, e.g., '*the interior* of the building,' 'the *exterior* wall,' 'the *inner* meaning', '*outer* darkness,' '*elders* and *betters*,' 'a *major* incident,' 'of *minor* importance.'

60. Comparatives ending in the Suffix "-or" are followed by *to* ; as,

Superior to, inferior to, prior to, posterior to, senior to, junior to, anterior to.
This cloth is *superior to* that. This wine is *inferior to* that. This event is *prior to* that. Your son is *junior to* mine. He is much *senior to* me in service.

61. *'Of'* and *'from'* must not be used to express comparison instead of *than* :—

Incorrect—This man is stronger *of* that.
Correct—This man is stronger *than* that.
Incorrect—This book is easier *from* that.
Correct—This book is easier *than* that.

62. *'Of any'* is often used incorrectly in conjunction with a superlative ; as,

Incorrect—She has the sweetest voice *of any* singer.
Correct—She has a sweetest voice than any other singer ; *or* No other singer has so sweet a voice.
Incorrect—The population of Paris is greater than any town in India.
Correct—The population of Paris is greater than *that* of any town in India.

63. Some adjectives are not compared because they express meanings which do not admit of variation of degree, or qualities already possessed to the utmost possible extent ; as,

Extreme, universal, square, full, empty, top, perfect, infinite, iron, wooden, circular, monthly, English, round, impossible, preferable, chief, unanimous, perpetual, unique, ideal, entire, complete.

64. *Double* Comparatives and Superlatives are to be avoided :—

Incorrect—He is *more cleverer* than his sister.
Correct—He is *cleverer* than his sister.
Incorrect—It was *the most unkindest* cut of all.
Correct—It was *the unkindest* cut of all.

But *lesser* (a double comparative) is used even by the best authors ; as,

The *lesser* of the two evils.

65. *Preferable* has the force of a comparative, and is followed by *to*. We must not say *more preferable* :—

Incorrect—Health is more preferable than wealth.
Correct—Health is preferable to wealth.

66. **Less, Fewer.** "*Less* as a comparative adjective is the opposite of *greater* and *more*, and is used of *quantity* and *size*, *not of numbers* : 'There were *fewer* boys absent this week' but 'The percentage of absentees was *less*, ; 'There was *less* reason to be afraid' but 'There were *fewer* causes for fear.' As *fewer* is always used with a plural noun, so *less* is nearly always used with a singular."

"*Fewer* is used of *numerical quantity*, *less* of quantity in bulk or size. 'The *fewer* men the greater share of honour,' is a good and familiar example of the correct use. Note, however, that *fewer*, like the positive *few*, qualifies a plural noun only. 'A *fewer* number of people' is wrong, '*fewer* people' right."

Incorrect—No *less* than forty soldiers were killed in the battle.
Correct—No *fewer* than forty soldiers were killed in the battle.

67. **Older, Oldest.** *Older* and *oldest* may be said either of persons or of things, while *elder* and *eldest* apply to persons only, and are besides, strictly speaking, confined to the members of the same family. "*Older* is the normal modern comparative ; *elder* cannot be followed by *than*, and is used exclusively, now in connection with human family relationships : 'the *elder* son,' 'the *elder* brother,' 'he was the *elder* of the two sons.' So restricted is the use to actual family comparisons that we should usually say of one of two friends 'he was the *older* of the two,' 'the *older* man of the two,' not *elder*. The superlative *eldest* is similarly restricted in

use. It is noteworthy that *elder*, but not *older*, may be used as a noun even in the plural number : 'the *elder* of a church ;' 'Respect your *elders*'."

Incorrect—This horse is elder than that.
Correct—This horse is *older* than that.
Incorrect—He is the oldest member of the family.
Correct—He is the *eldest* member of the family.

In comparisons followed by *than*, *older*, and not *elder*, is required even when applied to members of the same family ; as,

Dipak is *older* than his sister.

68. Later, Latest refer to time ; *latter* and *last* refer to position. "*Later* is the normal comparative of *late*, meaning 'more late' in time ; it is both adjective and adverb : 'a *later* performance' ; 'I will see you *later*.' *Latter* used in the phrase 'the *latter*' (of two things)=the second in the order of their original mentioning ; it is, therefore, a pronominal substitute for the sake of avoiding repetition : 'Mr. Jones and Mr. Smith were the finalists ; the *latter* won by one hole.' Where more than two persons or things are originally mentioned use *last*, not *latter*. *Latest* means 'last up to now only,' whereas *last* means 'last of all,' 'final.' Mr. X's *latest* poems are those hot from the press ; if he dies before he can write any more they will be his *last*. Mr. A. E. Houseman's title *Last Poems* was meant to express his intention of publishing no more." *Latter* is often wrongly used for *last*. Of the three, tea, cocoa and coffee, the *last* (not latter) was his favourite.

Incorrect—This information is of a latter date than that.
Correct—This information is of a *later* date than that.
Incorrect—I have not heard the last news.
Correct—I have not heard the *latest* news.
Incorrect—The later chapters of this book are interesting.
Correct—The *latter* chapters of this book are interesting
Incorrect—The latest chapter is carelessly written.
Correct—The *last* chapter is carelessly written.

69. Farther, Further. *Farther* means more distant or advanced ; *further* means additional :—

Incorrect—Bombay is *further* from Delhi than Calcutta.
Correct—Bombay is *farther* from Delhi than Calcutta.
Incorrect—After this he made no *farther* remarks.
Correct—After this he made no *further* remarks.

70. *The two first* is a meaningless expression, for, it implies that two things may be first. We must say, the *first two* :—

Incorrect—The two first books of *Paradise Lost* are very interesting.
Correct—The *first two* books of *Paradise Lost* are very interesting.

71. Verbal, Oral. *Verbal* means 'of or pertaining to *words* spoken, written, or printed,' *oral* means 'delivered by word of *mouth*,' not written ; as, His written statement differs in several important respects from his *oral* (not *verbal*) statement. There are a few *verbal* (not *oral*) differences in the two manuscripts. A letter is a *verbal* but not an *oral* communication.

72. Mutual, Common. "That is *common* to which two or more persons have the same or equal claims or in which they have equal interest ; in the strictest sense, that is *mutual* which is freely interchanged ; we speak of our *common* country, *mutual* affection." Many good writers hold it incorrect to say, 'a *mutual* friend,' and insist that 'a *common* friend' would be more accurate ; but '*common* friend' is practically never used, because

of the disagreeable suggestion that attaches to *common*, of ordinary or inferior. '*Mutual* friend' has the high literary authority of Burke, Scott, Dickens, and others in its favour."

73. Superlative Degree of Adjectives. Except when preceded by a possessive pronoun or by the sign of the Vocative or Nominative of Address, expressed or understood, an adjective in the Superlative Degree takes *the*, never *a* or *an* before it :—

Incorrect—This is a worst example of idleness I have met with.
Correct—This is the worst example of idleness I have met with.

Also note—

Incorrect—He wrote *a best* book.
Correct—He wrote *a very good* book.
Incorrect—He is a *worst* scholar.
Correct—He is a *very bad* scholar.

74. The Superlative must not be used for the Comparative nor the Comparative for the Superlative :—

Incorrect—This is *best* of the two.
Correct—This is *better* of the two.
Incorrect—This is the more interesting of all the books.
Correct—This is *the most* interesting of all the books.

75. When two adjectives refer to the same noun and one of them is in the superlative degree (*i.e.*, indicates the possession of a quality to a higher degree than any other member of the class), the other adjective must also be in the superlative degree :—

Incorrect—He is the ablest and rich man in the city.
Correct—He is the *ablest* and *richest* man in the city.

76. If an adjective in the Positive already indicates the possession of a quality to the highest possible degree it is, strictly speaking, incorrect to compare it. We should *not* say 'most world-wide,' 'squarest,' or 'most perfect' :—

Incorrect—She has the most perfect voice.
Correct—She has a perfect voice.
Incorrect—The Taj at Agra has the most world-wide reputation.
Correct—The Taj at Agra has a world-wide reputation.

77. It is more idiomatic to say 'He was the first boy to *run away*' than to say 'He was the first boy *who ran away*'. In general, a *sentence* should never be used where a *phrase* will serve the purpose :—

Incorrect—We were the first who arrived.
Correct—We were the first to arrive.
Incorrect—We were the first who came and the last who went.
Correct—We were the first to come and the last to go.

Adjectives of Quantity or Degree (गुणवाचक विशेषण)

78. Some, Any. *Some* is used in *affirmative*, *any* in *negative* sentences :—

We cannot say :—

'He has any pens.' 'He has not some pens.'

We must say :—

'He has some pens.' 'He has not any pens.'

79. Little, a little, the little. *Little* is a negative, and means 'not much' :—

Incorrect—There is a little hope of his recovery.
Correct—There is *little* hope of his recovery.

A little is positive and means *some, a certain quantity of* :—

Incorrect—Please let me stay little longer.
Correct—Please let me stay *a little* longer.

The little means 'the amount or quantity of,' *e.g.*,

'Do not dissipate *the little* energy you possess.'

Adjective of Number (संख्यावाचक विशेषण)

80. Few, a few, the few. *Few* is negative, and equivalent to *not many, hardly any. A few* is positive, and equivalent to *some. The few* ='not many, but all there are.' The sentences '*Few* and short were the prayers we said' and '*A few* prayers were said' illustrate the difference between *few* and *a few*.

Incorrect—I am sorry I have a few friends.
Correct—I am sorry I have *few* friends.
Incorrect—'Will you stay here few days ?'
Correct—'Will you stay here *a few* days ?'
Incorrect—Few remarks that he made were very suggestive.
Correct—*The few* remarks that he made were very suggestive.

81. Many men or **many a man** or **'a great many men'** [meaning 'a great many (of) men']. *Many a* is distributive in effect, and requires a singular verb : 'Many a man *is*' (not *are*). Many *a* man *has* failed to do *his* duty.

82. Both. Never say '*The both pens*,' '*Your both eyes*'. You should say, 'Both (the) pens,' 'Both your eyes' :—

Incorrect—He was present on the both days.
Correct—He was present on both the days.

Distributive Adjectives (विभाग वाचक विशेषण)

83. Each, Every, Either, Neither are followed by a verb in the singular :—

Incorrect—Each of the boys read their books.
Correct—Each of the boys reads his books.

Each and *Every* are similar in meaning, but *every* is a stronger word than *each*, it means, 'each without exception'. *Each* is used in speaking of two or more things ; *every* is used only in speaking of *more than two*. *Each* directs attention to individuals forming any group ; *every* to the whole group. *Each* is used only when the number in the group is limited and definite ; *every* when the number is indefinite :—

Incorrect—Each one present was shocked.
Correct—*Every* one present was shocked.
Incorrect—I will punish every one of you both.
Correct—I will punish *each* of you both.

84. Indian students should particularly note : —

Incorrect—*The poors* always deserve mercy.
Correct—The *poor* always deserve mercy.
Incorrect—He has a lac rupees in the bank.
Correct—He has a lac *of* rupees in the bank.
Incorrect—He has a dozen of books with him.
Correct—He has a dozen books with him.
Incorrect—There are thousands flies in the house.
Correct—There are thousands *of* flies in the house.
Incorrect—Avarice was Shylock's chief trait of character.
Correct—Avarice was the chief trait of Shylock's character.
Incorrect—He shouted at his top of the voice.

Correct—He shouted at the top of his voice.
Incorrect—His every hope is gone.
Correct—Every hope of his is gone.
Incorrect—Both men have not come.
Correct—Neither man has come.
Incorrect—He gets a less salary.
Correct—He gets a small salary.
Incorrect—He speaks the English well.
Correct—He speaks English well.

85. **Some Common Mistakes**. He spoke with somewhat anger. (*Somewhat* is an adverb and cannot qualify a noun. Say *some anger*.)

A few number of persons were present. (Say *a small number*. Except before things which can be counted *few* is not used.)

I have less troubles than my brother. (Say *fewer troubles*. *Less* is often used incorrectly before plural nouns.)

He wanted nothing else than the first prize. (Change *than* to *but*. *Than* cannot be used as no comparison is made.)

He is better than any student in his class. (Insert *other* after *any*.)

He only is responsible. (*Only* is an abverb, and in contexts where it has an adjectival meaning *alone* or *sole* is to be preferred. Say '*He alone is responsible*.')

Our Magazine is the only college Magazine that has the largest circulation in East Punjab. (This is meaningless. Say, *Our Magazine has a larger circulation in East Punjab than any other College Magazine*.)

He got nearly cent per cent marks. (Say, '*He got nearly full marks*.')
He is a most perfect gentleman. (Say, *He is a perfect gentleman*.)
This is a worthseeing sight. (Say, *This is a sight worthseeing*.)

86. In certain phrases the adjective always comes after the noun; as,

Heir apparent, time immemorial, lord paramount, viceroy elect, letters patent, knights temporal, notary public, body politic, God Almighty, governor designate, lords spiritual and temporal.

Exercise 6. *Correct the following sentences and state your reasons for so doing* :—

1. These kind of mangoes are not very sweet.
2. They are a bad pair, but he is the worst of the two.
3. Shakespeare is greater than any dramatist.
4. There were no less than fifty persons present.
5. I have read only the three first chapters of the novel.
6. India is much more hotter than any country.
7. You need not here repeat that which you stated verbally when you met me first.
8. I have given you a most complete account of my travels in Italy.
9. This course of action is more preferable than the other.
10. He is the chiefest offender in this case.
11. The scenery of Kashmir is more lovelier than Switzerland.
12. I do not like those sort of things.
13. Wellington was greater than any general of his time.
14. The streets of Paris are wider than London.
15. *The Tribune* has a larger circulation than any Indian paper.
16. *The Tribune* has the largest circulation of any Indian paper.
17. These roses smell very sweetly.
18. The climate of India is better than England.
19. Health is even more preferable than wealth.
20. No less than hundred men perished in the snow.

V. THE VERB (क्रिया)

Agreement of Verb with Subject in Number and Person.

87. Two nouns connected by *and not*, *as well as*, *with*, *together with*, *besides*, *in addition to*, are followed by a verb in the singular when the former of the two nouns is in the singular :—

John *as well as* his brothers *was* present.
The house *with* its furniture and fittings *was* sold.
Satish, *as well as* Harish and Suresh, *likes* milk.
John *and not* his brother *was* present.
John *together with* his brother *was* present.

88. Two or more nouns, etc., in the singular, when they refer to different things or persons and are joined by *and*, take a verb in the plural :—

The barber and his brother *are* present.
The Principal and Warden *is* present (one person).

89. When the Article is repeated before the nouns, different persons or things are meant, hence the verb is plural :—

The Principal and the Warden *were* present.
A chair and a table *were* sold.

90. When two nouns or pronouns are joined by *not only...but also* the verb agrees with the second noun or pronoun :—

Not only the officer *but also* the soldiers *were* laughing.
Not only the soldiers *but also* the officer *was* laughing.

91. Singular nouns joined by *either... or, neither... nor* take the verb in the singular :—

Either the dog *or* the cat *has* done it.
Neither sugar *nor* salt *is* to be had.

92. Nouns, etc., joined by *either...or, neither...nor* and differing in Number and Person, take a verb which agrees with the nearest :—

Neither he *nor* we *are* angry.
Neither Gyan *nor I am* his brother.

It is, however, better to avoid such a construction by writing :—

Neither is he angry, *nor are* we.
Neither is Gyan his brother, *nor am I*.

93. The adjectives *each* and *every* qualify singular nouns which take singular verbs :—

Each dog *is* barking.
Every bell *is* ringing.

94. Two singular words joined by the disjunctives *nor* or *or* are followed by a verb in the singular.

If the subjects are of different numbers and persons, the verb agrees with the nearer subject :—

Either Rama *or* Krishna is guilty.
Neither Rama *nor* Krishna is guilty.
Neither you nor I *am* guilty.
Neither you nor he *is* guilty.

95. When one of the subjects joined by *or* or *nor* is plural, the verb must be plural, and the plural should be placed near the verb ; as,

Neither the teacher nor his students *were* present in the room.

96. Two different nouns which combine to form but one idea take the verb in the singular :—

The *bread and butter* was delightful.
The *horse and carriage* is at the door.
His *kindness and benevolence* is well known.
Slow and steady wins the race.

97. When two or more singular nouns or pronouns refer to one and the same thing, the verb is in the singular :—

His *friend and benefactor* was present there.
The *orator and politician* is dead.

98. Some nouns are often used in a plural sense ; *none, plenty, enemy, cannon, army, variety, number, none* :—

None but the brave deserve the fair.

99. Some nouns are singular or plural according as the persons are considered collectively or individually ; *cabinet, jury, committee, crowd, council, majority* :—

The *majority are* of this opinion.
The *majority is* opposed to it.
The *jury were* divided in their opinions.
The *jury has* given its verdict.

100. There are a number of nouns in English which are plural in form but singular in meaning, *e.g., news, wages, means.* These take a singular verb :—

Ill news *runs* apace.
The *wages* of sin *is* death.
It *has* been the *means* of extending our trade.

101. It is correct to say '*Ten rupees is* a large sum for that student' because *ten rupees are* here considered collectively. Also note the following sentences :—

Eighty miles *is* a long distance.
Three parts of the business *is* left for me to do.

102. As follows. The verb, having an impersonal subject 'understood', is invariable in number ; never '*as follow.*'

His proposals are *as follows*.
'The rules, conditions, results, are *as follows*.'

103. The following are examples of those cases where the reflexive pronoun is omitted and the verb is regarded as Intransitive :—*Keep, dash, break, set, bathe, move, open, spread, turn, draw, rest, roll, enlist, burst, gather, hide, feed, qualify, form, steal, stop, lengthen, make.* Examples :—

Incorrect—He kept himself away from school.
Correct—He kept away from school.
Incorrect—After the day's toil he rested himself.
Correct—After the day's toil he rested.
Incorrect—He has enlisted himself in the army.
Correct—He has enlisted in the army.
Incorrect—Let us hide ourselves in the forest.
Correct—Let us hide in the forest.
Incorrect—He qualified himself as a doctor.
Correct—He qualified as a doctor.
Incorrect—Let us make ourselves merry.
Correct—Let us make merry.

104. The following verbs, used reflexively, never omit the reflexive pronoun :—

Avail, acquit, absent, demean, drink, resign, apply, exert, avenge, set... Examples :—

Incorrect—I will gladly avail of your kind offer.
Correct—I will gladly avail *myself* of your kind offer.
Incorrect—He acquitted nobly in the battle.
Correct—He acquitted *himself* nobly in the battle.
Incorrect—He absented from school.
Correct—He absented *himself* from school.
Incorrect—He drank to death.
Correct—He drank *himself* to death.

Incorrect—The victims resigned to their fate.
Correct—The victims resigned *themselves* to their fate.
Incorrect—He applied to his studies.
Correct—He applied *himself* to his studies.
Incorrect—He exerted to the uttermost.
Correct—He exerted *himself* to the uttermost.
Incorrect—He avenged upon his enemies.
Correct—He avenged *himself* upon his enemies.
Incorrect—He set to accomplish his task.
Correct—He set *himself* to accomplish his task.

Exercise 7. *Correct the following sentences :—*

1. Too great a variety of studies distract the mind.
2. Are either of these men your friend ?
3. Neither precept nor discipline are so forceful as example.
4. Extravagance as well as parsimony are to be avoided.
5. Neither Mohan nor Afzal were there.
6. Good order and not mean savings produce great profit.
7. "Lives of the Poets" are interesting to study.
8. The King with the Lords and Commons form the Legislature.
9. Time and tide waits for no man.
10. I am verily a man who am a Jew.
11. A few hours' study are enough.
12. I am a woman who seek my daughter's welfare.
13. Each boy and each girl were presented with a toy.
14. Neither of these questions are right.
15. The philosopher and poet were also invited.
16. A thousand miles are a long distance.
17. Not one of his lectures have ever been printed.
18. Neither I nor you are to blame.
19. Either the men or the women are in the garden.
20. By that time two weeks' salary were due.

VI. INFINITIVE, PARTICIPLE AND GERUND

105. The **Split Infinitive,** *i.e.*, the separation of *to,* the sign of the infinitive, from its verb, is almost universally condemned by grammarians, *to* being regarded by them as a part of the verb. *To* is, hence, not to be separated from its verb by the insertion of the adverb. The history of the infinitive, however, shows that in no sense is *to* a part of the verb, nor is it essential to its meaning, for many verbs drop the preposition *to* when used with such verbs as *have, may, can, shall, will, do, dare, etc.* The preposition *to* is merely the insignia of the gerundial or infinitive nature of the verb ; it is not, nor has it ever been incorporated into the verb itself. There is no reason, therefore, why it should not be separated from its verb by the introduction of the adverb, especially when by this position the meaning is more clearly or emphatically expressed. As a matter of fact, in many constructions, greater force and perspicuity can be gained by placing the adverb between the preposition and the infinitive. "To really know a person, one must know him intimately," more clearly expresses the meaning than does the form. "Really to know a person one must know him intimately." Thus we see that the rule given by grammarians : *"To," the sign of the infinitive, should never be separated from its verb,* should be qualified by the clause, *unless the meaning can be more clearly expressed by the insertion of the adverb.* We should, therefore, say—

I hope to master the subject thoroughly within a few months (*not,* to thoroughly master, etc.).

I went there to watch the situation personally (*not,* to personally watch the situation).

He was able to win the match easily (*not*, to easily win the match).

Various means were adopted to murder the king secretly (*not*, to secretly murder the king).

106. An Infinitive should be in the present tense unless it represents an action prior to that of the governing verb ; as,

Incorrect—I should have liked to *have gone*.
Correct—I should have liked *to go*.
Incorrect—He seems to *enjoy* his stay at the Ashram.
Correct—He seems to *have enjoyed* his stay at the Ashram.

107. The Unrelated Participle. A common blunder is to leave the Participle without proper agreement ; as,

'Sitting on the gate, a scorpion stung him.'
Write—'Sitting on the gate, *he* was stung by a scorpion.'

[Here *sitting* must be construed with scorpion ; *that is*, "A *scorpion sitting on the gate* stung him." Say, either, "While *he was sitting* on the gate, a scorpion stung him," or, "*Sitting* on the gate, he was stung by a scorpion."]

When you use a participle see that it is attached to a noun or a pronoun.

The Present Indefinite, or Present Incomplete, is sometimes wrongly used instead of the Present Perfect.

The Past Indefinite is wrongly used instead of Present Perfect. Examples :—

Incorrect—*Being* a plain and straightforward man, the proposal strikes me as dishonest.

Correct—As *I am* a plain and straightforward man, the proposal strikes me as dishonest. *or*. Being a plain and straightforward man, I consider the proposal dishonest.

Incorrect—*Goaded* to frenzy, the *tormentors* were charged by the bull.
Correct—Goaded to frenzy, the bull charged its tormentors.

A present participle should not be used to express an action which is not contemporaneous with the action of the principal verb :—

Incorrect—He sailed for England on Tuesday, *arriving* there on Sunday.
Correct—He sailed for England on Tuesday, and *arrived* there on Sunday.

108. Study the following :—

1. Knowing he was ill, there was nothing to be done.
   [Is the participle qualifying *nothing* ? *Correct* : 'Knowing he was ill, I felt there was nothing etc.' *or* 'Since he was ill, there was nothing etc.']
2. Thanking you in anticipation, believe me to be, yours sincerely.
   [*Correct* : 'Thanking you in anticipation, I am, yours sincerely'.]
3. Hoping for an early reply, yours truly.
   [*Correct* : 'Hoping for an early reply, I am, or I remain, yours truly.']
4. Walking along the bank of the river, the road begins to rise.
   [*Correct* : 'As one walks along the bank of the river, the road begins to rise.']
5. Entering the room, the light was quite dazzling.
   [*Correct* : 'Entering the room, I found the light quite dazzling.' *Or*, 'When I entered the room, the light was quite dazzling'.]

109. Gerund. The pronoun governing a Gerund should be put in the possessive case. The noun governing a Gerund should also be put in the possessive case, with *'s* :—

Incorrect—I dislike my friend coming so early.
Correct—I dislike my *friend's* coming so early.

Incorrect—I dislike you wandering about the streets at night.
Correct—I dislike *your* wandering about the streets at night.
Incorrect—They left without any *one* knowing.
Correct—They left without any *one's* knowing.

110. The Associative Adjectives (*your, our, their, my, his, her, its*) should be placed immediately before the noun to which they must clearly and emphatically refer. This applies also when the Noun is a Gerund :—

Incorrect—I ask *your favour of granting* me an interview.
Correct—I ask *the favour of your granting* me an interview.

111. The Gerund with a preposition must not be used instead of the Infinitive of Purpose :—

Incorrect—I went *for seeing* my friend.
Correct—I went *to see* my friend.
Incorrect—Do you know of a house *for letting* ?
Correct—Do you know of a house *to let* ?
Incorrect—John had forbidden all his friends *from accompanying* him.
Correct—John had forbidden all his friends *to accompany* him.

112. Also note carefully :—

Incorrect—He persisted *to do* it in spite of my advice.
Correct—He persisted *in doing* it in spite of my advice.
Incorrect—I hope you will be successful *to get* the appointment.
Correct—I hope you will be successful *in getting* the appointment.
Incorrect—He insisted *to do* it.
Correct—He insisted *upon doing* it.
Incorrect—Hoping that you are well, believe me, yours sincerely.
Correct—Hoping that you are well, I am, yours sincerely.
Incorrect—It is delightful *wandering* where one pleases.
Correct—It is delightful *to wander* where one pleases.
Incorrect—The objections of my landlord to *whitewash* the house are absurd.
Correct—The objections of my landlord to *whitewashing* the house are absurd.
Incorrect—I intended *to have been* present.
Correct—I intended *to be* present.
Incorrect—I went there *to personally examine* the matter.
Correct—I went there *to examine* the matter *personally*.
Incorrect—The whole play is pervaded with darkness.
Correct—Darkness pervades the whole play.
Incorrect—He was put the question.
Correct—The question was put to him.
Incorrect—I came by *walk*.
Correct—I came walking. (You may come *by train, by tram*, or *by bus*, but *not by walk*.)

113. The Infinitive without 'To.' '*To*' is omitted—

(1) after *may, can, shall, will, must, let, do, make, need, bid* and *dare*. Examples :—

Incorrect—I will make him to obey me.
Correct—I will make him obey me.
Incorrect—You need not to ask.
Correct—You need not ask.
Incorrect—You dare not to do it.
Correct—You *dare* not *do* it.
Incorrect—Let her to come here.
Correct—Let *her come* here.
Incorrect—Bid her to go there.
Correct—*Bid* her *go* there.

(2) after *see, hear,* and *feel*. Examples :—

Incorrect—I saw Rama to go down the street.
Correct—I *saw* Rama *go* down the street.
Incorrect—I *hear* thee *to speak* of a better land.
Correct—I *hear* thee *speak* of a better land.

Incorrect—I felt a great fear to take possession of me.
Correct—I *felt* a great fear *take* possession of me.

(3) after *but* following *do* :—

Incorrect—For three days she did nothing but to cry.
Correct—For three days she did nothing but cry.

(4) after *better, rather, sooner, as soon as* :—

Incorrect—You had better to stop talking and to do some work.
Correct—You *had better stop* talking and do some work.
Incorrect—I would sooner die than to confess it.
Correct—I would *sooner* die *than confess* it.
Incorrect—I would rather walk there than to ride.
Correct—I would *rather* walk there *than ride*.
Incorrect—I would as soon walk as to ride.
Correct—I would *as soon walk as ride*.

Exercise 8. *Correct the following sentences* :—

1. They expected to have arrived sooner.
2. He intended to have gone there on Monday.
3. Being a very stormy day, I preferred to remain at home.
4. Sitting on the gate, a serpent stung him.
5. Entering the garden, the fire was burning.
6. Going up the hill, an old mosque was seen.
7. Hoping to hear from you soon, yours sincerely.
8. I hope you will excuse me leaving early.
9. We left without any one knowing.
10. All depends upon Assembly passing the Bill.
11. The accident was due to the engine-driver ignoring the signals.
12. Hearing that there was a vacancy, an application was sent by me.
13. Fearing that there was a thief in the house, the door was locked at once.
14. I dislike you behaving in that way!
15. Thanking you in anticipation, believe me to be, yours obediently.

VII. TENSES (काल)

Common Errors in the Use of Tenses

114. The Present Indefinite or Present Incomplete is sometimes wrongly used instead of the Present Perfect :—

Incorrect—I *am sitting* here for hours.
Correct—I *have been sitting* here for hours.
Incorrect—I *am in bed* for the past week.
Correct—I *have been* in bed for the past week.
Incorrect—I just *finished* my work.
Correct—I *have* just *finished* my work.

115. The Past Indefinite wrongly used instead of Present Perfect :—

Incorrect—I *fasted* since yesterday.
Correct—I *have fasted* since yesterday.
Incorrect—She just *recovered* from fever.
Correct—She *has* just *recovered* from fever.
Incorrect—We *lived* here for the last year.
Correct—We *have lived* here for the last year.

116. *Past Perfect* wrongly used instead of Past Indefinite :—

Incorrect—He writes to say that *he had been attacked* by fever yesterday.
Correct—He writes to say that *he was attacked* by fever yesterday.
Incorrect—Ganesh *had died* of colic yesterday evening.
Correct—Ganesh *died* of colic yesterday evening.

117. Past Indefinite wrongly used instead of Past Perfect :—

Incorrect—I *gave up* all hope when we were saved.
Correct—I *had given up* all hope when we were saved.

118. In Negative sentences, an auxiliary verb is employed in modern English prose, and the negative '*not*' is placed between the auxiliary and the notional verb :—

Incorrect—He hates not his enemies.
Correct—He does not hate his enemies.
Incorrect—Tell me not such falsehoods.
Correct—Do not tell me such falsehoods.

119. Shall, Will. There is much confusion in the use of *shall* and *will* among Europeans as well as Indians. The following doggerel lines may be of some assistance to those who experience difficulty in knowing when to use *will* and when to use *shall* :—

In the *First Person* '*Shall*' simply foretells,
In '*Will*' a *threat* or else a *promise* dwells.
'*Shall*' in the *Second* and *Third* doth threat,
'*Will*' only then denotes a *future feat*.

Uses of *Shall* and *Will* :—

(*a*) as auxiliaries : in the Future Simple and the Future in the Past tenses of verbs, *shall* and *should* are used as auxiliaries in the 'I *shall* go,' 'We *shall* go,' but 'He *will* go,' 'You *would* go.'

(*b*) as notional verbs : *shall = must* in the second and third persons : 'You *shall* go, whether you wish to or not,' 'He *shall* do it, in spite of your objections ;' and *will = wish, determine*, in the first person ; 'Give me my robe, for I *will* go,' where *will* expresses not simple futurity but determination.

(*c*) *Shall* must be used for all persons in all clauses referring to indefinite future time :—

'Whatever sum...*shall* be received from Germany will be shared among the Allies.'

(*d*) After words expressing intention, desire, etc. (but not expectation or hope), the auxiliary verb in a clause introduced by *that* is *shall* or *would*, never *will* or *would*.

'I am anxious that the right site *should* be selected ' 'It is intended that this *shall* be extended to every division '

(*Adapted*)

120. Will, Would. Never use the auxiliary *will, would* or *would have* after *if* in conditional or hypothetical clauses :—

Incorrect—If he would have worked harder he would have passed the examination.
Correct—If he had worked harder he would have passed the......
Incorrect—Though He will slay me, yet I will trust in Him.
Correct—Though He slay me, yet I will trust in Him.
Incorrect—If it will rain, the ground will be wet.
Correct—If it rains (or if it rain), the ground will be wet.
Incorrect—If I would be wealthy, I should have many friends.
Correct—If I were wealthy, I should have many friends.
Incorrect—Unless he will be more careful, he will not recover.
Correct—Unless he is more careful, he will not recover.

121. The Sequence of Tenses. (1) A Past Tense in the principal clause is followed by a Past Tense in the subordinate clause ; as,

'He replied that he *would* come.'
'I was informed that you *were* ill.'

There are, however, two exceptions to this rule :—

(*i*) A Past Tense in the principal clause may be followed by a

Present Tense in the subordinate clause when the subordinate clause expresses a universal truth ; as,

'He said that the earth *goes* round the sun.' 'We were told that honesty *is* the best policy.'

(*ii*) When the subordinate clause is introduced by *than*, even if there is a Past Tense in the principal clause it may be followed by *any* tense required by the sense in the subordinate clause ; as,

He *liked* your sister better than he *likes* me. He *helped* his neighbour's children more than he *helps* his own.

(2) A Present or Future tense in the principal clause may be followed by *any* Tense required by the sense ; as,

'He *thinks* she *is* beautiful.' 'He *thinks* she *was* beautiful.' 'He *thinks* she *will be* beautiful.' 'He *will think* that she *is* beautiful.' 'He *will think* that she *was* beautiful.'

122. Verbs followed by *'as'*. The following verbs are followed by 'as'—*regard, describe, represent, portray, depict, mention, define, treat* :—

Incorrect—You ought to have regarded him your superior.
Correct—You ought to have regarded him *as* your superior.
Incorrect—He is described by his students the most whimsical teacher on the staff.
Correct—He is described by his students *as* the most whimsical...
Incorrect—The students represent him the most harmless man.
Correct—The students represent him *as* the most harmless man.
Incorrect—He portrayed him a typical country farmer.
Correct—He portrayed him *as* a typical country farmer.
Incorrect—He was depicted in lurid colours a person of the very worst character.
Correct—He was depicted in lurid colours *as* a person of the very...
Incorrect—He is mentioned to be possessing a great reputation as a lawyer.
Correct—He is mentioned *as* possessing a great reputation as a...
Incorrect—Some one has defined genius to be an infinite capacity for taking pains.
Correct—Some one has defined genius *as* an infinite capacity for...
Incorrect—You ought to have treated him your brother.
Correct—You ought to have treated him *as* your brother.

Verbs such as *name, call, term, think* and *consider* are not followed by *as* and take two accusatives :—

Incorrect—The President nominated Mr.. ....as Governor of Bombay.
Correct—The President nominated Mr............Governor of Bombay.
Incorrect—He called him as fool, traitor, and rogue.
Correct—He called him a fool, a traitor and a rogue.
Incorrect—They make a desert and call it as peace.
Correct—They make a desert and call it peace.
Incorrect—I think him as a silly fellow.
Correct—I think him a silly fellow.
Incorrect—I consider it as a very badly managed affair.
Correct—I consider it a very badly managed affair.

The verbs *act* and *pass* are followed by *as* in such sentences ; as, 'He *passed* as a gentleman.' 'He *acted* as principal.'

Some Important Distinctions

123. See, Look at, Hear, Listen to. *See* bears the same relation to *look at* as *hear* does to *listen to* or as *speak* does to *say*. The verbs *see, hear,* and *speak* are used *generally* to denote the exercise of the power of *sight, hearing* or *speech,* without any definite or special effort or concentration upon any particular object. But the verbs *look at, listen to* and

say do indicate the concentration of the power of *sight*, *hearing* or *speech* upon a particular object :—

Incorrect—Have you *seen* my last Examination paper, Sir ?
Correct—Have you *looked at* my last Examination paper, Sir ?

Incorrect—You should not hear such nonsense.
Correct—You should not *listen* to such nonsense.

Incorrect—What you are speaking ?
Correct—What are you *saying* ?

Incorrect—He saw the pictures with the greatest admiration.
Correct—He *looked at* the pictures with the greatest admiration.

124. **Deny, Refuse.** To *deny* means to *contradict*, to *refuse*, to *acknowledge*, or to *disavow*. To *refuse* means to *reject* or to *express unwillingness to follow a suggested course of action* :—

Incorrect—He denied to give a pice to the beggar.
Correct—He *refused* to give a pice to the beggar.

Incorrect—He denied the invitation.
Correct—He *refused* the invitation.

Incorrect—He refused the genuineness of his signature.
Correct—He *denied* the genuineness of his signature.

Incorrect—He refused the statement.
Correct—He *denied* the statement.

125. **Know, Believe, Think, Suppose, Trust, Hope, Expect.** *To know*, is used with reference to some ascertained fact ; as, '*I know* that the earth moves round the sun.' *To believe*, implies faith, trust or confidence in some person or thing, in the absence of certain proof.—'*I believe* in the goodness of God.' *To think* means to consider, to be of opinion.—'*I think* it will rain.' *To suppose*, means to assume or presume, with or without good reason.—'You will soon be going to the hills, *I suppose*.' *To trust*, means to hope.—'You will soon be better, *I trust*.' *To hope*, means to anticipate an event as pleasurable.—'*I hope* he will recover from his illness.' *To expect*, means merely to anticipate an event (without reference to whether it is painful or pleasurable).—

'I *expect* a storm.' 'It was not so bad as I *expected* (it to be).'

These verbs are often confused by Indian students as the following examples will show :—

Incorrect—You will be going to the hills soon, I think.
Correct—You will be going to the hills soon, I *suppose*.

Incorrect—My aunt is very ill, I hope she will soon die.
Correct—My aunt is very ill, I *expect* she will soon die.

Incorrect—I believe you are better now.
Correct—I *hope* or (*trust*) you are better now.

Incorrect—I expect you will give me a good certificate.
Correct—I *hope* you will give me a good certificate.

126. **Intend, Wish.** To *intend* to do anything implies a fixed determination irrespective of the wishes of any one else. A pupil or a subordinate should, therefore, never use the verb *intend* in making a request or in writing an application to a teacher or to a superior officer :—

Incorrect—I want leave as I *intend* to go home.
Correct—I want leave as I *wish* to go home.

Incorrect—I intend to go home this evening, you will please give me leave for to-morrow.

Correct—As I wish to go home this evening, *will you* please give me leave for to-morrow ?

127. Study carefully the following sentences :—

	Incorrect		*Correct*
1.	Please *leave* my arm.	1.	Please *let go* my arm.
2.	I must *take your leave*.	2.	I must *say good-bye*.
3.	He knows *swimming*.	3.	He knows *how to swim*.
4.	We should not *cut jokes in* class.	4.	We should not *make jokes* in class.
5.	She said that she *saw* me last year.	5.	She said that she *had seen* me last year.
6.	My tooth is *paining*.	6.	My tooth is *aching*.
7.	My foot is *paining*.	7.	I *have a pain in my* foot.
8.	He *gave* a speech.	8.	He *made* a speech.
9.	He *made* a lecture.	9.	He *gave* a lecture.
10.	He has *given* his examination.	10.	He has *sat for* his examination.
11.	Please *see* my book.	11.	Please *look at* my book.
12.	She *would not* hear him.	12.	She would *not listen* to him.
13.	He has *ordered for* a new watch.	13.	He has *ordered* a new watch.
14.	They *made* a goal.	14.	They *scored* a goal.
15.	We *won* our opponents.	15.	We *beat* our opponents.
16.	The river has *overflown* its banks.	16.	The river has *overflowed* its banks.
17.	He *availed* of the offer.	17.	He *availed himself* of the offer.
18.	He *resigned* to his fate.	18.	He *resigned himself* to his fate.
19.	I *will* be drowned ; nobody *shall* save me.	19.	I *shall* be drowned ; nobody *will* save me.
20.	I think I *will* pass.	20.	I think I *shall* pass.
21.	I ask *your favour* of sending me a reply soon.	21.	I ask the favour of *your sending* a reply soon.
22.	It depends upon the *wall's* being built.	22.	It depends upon the *wall* being built.
23.	I take this opportunity *to thank* you.	23.	I take this opportunity *of thanking* you.
24.	He has no business to *attend*.	24.	He has no business to *attend to*.
25.	He has a family to *work*.	25.	He has a family to *work for*.

128. **Other Common Mistakes**. Other common mistakes in the use of particular verbs are corrected below :—

Left for *ceased* :—

Incorrect—*Leave* to do evil ; learn to do good.
Correct—*Cease* to do evil ; learn to do good.

To come out successful for *to be* (or *to prove*) successful :—

Incorrect—He *came out* successful in the M.A. Examination.
Correct—He *was* successful in the M.A. Examination.

To pull on with for *to get on with* :—

Incorrect—Rama and Mohan do not *pull on* well together.
Correct—Rama and Mohan do not *get on* well together.

To come across with for *to come across* or *to meet with* :—

Incorrect—Indian students often *come across with* serious difficulties in learning English.
Correct—Indian students often *meet with* serious difficulties in learning English.

Habituated to for *accustomed to* :—

Incorrect—We are *habituated* to the heat in India.
Correct—We are *accustomed* to the heat in India.

Wrong use of *join* :—

Incorrect—I intend to *join* the law.
Correct—I intend to *become a lawyer*.

To take admission in :—

Incorrect—Ram Kishore *took admission in* the Government College.
Correct—Ram Kishore *was admitted* to the Government College.

Plucked or *plucked up* for *failed* :—

Incorrect—He was *plucked up* in Mathematics.
Correct—He *failed* in Mathematics.

Cut for *erase* :—

Incorrect—This word is wrong, please *cut* it.
Correct—This word is wrong, please *erase* it.

To fair out for *to make a fair copy of* :—

Incorrect—I intend *to fair out* my notes.
Correct—I intend *to make* a *fair copy* of my notes.

Briefly speaking for *in short* :—

Incorrect—*Briefly speaking* it was a most deplorable affair.
Correct—*In short*, it was a most deplorable affair.

Fooding and lodging expenses for *board and lodging* :—

Incorrect—He gets Rs. 50 a month for *fooding and lodging expenses*.
Correct—He gets Rs. 50 a month for *board and lodging*.

What to say for *to say nothing of* or *not to speak of* :—

Incorrect—*What to say of* writing English correctly, he cannot write it at all.
Correct—He cannot write English at all, *to say nothing of* writing it correctly.

Just like it :—

Incorrect—Why did you do it ? *Just like that*, sir.
Correct—Why did you do it ? *For no particular reason*, sir.

Really speaking for *indeed, in truth, in fact, in reality* :—

Incorrect—*Really speaking* the problem is insoluble.
Correct—*In fact*, the problem is insoluble.

To do a work for *to do some work* :—

Incorrect—He has *to do an important work* at Ambala.
Correct—He has *some important piece of work to do* at Ambala.

To hit the point for *to hit the mark* (to express the exact truth) :—

Incorrect—You *hit the point* there.
Correct—You *hit the mark* there.

Line for *profession* :—

Incorrect—My father is in the teaching *line*.
Correct—My father is in the teaching *profession* (*or, is a teacher*).

Exercise 9. *Correct the following sentences* :—

1. I should have read the book if I bought it.
2. I never have, and never will allow my house to be so untidy.
3. You shall no longer do as you have in the past.
4. We were taught at school that the earth was round.
5. Would you please give me my book ?
6. Let the books lay where they are.
7. If he would have worked hard he would have passed his examination.
8. Unless he will be more careful, he will not recover his health.
9. Don't speak lies : always say the truth.
10. I think him as a silly fellow.
11. Mohan and Afzal could not pull on together well.
12. What are the boarding and lodging charges in your hostel ?
13. Rama has come out successful in the B.A. Examination, but Govind was plucked up in Mathematics.
14. I have to do an important work at Delhi.
15. His father is in the teaching line.

VIII. POSITION OF ADVERBS

129. Adverbs of time, such as *always, ever, often, seldom, never, sometimes, frequently* are placed *before* the verb they modify :—

He *always* speaks the truth.
Nothing *ever* happens by chance.
I often meet him near the railway station.
He *seldom* makes a mistake.
He *never* went there.
He *sometimes* feels depressed
I *frequently* go to his house.

But these Adverbs are placed *after* the verbs *to be* ; as,

He is *always* happy.

130. As a general rule the word *only* should be placed immediately *before* the word it is intended to modify ; as,

I worked *only* two sums. [*Not*, I only worked two sums.]
He has slept *only* two hours.
Only Afzal succeeded in scoring a century. [*Not*, Afzal succeeded etc.]
I praise him *only* when he deserves it. [*Not*, I only praise him etc.]

131. The adverbs *never, ever, scarcely ever,* are often misplaced, as in the following sentence :—

Quite the most interesting article we ever remember to have read. (Say : 'we remember ever to have read').

132. Two negatives. Two negatives cancel each other. Hence two negatives should not be used in the same sentence unless we wish to make an affirmation. We should say—

I haven't got *any* (not *none*).
He could not find it *anywhere* (not *nowhere*).
I have not got *any* (not *no*) ink.

133. First (ly), Secondly, lastly. "The preference for *first* over *firstly* in formal enumerations is one of the harmless pedant ies in which those who like oddities because they are odd are free to indulge, provided that they abstain from censuring those who do not share the liking. It is the pedant that begins his list with *first* ; no one does so by the light of nature ; it is an artificialism."—*Fowler.*

134. Ever. *Ever* is sometimes misused for never. *Seldom or never* and *seldom if ever* are both correct ; but *seldom or ever* is incorrect :—

We seldom or *never* (not *ever*) see those forsaken who trust in God.

135. Else. *Else* should be followed by *but* :—

It is nothing *else but* (not *than*) pride.

136. Never. The use of *never* for *not* is incorrect :—

I *never* remember having met him. (*Say* : I *do not* remember ever having met him).

137. So. Except colloquially, *so* as an adverb of degree must not be used absolutely (*i.e.*, without a *correlative*). We should say—

He is *very* (not *so*) weak.

138. Very, Much. With *Present Participles* used as Adjectives the adverb *very* is used ; with *Past Participles*, the adverb *much* is used :—

It is *very* surprising. He was *very* surprised at the question.

[**Note.**—A few Participles take *very* before them ; as,

I am *very* pleased to hear this. He was *very* tired. He is *very* contented.

Very and *much* are complementary, each being suited to places in which the other is unnatural or wrong.

Adverbs wrongly omitted or incorrectly inserted.

139. Enough, Not, How, More. The adverbs *enough, not, how,* and *more* are often wrongly omitted :—

Incorrect—You are not clever to do it.
Correct—You are *not* clever enough to do it.
Incorrect—I care a straw for it.
Correct—I do *not* care a straw for it.
Incorrect—I care a hang for it.
Correct—I care *not* a hang for it.

Incorrect—He knows to make the most of his opportunities.
Correct—He knows *how to* make the most of his opportunities.
Incorrect—He is waiting for a better and promising opportunity.
Correct—He is waiting for a better and *more* promising opportunity.

140. **As, Not.** On the other band, the Adverbs *as* and *not* are often wrongly inserted :—

Incorrect—Mahatma Gandhi has been called as his country's saviour.
Correct—Mahatma Gandhi has been called his country's saviour.
Incorrect—I will wait here until you do not go.
Correct—I will wait here until you go.

141. **Too, Very, Much, Quite.** Indian students often confuse the use of these Adverbs.

The Adverb '*too*' denotes some kind of *excess*. It means '*more than enough*,' something *that goes beyond what is proper* or *reasonable to expect*. The following sentences where '*too*' has been wrongly used instead of '*very*' make sheer nonsense :—

My wife's health has been *too* bad. Honey is *too* sweet.
I am *too* happy to meet you again. The water of the Ganges is *too* pure.
He speaks *too* slowly. This cloth is *too* rough.

Very means *truly* or *to a great extent*. It is used before Present Participles, and before Adjectives and Adverbs in the Positive degree :—

He likes this picture *very* much. It is *very* entertaining.
You are very *kind* to lend it to me.

Much means *to a great degree* or *to a great extent*. It is used before Past Participles and before Adjectives and Adverbs in the Comparative degree :—

This book is *much* better than that. She is *much* changed.
She is *much* more severely hurt than I thought.

Quite means *completely, fully, entirely*.

He is *quite* right. Your answer *quite* covers the question.

142. **Of course, Certainly.** *Of course* should be used to denote a *natural* or an inevitable consequence. It must not be used for *certainly*. *Certainly* emphasizes a fact that has just been discovered or ascertained :—

Incorrect—Of course Gobind is the best student in the class.
Correct—Govind is *certainly* the best student in the class.
Incorrect—Of course my son won the first prize in Mathematics.
Correct—My son *certainly* won the first prize in Mathematics.

143. **Perhaps, Probably.** *Perhaps* means '*possibly*.' *Probably* means '*most likely*.' *Perhaps* is often used incorrectly giving a sense of vagueness or uncertainty to what ought to be a definite statement ; as,

Incorrect—What is the time ? It is *perhaps* six o'clock.
Correct—What is the time ? It is *probably* six o'clock.
Incorrect—Is Mr. Smith at home ? He is *perhaps* sleeping.
Correct—Is Mr. Smith at home ? He is *probably* sleeping.
Incorrect—Where is the Chaprasi ? *Perhaps* he is not here.
Correct—Where is the Chaprasi ? *Probably* he is not here.

144. **Since** as an Adverb means (*i*) '*ago*' (*i.e.*, 'from a point of time backwards to the time under reference'). *Use the Past Indefinite* :—

Incorrect—His death has occurred long since.
Correct—His death occurred long since, *preferably* 'a long time back'.

(*ii*) '*afterwards*,' *i.e.*, 'from a point of time in the past to the present time.' *Use the Present Perfect Continuous* :—

Incorrect—Ever since I regretted it.
Correct—I have been regretting it ever since.

Incorrect—Her husband died six years ago, and she is depressed ever since.
Correct—Her husband died six years ago, and she has been depressed ever since.
Incorrect—I did not see him since yesterday.
Correct—I have not seen him since yesterday.

145. No sooner......than :—

Incorrect—No sooner I saw him I ran to meet him.
Correct—No sooner did I see him than I ran to meet him.

146. Some Common Mistakes. Her *seldom* appearances were noted. (Adverbs cannot qualify nouns, as adjectives do. Say *rare* or *infrequent.*)

She was *even blamed* by her husband and children. (Put *even* after *blamed*.)

I *never* spoke to him this morning. (Say *did not speak.*)

I know him *too* well, and he will therefore certainly do this for me. (Change *too* nto *very*.)

You are *rather* very clever. (Another very common mistake made under the impression that *rather* adds emphasis. Omit *rather*.)

No sooner the sun set the wind dropped. (Say, *No sooner had the sun set than the wind dropped*.)

Scarcely the clock had finished striking than the bells began to ring. Hardly he reached the river than his friends saw him. (Say *Scarcely had the clock finished striking when the bells began to ring. Hardly had he reached the river before his friends saw him.*)

Exercise 10. *Correct the following sentences :—*

1. He came quicker than I thought.
2. It was bitter cold.
3. I never spoke to him this morning.
4. If he at all comes it will be not till the winter.
5. The Principal was much angry wth me.
6. He was very much pleased to receive my letter.
7. He was too exhausted when he got back home.
8. No sooner said but done.
9. No sooner I entered the room the clock struck twelve.
10. The flowers smell sweetly.
11. This hardly won liberty is not to be abused.
12. I never remember to have seen a more excited cricket match.

IX. PREPOSITIONS

147. The use of a preposition at the end of a sentence is awkward and is admissible only when it combines with a preceding intransitive verb to form a compound transitive verb ; as,

She dislikes being *talked about*. Such a result cannot be *wondered at*.

Note. 1.—When the object of the preposition is the relative pronoun *that*, the preposition is always placed at the end ; as, Here is the picture *that* you asked *for*.

Note. 2.—The preposition is frequently placed at the end when the object is an interrogative pronoun or a relative pronoun understood ; as, *What* are you looking *at* ?

Some Common Errors in the Use of Prepositions.

148. At, In. *At* is used for small towns and villages. *In* for countries and large places :—

Incorrect—He lives *at* America. He lives *at* Bombay.
Correct—He lives *in* America. He lives *in* Bombay.
Incorrect—He lives *in* Mahrauli *at* Delhi.
Correct—He lives *at* Mehrauli *in* Delhi.

In and **at** are used in speaking of things *at rest* ; and **to into** are used in speaking of things *in motion* ; as,

Incorrect—Come *in* the house. Let us sit *into* the garden.
Correct—Come *into* the house. Let us sit *in* the garden.

149. **On** is often used in speaking of things *at rest*; **to** and **upon** of things *in motion*; as,

Incorrect—The cat sprang *on* the table. He sat *upon* a chair.
Correct—The cat sprang *upon* the table. He sat *on* a chair.

150. **Till** is used of *time*, and **to** is used of *place*; as,

He slept *till* eight o'clock. He ran *to* the end of the street.

151. **With** often denotes the *instrument*, and by the *agent*; as,

Incorrect—She covered her head *by* her shawl.
Correct—She covered her head *with* her shawl.

152. **Since** is used before a noun or phrase denoting some *point* of time, and is preceded by a verb in some *perfect* tense. **From** is also used before a noun or phrase denoting some *point* of time, but, unlike '*since*' is used with *all* tenses. [For refers to a *period* of time; *not* to a point of time. It must not be replaced by *since* or *from*.]

Incorrect—I commenced work since 1st January.
Correct—I commenced work *from* 1st January.
Incorrect—I have eaten nothing from yesterday.
Correct—I have eaten nothing *since* yesterday.
Incorrect—I have not seen him from a long time.
Correct—I have not seen him *for* a long time.
Incorrect—I have been ill since twelve days.
Correct—I have been ill *for* twelve days.

153. **In, Within.** *In* means *at the end of* a future period. *Within* means *before the end of* a future period :—

I shall be there *in* two days (=*at* the end of two days).
I shall be there *within* two days (=*before* the end of two days).

154. **Before, For.** *Before* refers to a *point* of time. *For* refers to a *period* of time :—

Incorrect—I shall not be there *before* ten months.
Correct—I shall not be there *for* ten months.
Incorrect—The sun will not rise *before* an hour.
Correct—The sun will not rise *for* an hour.

155. **Other Common Mistakes.** He has gone to the mosque for saying his prayers. (Say *to say his prayers.*)

He closely resembles to his father in appearance. (Omit *to*. But '*My face has a resemblance to his*' is correct.)

Rama went to the station for seeing his father. (Say *to see his father.*)

Refrain to tell lies and do not persist to do evil. (Say *refrain from telling lies*. Also say *do not persist in doing evil.*)

I hope you have been successful to get the appointment. (Say *successful in getting the appointment.*)

I have a great desire for being a doctor. (Say *desire to be a doctor.*)

Do you know if there is a house for letting in this neighbourhood? (Say *a house to let.*)

He went home having forbidden all others from accompanying him. (Say *to accompany.*)

Send this letter *on* this address. (Say *to* this address.)
Write *with* ink. (Say 'Write *in* ink.')
What use is it? (Say '*Of* what use is it?')
I addressed *to* her in these words. (Omit '*to*'.)

Due to illness, I could not go to school. (Say-'*Owing* to illness......)

He sided him. I inquired her. They replied me in the negative. Will you fight the cause? He is a man who keeps appearances. (Insert *with, of, to, for, up,* respectively in these sentences.)

He was honourably acquitted from the charge. (Say *of the charge.*)

The king presented him a very fine sword. (Better: *presented him with a very fine sword.*)

In vain I searched after an answer to the question. (Say, searched *for* an answer.)

He was admitted in the household. (Say *to*.) She burst in tears. (Change *in* to *into*.)

I tried to save her, but of no purpose. (Say *to no purpose*=in vain.)

Sadly she took leave from her children. (Say *of her children*. The expression *take leave from*=ask permission, generally from an employer, to stop work for a time.)

She picked *up* a quarrel with him. Her anger was roused *up* by the insult. She was sprung *up* from a low class. Have you enough *of* money? She discussed *about* this matter. The thermometer rose *up* to 80° F. (Omit the preposition in each case.)

He died from fever. He died of hunger. (Say died *of* fever, and died *from* hunger. You die *of* a disease, but *from* other things.)

She parted with her friends. She parted from the money. (Say, parted *from* her friends, and parted *with* the money. You part *from* people, but you part *with* things.)

She differs with her only in her dress (Say *differs from her*. *Differ with*=hold a different opinion, express dissent.)

He comes *from* a good family. (Say *of*.)
He met him in the way. (Say *on the way*.)
This will serve as a panacea to all our evils. (Say *for all our evils*.)
We do not lack in men of ability. (Omit *in*.)
Copies of testimonials are enclosed. (Say *enclosed herewith*.)

Exercise 11. *Correct the following sentences* :—

1. Refrain to tell lies and do not persist to do evil.
2. I have not heard from you from a long time.
3. I will try to reply your criticisms to-morrow
4. The king presented him a very precious jewel.
5. Travels affords a man with many experiences.
6. In vain I searched after an answer to the question.
7. This statement is different *than that* he made last year.
8. He preferred death rather than imprisonment.
9. I have heard stories that do not correspond with this experience.
10. I wrote you only yesterday.
11. It was very different and very superior to your watch.
12. He is as industrious if not more industrious than me.

X. CONJUNCTIONS

156. When the conjunctions *when, while, before, till, after* in subordinate sentences are used with reference to some future event, they are *not* followed by a verb in future tense, even when the verb in the Principal Clause is in the Future :—

Incorrect—When I *shall see* her I will give her your message.
Correct—When I *see* her I will give her your message.
Incorrect—While he *will be* bathing we will remove his clothes.
Correct—When he *is* bathing we will remove his clothes.
Incorrect—Before you *will come* he will have left the station.
Correct—Before you *come* he will have left the station.
Incorrect—I will wait outside until you *will be ready* to see me.
Correct—I will wait outside until you are ready to see me.
Incorrect—After you will return from Simla I will come and see you.
Correct—After your return from Simla I will come to see you.

157. Note the following Correlatives :—

Both......and

Incorrect—Both John as well as his sister were present.
Correct—Both John *and* his sister were present. (Also John *as well as his sister was present*.)

Such ..... as

Incorrect—There is no such country which you mention.
Correct—There is no *such* country *as* you mention.

Such .....that

Incorrect—*Such* was her hatred as she stuck at nothing to gratify her malice.
Correct—Such was her hatred *that* she stuck at nothing to gratify her malice.

So as......as ; As......as

Incorrect—So far I am concerned he is dead.
Correct—*So* far *as* I am concerned he may *as* well be dead.
Incorrect—*As far* the chool is concerned you are free to act as you please.
Correct—*As* far *as* the school is concerned you are free to act as you please.

Either......or

Incorrect—Either he as well as she is mercenary.
Correct—*Either* he is merceuary *or* she is Either he or she is mercenary.

Neither ....nor

Incorrect—The boy is neither fool, *or* knave ; he is merely idle.
Correct—The boy is *neither* a fool *nor* a knave ; he is merely idle.

As .. so

Incorrect—As I have fever to-day, so I cannot attend the college.
Correct—I cannot attend the college as I have fever to-day. *Also*, As I have fever to-day, I cannot attend college.

Note.—*As* is not followed by *so* except for the sake of emphasis, *e g*., As you sow, so shall you reap.

So..... that

Incorrect—We talked loudly that the guests were disturbed.
Correct—We talked so loudly *that* the guests were disturbed.

Not only.. .. but also

Incorrect—Not only is she beautiful but clever.
Correct—*Not only* is she beautiful *but* she is clever *also*.

Scarcely...... when

Incorrect—He had scarcely recovered from fever than he contracted a bad cold.
Correct—He had *scarcely* recovered from fever *when* he contracted a bad cold.

Hardly...... yet

Incorrect—Hardly had I finished one set of papers another set arrived.
Correct—*Hardly* had I finished one set of papers *when* (or *before*) another set arrived.

Though...... yet

Incorrect—Though He slay me but I will trust in Him.
Correct—*Though* He slay me *yet* I will trust in Him.

Other..... than

Incorrect—She had no other claim to the post but her good looks.
Correct—She had no *other* claim *for* the post *than* her good looks.

158. That should never be used before a sentence in the direct narration, or after a verb denoting a question in indirect speech :—

Incorrect—He said *that* "I will see you again soon."
Correct—He said "I will see you again soon."
Incorrect—He asked *that* whether I knew what I was saying.
Correct—He asked whether I knew what I was saying.
Incorrect—He asked *that* how I was feeling.
Correct—He asked how I was feeling.
Incorrect—He enquired *that* where was the college.
Correct—He enquired where the college was.

159. Until, So long as, While. *Until* refers to the time which passes *before* a certain action or event takes place ; *so long as*, and *while* refer to the *time during* which an action or event takes place :—

Incorrect—*Until* you have bad companions you will not do well.
Correct—*So long as* you have bad companions you will not do well.

Incorrect—I was afraid *so long as* you arrived.
Correct—I was afraid *until* you arrived.
Incorrect—Wait *while* I come, I won't be long.
Correct—Wait *until* I come, I won't be long.

160. When or **Since.** *When* refers to *a point of time*. It must never be used for *since*, to express the cause or reason :—

Incorrect—*When* you say so I much take your word for it.
Correct—*Since* you say so I must take your word for it.
Incorrect—*When* you do not believe me I must keep silent.
Correct—*Since* you do not believe me I must keep silent.

161. As if for **So to speak, As it were.**

Incorrect—He is *as if* the Cromwell of his country.
Correct—He is *as it were* the Cromwell of his country.

162. Unless. 'Unless' means '*if not*'. Thus 'Unless you work you will fail in the examination,' means, 'If you do not work you will fail in the examination.' In the sentence 'Unless you do *not* work you will fail,' *not* is superfluous and incorrect.

163. And, But.

Incorrect—He is a good student but I have much pleasure in recommending him.
Correct—He is a good student *and* I have much pleasure in.........
Incorrect—It is, as you say, your first offence and it is a very grave one. Therefore you must be punished.
Correct—It is, as you say, your first offence *but* it is a very grave one. Therefore you must be punished.

164. Some Common Mistakes in the Use of Conjunctions.

Though she was tired, but she did not stop dancing. (Say '*yet* she did not stop dancing.' Or better still omit '*but*'.)

He must not be allowed to attend classes until he does not confess his guilt. (Say '*until he confesses* his guilt.')

Because he is lazy therefore he is punished. (Omit '*therefore*'.)

It is the business of the referee neither to favour the one side or the other. (Say *to favour neither the one side nor the other*).

I shall help you providing that you carry out my instructions to the very letter. (Say *provided that*, or better still, simply *provided*. Best of all, say *if*.)

Supposing if you are caught, what will you do. (Omit '*if*')

I doubt that he will succeed. (*Whether* should be used after *doubt*. We can, however, use *that* after verbs of *fearing* and *hoping*, e.g., *I fear that he may fail. I hope that he will succeed.*)

His success is not equally remarkable as the success of his friend. (Substitute *as* or *so* for *equally*.)

He wished to make Rama as his assistant. (Omit *as*. *As* is also incorrect after *appoint*. *He wished to appoint Rama his assistant.*)

She was chosen to be a queen. She was chosen as queen. (Omit '*to be a*' and '*as*'. Say *She was chosen queen*. Similarly, we must not use *as* after *call*.)

The choice is between glorious death *or* shameful life. (Say *and*.)
She did nothing *else than* cry. (Say *but*.)

I would prefer to die than yield. (*I would prefer to die* rather *than yield*; or I would rather die than yield. The idea is best expressed by "I should prefer death to surrender.")

I am not sure *if* he will succeed. (Say *that*.)

When the college bell rang, the professor was *yet* lecturing to the class. (Say *still*.)

The examination will begin *from* Monday. (Say *on*.)

Exercise 12. *Correct the following sentences :—*

1. I don't know him like you do.
2. He was bent to do evil.

3. You will neither lack a livelihood or the means of earning it.
4. This promise neither fills us with joy or with any hope.
5. As I have fever to-day, so I cannot attend the college.
6. He asked that whether I knew what I was saying.
7. Until you have bad companions you will never do well.
8. Wait while I come, I won't be long.
9. There is no such country which you mention.
10. He had hardly reached the station than the train started.
11. No sooner he entered the room there was a great noise.
12. Wait here until I do not come.
13. Though every one speaks evil of you but I will stand by you.
14. This pen is superior and more expensive than mine.
15. Outdoor games are not only good for the body but also for the mind.

Exercises (Miscellaneous)

Exercise 13. *Select the correct form of the verb* or *pronoun, and give reason for punctuation :—*

Neither women nor children (were, was) admitted.
Only one of the men who (were, was) arrested (is, are) guilty.
Every one that (see, sees) him (love, loves) him.
Each of our students (pays, pay) (his, their) tuition fee at the beginning of the month.
Day after day (slip, slips) past, and still he does not come.
Each member of the club (have, has) a vote.
None (remains, remain) to tell the story of that disaster.
Does she ask this of me who (is, am) (his, her) friend ?
Four-fifths of that money (go, goes) to charity
Ten minutes (was, were) spent in waiting for the train.

(*P. U. Inter.*, 1932

Exercise 14. *Correct the following sentences :—*

1. Less books are needed in the library now.
2. He has been reading very hard since the last fourteen days.
3. Do not find fault in his work.
4. He has no issues.
5. He has settled up in United States.
6. He was hung for murder.
7. Many a sleepless nights I spent.
8. I do not know that when he will come. (*P.U. Inter.*, 1954)

Exercise 15. *Correct the following sentences :—*

1. She is the tallest of the two girls.
2. Who are you referring to ?
3. If I were him, I should not go.
4. He has been more successful than me.
5. I want you to gently pick up the box of eggs and to carefully carry it.
6. Neither of them were prepared for the emergency.
7. People do not save money like they used to.
8. He advised everybody to look after their own interests in this matter.
9. In this year the monsoon failed which caused a terrible famine throughout the provinces.
10. I do not like these sort of people.
11. Inspite of all his faults I cannot help but like him.
12. He did not like me coming in that careless fashion. (*P.U. Inter. Suppl.* 1951)

Exercise 16. *Correct the following sentences :—*

1. The sceneries of Himalayas are second to none.
2. Though he was busy, but to talked to me.
3. Supposing if you are arrested, what will you do ?
4. Boys study because they may earn their livelihood.
5. He never has, and never will permit such practices in his office.
6. Kalidasa is greater than any dramatist. (*P. U. Inter. Suppl.*, 1952

Exercise 17. *Correct the following sentences :—*

1. It is time to immediately put the work in hand.
2. This is one of the most interesting novels that has appeared this year.
3. Which is the best of these two books ?
4. Scarcely had he gone, than a policeman knocked at the door.
5. Hem is taller than any boy in the class. (*P.U. B.A., Suppl.*, 1951)

Exercise 18. *Correct the following sentences :—*

1. They never fail who die in great cause.
2. Man has no more sight to say uncivil thing than to act one.
3. One cannot be too careful about what he says.
4. No less than fifty mariners were killed in the explosion.
5. His written statement differs in several important respects from his verbal statement. (*P.U. B.A.*, 1951)

Exercise 19. *Correct the following sentences :—*

1. The sceneries of the Himalayas are unrivalled in the world.
2. There is no place on this bench for you.
3. Will you order the servent to fetch fruits and vegetables from the market.
4. Any of these two books would do for me.
5. There are no less than six hundred members in the Constituent Assembly. (*P.U.B.A., 1950*)

Exercise 20. *Correct the following sentences :—*

1. I dislike you reading novels.
2. Being a cloudy day, we didn't go out.
3. I have not been to Calcutta since a long time.
4. These presents are for you and myself.
5. This matter must be considered in every point of view. (*P.U., B.A., Suppl.*, 1952)

Exercise 21. *Correct the following sentences :—*

1. The patient died before the doctor arrived.
2. Sixty miles are a long distance between Agra and Delhi.
3. I am leaving by the 6-30 o'clock mail.
4. Let you and I do it.
5. Of the two books this is the best.
6. People should make it a rule never to interfere with the affairs of others.
7. Nobody in their senses would have done that.
8. He was one of the wisest man that has ever lived.
9. I would not write that it I were him.
10. As a dramatist show is superior than Galsworthy.

Exercise 22. *Correct, giving reasons for your corrections :—*

Health is more preferable than riches.
Jawahar Lal Nehru's Autobiography is better than any autobiography in English.
He seldom or ever arrives in time.
While climbing up the hill-side the box of pearls was found.
She is one of those people who is always in the right.
He not only won the championship this year, but last year also
He is one of the best speakers who has ever been heard here.
Neither the soldier nor the sailor were really to blame.
It was decided that every one there were responsible.
Neither the driver or the passenger is responsible for the accident.
The *Tribune* has the largest circulation of any paper.
The *Hindustan Times* has a larger circulation than any paper.

Exercise 23. *Correct the following :—*

His failure was rather due to his stupidity than from the neglect of his studies.
Neither in writing for the learned or for the general reader he was very successful.
He much preferred trudging through the mud than to take the road.
I hate those sort of people.
He is one of the cleverest boy that has passed through the school.
Riding on horse back, the day had passed away pleasantly.

I never remember to have seen him before.
The climate is as good, or even better than Cawnpore.
I am much sorry to differ with you.
He hoped everyone had enjoyed themselves.
He who is ambitious must realise that one who wishes to rise in the world must apply themselves to one's work.
She is the cleverest and prudent lady in the city.
He made three general accusations of which the latter was the most important.

Exercise 24. *Criticize the following sentences :—*

You can rely upon me doing all in my power to avert such a disaster.
In spite of all his faults, I cannot help but like him.
The man whom I thought was thoroughly honest proved to be a swindler.
Being born of poor parentage, little was known of Joan of Arc's early life.
The scouts having finished their day's march, a fire was lighted and the bed made.
Advancing up the ravine, a rope was seen stretched between each post.
It was soon evident that every one had lost their heads.
The details of the statesman's private life, which have reached the public ear, rather detract than add to his greatness.
"Those kind of speculators," the speaker asserted, "are to be strongly condemned."

Exercise 25. *Correct the following sentences wherever necessary :—*

I do not like these sort of people.
Where are the *Pickwick Papers* ? I left them on the table yesterday.
Neither Mr. Wilson or Mr. John were really sorry when they reached home.
Between you and I he is a humbug.
I must acknowledge that you are better at the game than me.
It is me who has done everything in this matter.
Who is this valuable trophy to be awarded to ?
I will write you next week.
I am sorry I could not reply your letter earlier.
Opening the door a serpent stung him.
He is one of the most reliable leader that has given the lead to the country.

Exercise 26. *Correct or improve tne following sentences :—*

1. I live in the boarding.
2. Let you and I find out the truth.
3. I went to Calcutta when you called.
4. I shall be starting from Delhi by the 2-30 o'clock train.
5. I do not intend to hurt you but only to frighten you.

(*P.U., B.A., 1953*)

CHAPTER III

COMMON ERRORS : INDIANISMS

165. In this chapter we continue the subject-matter of the last. We discuss here the mistakes made by Indians not in grammar but in usage—*Indianisms*. Englishmen often poke fun at these phrases. There is a very interesting book about 'Indianisms' published by "The Times Press," Bombay, called "*Babu Piche Lal.*"

166. **Adverbial Expressions, Very, much**. No definite rule can be given as to which adjectives are usually preceded by '*very*' and which by '*much*'. You can learn the correct usage only by constant observation and practice :—

Avoid—I am *very much* tired after my walk.
I am *very much* pleased to see you.
Grain has become *very much* dear owing to the war.

Prefer—I am *very* tired after my walk.
I am *very* pleased to see you.
Grain has become *very* dear owing to the war.

But the following are correct :—

I am very *much* afraid she will miss the train.
I am *very much* happier now than I was last month.
I was *very much* distressed when I heard of his death.

Note.—"Very" can be omitted in each of these four sentences, without much softening the superlative.

Also study the following :—

We were *much* (or *very much*) surprised at your attitude.
I am *much* (or *very much*) concerned about it.
The Labour Opposition was *much* (or *very much*) surprised at your attitude.
I am *very* tired.
He was *very* drunk.
The seating accommodation was *very* limited.
I was *much* afraid of being ill.

(*An A. B. C. of English Usage.*)

167. **Fruit** is more often used in the singular form than in the plural, even when it implies more than one fruit :—

I have brought you some fruits as a present. (Say *fruit.*)

But it is used in the plural when we mean that the fruits are of different kinds ; as,

What fruits grow in Kashmir ? Cherries, gooseberries, apples.

168. **Vegetable,** on the other hand, is always used in the plural. Note the following :—

Please get some fruit and vegetables from the bazaar.
In the hot weather vegetables are a better food than rice.

Note also—There is a fruit stall here, but not vegetable stall.
He lives only on vegetable diet.

169. **Clothes,** meaning articles of dress (*i.e.*, garments) is always used in the plural :—

She went to the well to wash her clothes.

I had a new suit of clothes made by the tailor.
Be careful of the wet paint or you will spoil your clothes.

Cloths, means, pieces of cloth not made up into garments :—

I gave the servant two clean cloths (*i.e.*, pieces of cloth) and told him to polish the spoons and the table.

170. The mistaken use of "**for**" in place of "**to**" :—

Avoid—This water is good *for* drinking.
He went to the field *for* playing cricket.
She went to the well *for* washing her clothes.

Prefer—This water is good *to* drink.
He went to the field *to* play cricket.
She went to the well *to* wash her clothes.

171. **In case, if.** *In case* must be carefully distinguished from *if*. It must not be used as equivalent to *if*. 'I shall take my umbrella *in case* it rains,' is perfectly correct, but 'I shall take my umbrella *if* it rains' does not convey the same meaning. The first sentence implies that there is no rain at the time of starting.

172. He *was compromised*, does not mean the same thing as, *He had made a compromise* or *consented to a compromise*. *He was compromised* really means that he was placed in a compromising situation, *i.e.*, a false position in which his interests were endangered.

173. I saw her when her state was *dangerous*. The word *dangerous* is used in this sentence in the sense of *dangerously ill*, a construction which it will not bear.

174. '*What to do ?*' is not permissible in English. We should say—*What am I to do ?*

175. To talk of an *emergent case* in the sense of a case which requires urgent or immediate attention is erroneous. In English *emergent* means *emerging from*.

176. I *enjoyed thoroughly*. *Enjoy* must have an object, and therefore, this expression is incorrect. I *enjoyed myself thoroughly*, or, *I enjoyed the morning thoroughly* would be correct.

177. *Family man* is rarely used in England. A *man with a family* is very much to be preferred.

178. *Fear for* is often misused for *afraid of*. *I fear for you* means that *I am anxious on your behalf*. It does not mean that *I am afraid of you*.

179. *Females* is often misused for *women*. The word *female* merely indicates *sex*. A human being belongs either to the *male* or the *female* sex. To talk of the *females* in one's house or one's family, or *female inmates*, is indecorous ; say *women*.

180. *I will follow you* is often used by students in the sense of *go with you*, but this is wrong. *Follow* implies *coming after*, (at a definite distance or definite interval), not *go in with*.

181. *To take leave of*, means to *part from* or *say good-bye to* a person. But *take leave from* is used in the sense of *obtaining permission from one's employer to stop work for a time*. The following sentences are wrong :—Sadly, he *took leave from* his wife. (Say, *took leave of*.) I *took leave of my employer* for a month. Say, *took leave from*.)

182. One parts *from* people, but *with* things. It is, therefore incorrect to say—She *parted with* her friends (Say, *parted from*.) She was forced to *part from* her money. (Say, *to part with*.)

183. **With a view to.** *With a view to* is always followed by *a gergund* ; as, 'He went there *with a view to finding* out the facts of the case.' '*With a view to studying* the most modern books, he joined the local library.'

184. It is the commonest thing to say—I hope to *go over* to your place next week. I will *go to you* to-morrow. The word *come* should be used in such contexts, *e.g.*, I hope to *come over* next month ; I hope to *come to* Delhi next week ; I will *come over* to-morrow, or I will *come* and see you to-morrow.

185. (*a*) *I hope you are keeping good health,* is not good English. (Say *enjoying good health*, or still better, *I hope you are well*, or *keeping fit*.)

(*b*) *She seems very much reduced*. Say, *She looks much thinner*, or merely, *She looks very thin* (not *lean*).

(*c*) *I have been in* (or *on*) *sick bed.* Say, *I have been ill in bed* or *I have been in bed with cholera* (etc.).

186. **High Time** implies the urgent necessity of doing something, owing to delay in the past which has brought matters to a head; *e.g.*, It is *high time* to do something in the matter. But it is wrong to say 'As it was *high time* he left for college without taking his food.' The meaning attached (quite wrongly) to the expression here is that it was *getting late.*

187. **Hope** implies *pleasurable* anticipation. In any other sense the use of the word *hope* would be wrong; *e.g.*, I *hope* to get fever soon. *I fear I am going to have fever,* would of course be the proper way of putting it.

188. **Leave** should not be used in the sense of *holidays.* '*What are you going to do during the leave ?*'—is wrong. It should be, 'What are you going to do during the *holidays ?*'

189. Noun clauses are often misused after *like* and *want* :—

Avoid—I like that you come and see me.
I want that you come and see me.
Prefer—I should like you to come and see me.
I want you to come and see me.

190. **Male member** is very often misused for *male* or *man.* The use of *family members* is incorrect; say *members of the family.* It is also wrong to say *Syndicate members, Council members* :—

Avoid—The male members of my family did not agree to this.
His family members are not here.
Prefer—The men in my family did not agree to this.
The members of his family are not here.

191. **May** is frequently misused for *could* or *might. May* implies that permission is granted. It should not be used by a subordinate to a superior, *e.g.*, a lecturer advising the Principal—*You may ask them to prepare their essays at home.* (*You might tell* ....or *You could tell*..................would, of course, be the proper way of putting it.)

192. 'He failed to go there.' In general *use*, say *He did not go there.*
'For the past one week.' Say, *For the past week.*

193. **On the contrary ; on the other hand.** 'When two statements or ideas are directly opposed to each other, and attention is to be drawn to this opposition, the second of these statements needs to be introduced by '*on the contrary.*' *On the other hand* merely implies contrast. An expressed or understood *on the one hand goes* before, when *on the other hand* is used. The following examples illustrate their correct use :—

I intended no offence; *on the contrary*, I meant to compliment you.
He is not my friend; *on the contrary*, he is my worst enemy.
She has not finished her essay; *on the contrary*, she has just begun it.
Failure *on the one hand*, and poverty *on the other* pained him much.
Duty required her to obey her father; *on the other hand*, love dictated a different course of action.

194. **Addicted to.** *Addicted to* is never used in a good sense. We can never say—'He is *addicted to singing*'. It is always used in a bad sense: as, 'He is *addicted to* gambling.' Or, 'He is *addicted to* drink.'

195. **All right.** These words should always be written as two separate words, and never as *alright.*

196. **Pulling on well.** They are *pulling on well.* Say, *pulling well together. Pulling together*=working in harmony. *Pulling on* in the sense of *getting on somehow* is rarely used in English.

197. **Purchase** is rarely used in English in the sense of *buy.* It is so used only figuratively, *e.g.*, *He purchased victory by sacrifice.*

198. **Rather very**, when used together, do not strengthen each other. Actually they cancel each other out. *Rather* means *not very, a little, somewhat. He was rather very tired*=He was *somewhat very tired.* This is meaningless. The meaning intended is that the person was *extremely tired. Rather very* does not convey this meaning.

199. *I am reading in the sixth class*, say, *I am in the sixth class.* But *I am reading for Honours* is correct.

200. Plurals such as *sceneries, drainages, advices, meats*, should be avoided. If a plural is wanted, say, *bits of scenery*, or better, *scenes* ; *drainage systems* ; *pieces of advice* or better, *much advice*.

201. **Sick** should not be used in the sense of some bodily disorder. It is wrong to say *I am sick, my brother fell sick*. Say, *I am ill, my brother fell ill*. *Sick* is now only used to *vomiting* or *ready to vomit*, or to denote 'the mental state of weariness, boredom, or disgust,' *e.g.*, "I am half sick of shadows," said the Lady of Shallott. 'He is *sick* of this life.'

202. **Soon** is often misused for *quickly* ; *soon* is a question of time, *quickly* of pace or speed.

Avoid—He walked soon. He ate soon.
Prefer—He walked quickly. He ate quickly.

203. **Used to** is frequently used wrongly as an auxiliary to form a *present* tense denoting habitual action. *We used to take our meals at ten*. Say : *We generally dine at ten*. *Used to* implies a habit which once prevailed, but has been discontinued.

204. Study the following :—

He is a boy of seven years old. (Say, '*He is a boy seven years old*.')
He disposed it off. (Say, *He disposed of it*.)
I had been to Delhi last week. (Say, *I went to Delhi last week*.)
I hope you would do it. (Say, *I hoped you would do it* or, *I hope you will do it*. But *I wish you would do it* is correct.)
Do you know swimming ? (Say, Do you know how to swim ? Can you swim ?)
When do you take to your bed ? Say, *When do you go to bed ?*
They worked *whole the day*. (Say, '*the whole day*, or '*all the day*.')
I have to be absent for attending a funeral. (Say, *to attend*).
We go for walking. (Say, *We are going for a walk*.)
They played *fairly*. (Say, '*played fair*.')
The rose smells *sweetly*. (Say, '*smells sweet*.')

205. **The same**. The use of 'the same' for a pronoun (*it, them, they*, etc.) is common in business latters, but is undesirable ; as, "When you have examined he samples, please return *the same* to us with your remarks." It would be better to use '*them*' for '*the same*'.

206. **What if ?** Say, *why not ?* or *What does it matter ?* Similarly *Why not we go ?* is not good English. (Say, *Why not go ?* or *Why should we not go ? Why shouldn't we go ?*)

207. Study the following :—

(*a*) I failed to get a job and so I am keeping quiet. (Say, *I am doing nothing* or *I am unemployed*.)

(*b*) Have you taken your meals ? (Say, *Have you had your food ?* or *Have you had your dinner ?*)

(*c*) *Please do the needful*. (Say, *Please do what is necessary*.)

208. Be careful in the use of **etc.** When written in full, this is *et cetera*, meaning "and other things." If you want to begin with *and*, you must not end with *etc*. You must say *and so on*. Avoid making a statement like this :

Many kinds of fruits grow in Kashmir, such as apples, peaches, plums, pears, etc.

Why not ? Because *such as* means that you are going to mention *some* but *not all*. To put *etc.*, as well is saying the same thing twice over. You may use either of these forms :—

(*i*) Many kinds of fruits, such as apples, peaches, plums, and pears, grow in Kashmir.

(*ii*) Many kinds of fruits—apples, peaches, plums, pears, etc.—grow in Kashmir.

Do not confuse the two constructions.

209. The word '**other**' is often used when it is not required, *e.g.*,—

The 'Tribune' has the largest circulation of any *other* daily paper.

The above statement as it stands is really impossible. A paper cannot have the largest circulation of any *other* paper, for the use of the word '*other*' excludes the one spoken about. We should say either—

(*i*) The 'Tribune' has the largest circulation of any daily paper.
or (*ii*) The 'Tribune' has a larger circulation than any *other* daily paper.

210. Mistakes are likely to occur when two or more auxiliaries are used with one principal verb. All the auxiliary verbs, except *be* and *have*, are followed by the infinitive mood. *Be* and *have* are followed by participles. Therefore, when *be* or *have* is used with any other auxiliary verb, the principal verb must be repeated each time. Thus we cannot say—

I never, *have* and never *will allow* such cases of obvious injustice to slip.
You *shall* no longer *do* as you *have* in the past.

We must say—

I never *have allowed*, and never *will allow* such cases of obvious injustice to slip.
You *shall* no longer *do* as you *have done* in the past.

211. 'All words or phrases qualifying or modifying some other word in the sentence should be placed as near as possible to the word to which they refer, or in other word all ideas that belong to one another, and are closely connected in the mind should be placed close together in the written or spoken sentence.' The neglect of this rule frequently leads to such ridiculous statements as the following :—

He strongly objected to my going there in his letter.
In one hour I counted thirty meteors sitting near my window.
They built a hall to accommodate five hundred people eighty feet long.

We must say—

In his letter he strongly objected to my going there.
In one hour, sitting near my window, I counted thirty meteors.
They built a hall, eighty feet long, to accommodate five hundred people.

212. When the correlative conjunctions '**either**............**or**,' '**neither**.........**nor**,' '**both**,......**and**', are used, or the words '**not only** ...**but also**,' care must be taken to place the first member (*i.e.*, the words '**either**,' '**neither**,' or '**not only**') immediately before the words that are contrasted. The following sentences are ridiculous—

Mohan was *not only* the winner of the gold medal *but also* of the scholarship.
He was *neither* learned in the language *nor* philosophy.
Either he is a mad man *or* a rogue.
Both he is a philosopher and a poet.
He *both* uses his head and feet well in front of the goal.

We must say—

Mohan was the winner, *not only* of the gold medal, *but also* of the scholarship.
He was learned *neither* in the languages *nor* in philosophy.
He is *either* a mad man *or* a rogue.
He is *both* a philosopher *and* a poet.
He uses *both* his head *and* his feet well in front of the goal.

213. **As follows**. The verb is invariable in number; never '*as follow*.' 'His argument is *as follows*.' 'The rules and regulations are *as follows*.'

214. **Broadcast**. We never say '*broadcasted*.' 'Pandit Nehru's speech was *broadcast* (not, *broadcasted*) from the A. I. R. Station, Delhi.'

215. **Aggravate**. The word *aggravate* means 'to add to some hurt which already exists.' A sentence such as, "The noise *aggravated him*," is wrong, because *aggravated* is not used in its proper sense. We can however say, "The noise *aggravated* his trouble." *His trouble* already exists; *the noise* makes it worse. Instead of *aggravate* one should use *annoy*, *trouble*, etc., according to the context.

216. **Kindly requested**. "Applicants are '*kindly requested*' to enclose a stamped envelope for reply." The sentence, as it stands, means that the request is made in a kindly spirit. But this is not the idea here. Applicants must act in kindly way by sending a stamped envelope. We should amend the sentence thus—"Applicants are requested to be so kind as to send a stamped envelope for reply."

217. **Transpire**. "What *transpired* between the two lovers." *Transpire* is often wrongly used in the sense of *happen*, *occur*, *come to pass*. It really means to *look out*, *to become known*. The sentence above ought to read, "What *occurred* (or *went on*) ..." The following sentence has the correct use : "It has *transpired* that the lovers are parted."

218. **Individual**. *Individual* is often used wrongly for the more usual *person*, *man*, etc., and *individuals* instead of *people*, *persons*. The sentence, "An *individual* who has

been of very great assistance to the police," should read, "A *person* (or *a man*) who......" *Individual* (*s*) may be used only when there is some idea of comparison with a crowd or body of people ; as,

"The morality of a crowd as a whole is said to be lower than the average morality of the *individuals* composing the crowd."

"The fruits of his labour will benefit the nation and not an *individual*."

219. Claim. "*Modern English Usage* stigmatizes the use of *claim* in the sense of *assert, maintain, represent* as a vulgarism. *Claim* may be followed by the infinitive only when (*a*) it is in the active voice and (*b*) the infinitive represents an action done by the subject : 'He *claims* to have discovered a new planet.' But in the following sentences one or other of the words mentioned' above should have been used : 'He *claimed* his score to be the lowest for the course ; 'The car was *claimed* to do fifty miles to the gallon' ; 'The examination was *claimed to* be just and fair.'" (An A. B. C. of English Usage.)

220. Dare. 'He *dare* not do it,' '*Dare* he go ?'. He *dare* do anything.' In negative and interrogative sentences and wherever the dependent infinitive has no 'to' *dare* is used for the normal *dares* in the third singular present tense.

221. Due. *A. B. C. of English Usage* says : "Unlike *owing to, due* (*to*) has never become a compound preposition, that is, *due* retains its adjectival function and must be properly related to the noun or pronoun it qualifies. Thus in the sentence 'Due to the bad weather, he cannot come,' *due* obviously does not qualify *he*, and therefore has nothing left to qualify. If *due* is to be used, the only way is to provide it with an actual noun : 'His inability to come was due to the bad weather ,' where *due* qualifies *inability*. But the obvious and idiomatic construction is, 'Owing to the bad weather, he cannot come.' It is a good rule to use *due* only as a predicative adjective (as in the sentence above—that is, not like a participle, as the first word of a phrase." It is incorrect to say : 'Some articles have increased in price, due to the increasing demand.' We should say 'owing to.'

222. Equally. *Equally* is never followed by *as* in Modern English. In such sentences as 'I am interested in detective stories equally as you,' the *as* should be *with*. In such a sentence as "The Opposition are equally as guilty as the Government' *equally* is tautological. If *as* is omitted the correct idiom with equally is : 'The Opposition and the Government are equally guility.'

223. A failed B.A. Avoid such expressions, for it is no honour to fail in an examination. You may say—'I tried to get my B.A., but unhappily was not successful.'

224. An England-returned gentleman Such an expression will provoke an Englishman's smile, for it is meaningless. You may say—'He has been to England.'

225. Half. Half of them *is* or *are* ? The rule is that when the noun or pronoun following *of* is singular, *half* is considered singular : 'Half of our heavy task *was* done' ; when the noun or pronoun following *of* is plural, *half* is considered plural : 'Half of the apples *were* rotten.' The same rule applies *to lots of* and *heaps of*.

226. In possession of is active,='holding' ; **in the possession of** is passive ='held by'. 'The thief was found *in possession of* the papers' ; 'The papers were found *in the possession of* the thief.'

227. Probable. When *probable* is used as a predicate adjective after anticipatory, *it*, it cannot be followed by an infinitive, but must be followed by a 'that—' noun clause : 'It is probable that it will happen,' not 'It is probable to happen.'

228. '*Providing that......*' should not be used in writing, though the construction is by no means uncommon is colloquial and in business English.

229. Reason. "At least *three* warnings are necessary in connection with the word *reason* :

(*i*) 'The reason is because' is a type of tautological expression that defies both grammar and logic. The correct idiom is "The reason (why etc.) is that......' the *that* introducing a noun clause as complement of the verb *is*. So the sentence 'The reason why I am dealing with so many pictures to-night is because I happen to have een them all just recently' may be recast in two ways :

(*a*) 'The reason..... is that I happen......,' (*b*) 'I am dealing with so many pictures to-night because I happen......'

Equally bad, and almost equally common are : 'The reason......is due to.' 'The reason.... is on account of.'

(*ii*) 'because of that reason' ; a near relative of the error dealt with under (*i*), you act not *because of* but *for* a reason. *Reason* itself indicates cause.

(*iii*) 'The reason for the increase may be attributed to the rapid development of science during the past two centuries.' The increase may be attributed, not the reason ; the reason *is* the rapid development.

In all three types of sentence cited the trouble arises from a confusion of ideas that leads to a double statement of cause." (*Adapted*)

230. Idioms. Distortion of idiom results in some very peculiar effects :

He found it hard to make *his two ends meet* (say, *both ends meet*).
I am not on *talking terms* with her (say, *speaking terms*).
There was a *pin-drop silence* (say, *There was unbroken silence*).

I wanted to run away, but he held me by the hand and would not *leave off* (say, *would not let me go*).

You *stick up* to him no matter what happens (say, *stick to*).
We aim *to prove* it (*at proving* is the correct idiom).
With a view of establishing himself (say, *with a view to establishing himself*).
The subject of my essay is *regarding* Politeness (say, *is "Politeness"*).
The subject of his speech was *about Taxation* (say, The subject of his speech was Taxation, or His speech was about Taxation).

231. You should say or write—

Not Take a visit, *but* Pay a visit.
Not Put a liberty, *but* Set at liberty.
Not Put a thing to test, *but* Put a thing to the test.
Not Make an injury to a person, *but* Do an injury to a person.
Not He put the opportunity to account, *but* He turned the opportunity to account.
Not The work is in the hand, *but* The work is in hand.
Not He acquired a name for himself as an engineer, *but* He made a name ....
Not Please excuse me for giving you this trouble, *but* Please excuse me for the trouble I give you *or* Please excuse me for the trouble I put you to.

232. It is idiomatically incorrect to say that a ship *swims*. A ship *sails* or *floats* ; men and animals *swim*. Do not say "a ship is drowned," a ship *sinks* ; men and animals *sink* and are *drowned*.

233. Several verbs in English take the Definitive Mood after them without '*to*' ; as, for instance the auxiliary verbs—*may, can, do, will have* or *would have* (in the sense of *would like*), *shall, will, let, must* ; also such verbs as *bid, dare, feel, have* (=*make* or *cause*), *hear, observe, perceive, know, find, make, watch, need not*.

234. It is wrong to say 'this man maintains his livelihood by honest work.' A man *obtains* his livelihood, and *maintains* himself. Hence the expression ought to stand thus :

This man obtains his livelihood by honest work.
This man maintains himself by honest work.

235. To *steal* is to take away secretly ; to *rob* is to take away forcibly or with violence. A thief steals a thing *from* a person. A robber robs a person *of* his money.

236. It is a blunder to say that a man is "good in health." The correct phrase is, "in good health".

237. The correct expressions are, *all the day*, and *the whole day*. Hence both the following are correct :—

He was busy *all the day*. He was busy *the whole day*.

238. Study the following sentences :—

I *got up* very early this morning (Not, I *rose*).
The boys *get up* every day at five o'clock.
On returning from night school we *have our supper* (Not, *eat our food*).
We *have breakfast* at eight o'clock (or, we breakfast at eight).
We *have dinner* at midday, and at six in the evening.
I *go to* bed at eleven o'clock (Not, I sleep at eleven o'clock).
When do you *go to bed* ? *or*, At what time do you go to bed ?
I have lived here *for* a year. (Not *since a year*).
I have lived here *for ten days*.
I have lived here *since* 1925.
I have been ill *since* last Thursday.

My brother has gone to Delhi, he may come back *in a week's time*. (Not, he may come back *after* a week.)

I am going to the bazaar, I shall be back in an hour's time. (Not, *after an hour*.)
It rained here a week *ago*. (Not, *before a week*.)
We last met two years *ago*. (Not, *before* two years.)
I am *very* pleased to see you. (Not, I am *too* pleased to see you.)
On seeing the lion she felt *very* much afraid. (Not, *too* much afraid.)

Where have you come from ? I *have come* from Jaipur, Sir. (Not, Sir, I am coming from Jaipur.)

The teacher is giving a *Geography lesson* to the fifth class. (Not, a *lesson of Geography*). Similarly : *barley seeds* (not, seeds of barley), *wheat flour* (not, flour of wheat), *cotton plant*, a *fig tree*, a *vegetable seller*.)

He gave me a *five rupee* note. (Not, a five rupees note).
The *scenery* of the Ghauts is very pleasing. (Not, sceneries.)
He lay unconscious for *an hour and a half*. (Not, one and a half hours.)

Good evening ! How did you do your paper ? (Not, *good night*. It is a parting salutation.)

Goldsmith's "Traveller' is a fine *poem*. (Not, *poetry*. But we can say, it is *a piece of poetry*.)

Mr. M. N. Roy or M. N. Roy, *Esq*.
The *whole of* India is in deep grief, (or *All* India is in deep grief).
I shall go by the 4-30 train (Not, four thirty o'clock train).
I shall go by the *four o'clock* train.
I do not like *either* of them, because *both* are dishonest.
I do not like *any* of the Laul brothers, because all the three are dishonest.
Columbus *discovered* America. (Not, *invented*.)
Edison *invented* the phonograph. (Not, *discovered*.)
He *refused* to leave the room.
He *denied* having murdered the boy.
In all the world, or among all men (*not* among all the world).
Divide the cake into four parts (*not* in four parts).
Distribute mangoes among the children (*not* to the children).
He passed the examination or He passed in the examination.
He failed in the examination (*not* He failed the examination).

He will be lame till he dies (*not* He will be lame till he lives). He will be lame as long as he lives.

The clock has struck four (*not* The clock has struck four hours).

Exercise 27. *Rewrite the following sentences correctly* :—

Heredity and environments both influence the character of a man.
They make desolation and term it as peace.
My brother first entered the teaching line but when he found he could not pull on he gave it up.
I want that you should read these books during the vacation.
He was unable to visit us due to an outbreak of plague in his village.
If you deny to help me I must abandon the task.
Snow blocked the road whole of January, nor it seemed likely that a way through would be made when February came.

I wrote nearly a fortnight ago ; and he replied me only yesterday.
He told me that I expect to leave Lahore by the 8-30 train in the morning.
People talk a lot now-a-days about helping their fellow brethren, but they forget that their first duty is to their family members.

Exercise 28. *There are ten gross mistakes of English grammar and idiom in the following conversation. You need not re-write the whole, but re-write the sentence or part sentence that is wrong.*

A. Good morning! I am glad to meet you. I was just going to your house.
B. Is it ?
A. Yes, to see if you will go to the cinema with us to-night ? I think you will come.
B. Sorry, it is impossible, I cannot spare the time, nor I can afford the money this week. By the way, thank you for the books you send me.
A. No mention. Well if you won't go to the cinema, will you go for a short walk ?
B. Yes, I would like to. If it will rain will you go ?
A. Not if it rains very hard. Where shall we go ?
B. Let us visit some of the tombs that were built two hundred years since.
A. All right, that's a good suggestion. Who is the man sitting on Ragho Mall's shop ?
B. Oh, don't you know ? He's Dr. Mehtab Singh, one of the best doctor of the Punjab, and just returned from a visit to Europe.
A. I have heard of him. My father said to us about him. Are you going to England this year ?
B. My brother writes that I should go, but my mother begs me not to leave him yet. What to do ?
A. It is difficult to decide. Good-bye I'll see you to-night.

Exercise 29. *Correct any faults of expression in the following sentences and give reasons for your corrections* :—

(*i*) I never remember having met his equal.
(*ii*) His failure was rather due to his stupidity than from the neglect of his teachers.
(*iii*) Neither in writing for the learned or for the general reader was he very successful.
(*iv*) The reason why the disaster occurred was on account of an error by the signalman.
(*v*) There are people at whom we all smile and yet scarcely like.
(*vi*) He much preferred trudging through the mud than to take the road.
(*vii*) The captain took the good things which the gods provided with thankful good humour.
(*viii*) To aim at public and private good are so far from being inconsistent that they mutually promote each other.
(*ix*) He is one of the cleverest boy that has passed through the school.
(*x*) The climate is as good, or even better than that of Kashmir.

Exercise 30. *Correct the following sentences* :—

Foreigners often come across with serious difficulties in studying English.
What to say of charity he does not practise even ordinary humanity.
You will please give me four days' leave, Sir, as I intend to go home, because I have an important work to do.
Lost a fine retriever ; if found in anyone's possession, will be prosecuted after this date.
This measure will only be endured by the Unionist party so long as it is perfectly harmless and useless.
He thinks he will succeed, but he never has and he never will.
I don't believe you have got a better dog or even as good as me.
As it turns out, it is alright ; but if we sailed in the other boat, we would have been drowned.
I hope that I will soon hear from you.

Exercise 31. *Improve the following sentences, and give reasons for the alterations you make :—*

1. It is interesting to observe the various substitutes for paper before its invention.
2. I doubt I will not pass my examination.
3. Driving down the street, the horse ran off, and he was thrown out of the carriage.
4. It was unkind of him to have gone without saying farewell.
5. Both of them hated each other, but neither of them were brave enough to openly attack the other.
6. You may give nothing, give little, or give much. Of the three alternatives the latter is the best.
7. It has the largest circulation than any other daily newspaper.
8. Nothing that he or you have said seems to directly bear on the question.
9. He has eaten no bread, nor drunk no water these two days.
10. Men who are not certain as to whether they are engaged on war work.

CHAPTER IV

WORDS FOLLOWED BY APPROPRIATE PREPOSITIONS

239. Certain words and phrases in English must be followed by particular prepositions. The use of inappropriate prepositions is a fertile source of error. The following list is given with a view to enabling the student to understand the proper use of some of the important prepositions :—

Abate *in* fury ; abated *by* law : Time brought no abatement *in* the fury of the father ; the rate of interest is regulated and abated *by* law.

Abide *in* a house, *at* a place, *with* a person, *for* a time, *by* the consequences of what we do.

Abound *in, with* : This land abounds *in* springs and streams ; A faithful man shall abound *with* blessings.

Absolved *from* a promise, a sin, etc. : Nothing can absolve you *from* the promise you have made.

Absorb : Plants absorb moisture *from* the air ; The student is absorbed *in* study , Nutriment may be absorbed *into* the system *through* the skin.

Abstain *from* food, *from* indulgence, *from* luxuries : He abstained *from* food for two days.

Abstract : the purse may be abstracted *from* the pocket ; the substance *from* the accidents ; make an abstract (=summary) *of* a book.

Accede *to* a request, *to* terms proposed by another, *to* the conditions or terms of a treaty or contract : He acceded *to* my terms.

Access *to* : It is hard to get access *to* him.

Accident : the accident *of* birth ; an accident *to* machinery.

Accommodate *to, with* : We must accommodate ourselves *to* our circumstances ; He accommodated his friend *with* a loan.

Accompany one *to* a house or a place : I accompanied him *to* Delhi.

Accompanied *by* : He was accompanied *by* his friends.

Accordance *with* : In accordance *with* the rules.

According *to* : He did according *to* his promise. Sometimes 'according *as*.'

Account *to* a person *for* a thing ; His indulgence accounts *for* his poverty ; You must account *to* the manager for all the moneys you have received.

Accuse a person *of* an offence, as of treason, of theft, of breach of trust, of deserting one's friends : The prisoner is accused *of* theft.

Accustomed *to* : I am not accustomed *to* this kind of treatment.

Acquaintance *with* a subject, *of* one person, *with* another, *between* persons.

Acquit *of* : He was acquitted *of* the charge brought against him.

Acquit *oneself in*, to conduct oneself in : The soldier acquitted himself well *in* the battle. The boys acquitted themselves very creditably *in* the examination.

Act *up to* : He has acted *up to* (fulfilled) his engagement.

Act *upon* : He acted *upon* my advice.

Active *in* work, *in* a cause, *for* an object, *with* persons, *about* something.

Actuated *to* crime, *by* revenge : Ranjha was actuated *to* murder Saida *by* an overpowering jealousy.

Adapt *to* : We must adapt ourselves *to* our circumstances.

Add *to* : More names are to be added *to* this list.

Addicted *to* (is used in a bad sense) : He is addicted *to* drinking.

Address : The cover was addressed *to* me ; The speaker addressed the assembly *in* an eloquent speech ; He addressed his rival *with* indignation.

Adequate *to* the demand; *for* the purpose. The grant to the school is not adequate *to* its needs; or *for* suppressing terrorism.

Adhere *to* one's party, *to* principles of truth and honour.

Adherents *to* principle, *of* Luther: There are no adherents *of* Mormonism in India; Stuart adhered *to* his principles to the last.

Adhesive: Wet clay, adhesive *to* the foot, impeded his progress.

Adjacent: The factory was adjacent *to* the college.

Adjourn *to, for*; to put off to another day: The case is adjourned *to* next Monday; The meeting was adjourned *for* a fortnight.

Admit *to* (=access): I got admission *to* the performance.

Admit *into* (=entrance): I got admission *into* the 9th class.

Admit *of* (=to allow): His income is not such as to admit *of* buying such luxuries.

Adorn: He adorned his head *with* a coronet.

Advise (=consult) *with*; advise (=inform) a person *of* a thing: 'Advise *with* your father before you take this course.' 'He has advised him by letter *of* the loss of money.'

Afflicted *with, by, at*: 'He is greatly afflicted *at* the death of his child.' 'I have been much afflicted *by* this news.' 'Afflicted *with* gout.'

Agree *to, in, with, among, upon, (on)*: 'He agreed *to* my proposal.' 'I agree *in* opinion *with* the speaker.' 'They could not agree *among* themselves *upon* (on) the subject.'

Aim *at*: I aimed *at* a crow but could not hit it.

Alarm was felt *in* the camp, *among* the soldiers, *at* the news.

Alien *to* our nation and laws, *in* our land, *among* our people.

Alight *from* a horse or carriage, *on* the ground, *at* a place.

Alike: These specimens are alike *in* kind. They are all alike *to* me.

Alive *in* every nerve, *to* every noble impulse, *with* fervour, *through* all his being.

Allegiance *of* the citizen, *to* the government: The government has a right to allegiance *from* every citizen.

Alliance *with* neighbours, *against* a common foe, *for* defence; alliance *of, between*, or *among* nations.

Allot *to* a company *for* a purpose.

Allude *to*: The passage marked alludes *to* the Lucknow Pact.

Allure *to* a course, *by* hopes, *from* evil *to* good.

Amass *for* oneself, *for* a purpose, *from* a distance, *with* great labour, *by* industry.

Amateur *in*: He is an amateur *in* photography.

Amazement *at*: I was struck with amazement *at* his daring.

Amplify (generally used transitively) *on* or *upon* the subject, by illustrations.

Analogy: The analogy *between* (or *of*) nature and revelation; The analogy *of* sound *to* light; A family has some analogy *with* (or *to*) a state.

Anger *at* the insult, *towards* the offender.

Angry *with* me, *at* my conduct, *for* not having learnt my lesson.

Announce: The event was announced *to* the family, *by* telegraph.

Annoyed *with* a person, *at* a circumstance.

Answer *to* a person, *for* a thing: 'He must answer *for* his actions *to* God'; 'Their looks answered *to* (corresponded to) their ferocious character. He answered *in* writing or *by* word of mouth, *to* the question.'

Antipathy *to* a person or thing, *between* or *betwixt* two persons or things: Johnson had a strong antipathy *to* Scotsmen, but there was none *between* him and Boswell.

Anxiety *for* a friend's return; *about, in regard to*, or *concerning* the future.

Anxious *to, about, for*: I am anxious *to* go home during the holidays: He is very anxious *about* his success in the examination; I am anxious *for* my son's safety.

Apathy: The apathy *of* monastic life; apathy *towards* good.

Apologise *to* a person, *for* a thing: I must apologise *to* you *for* not replying to your letter at once.

Apparent *in to*: His guilt is apparent *in* every act *to* all observers.

Appeal *to, against* : They appealed *to* the judge *against* the decision of the Magistrate.

Appear *at* the front, *among* the first, *on* or *upon* the surface, *to* the eye, *in* evidence, *from* reports, *near* the gate, *before* the public, *in* appropriate dress, *with* the insignia of his rank, *above* the clouds, *below* the surface, *under* the lee, *over* the sea, *through* the mist ; *for*, *in behalf of*, or *against* one in court.

Appetite *for* : His appetite *for* the marvellous was insatiable.

Apply *to* a person *for* a thing *by* a date *in* the prescribed manner *on* the proper form.

Appoint a person *to* a situation : I was appointed *to* the vacant post by the general manager.

Apportion *to* each a fair amount ; apportion the property *among* heirs ; *between* two claimants ; *according to* numbers.

Approve *of* : I approve *of* his conduct, whatever you may think of it.

Approximation *of*, *to* : The approximation *of* the vegetable *to* the animal type.

Argue *with* a person ; argue *for* or *against* or *about* a thing : 'Do not argue *with* that mad editor.' 'We will argue *against* the introduction of this scheme.'

Arraign *at* the bar, *before* a tribunal, *for* a crime, *on* or *upon* an indictment.

Arrest : Arrested *for* crime, *on* suspicion, *by* the police ; *upon*, or *by virtue of* a warrant ; *in* execution.

Arrive *at* a place, *in* a carriage, ship, etc.

Ask *about* a thing ; ask *after* a person, is to inquire from another how that person is. We ask a person *for* a thing ; we ask a thing *of*, or *from* a person.

Aspire *after*, *to* : He aspires *to* that well-paid situation. To aspire *after* fame.

Association *of* scholars *for* the advancement of learning; association *with* the good is ennobling.

Associates *of* the leader *in* the enterprise. Dr. Arundale was associated *with* Dr. Besant *in* the running of the Central Hindu College at Banaras.

Assure *of* : I assured him *of* his safety.

Astonish *at* : I am astonished *at* his ignorance ; You should not be astonished by his denial.

Atone *to* a person, *for* a fault.

Attached *to* the document, *at* the bottom, *with* a pin ; attached *by* a cord; attached *for* non-payment of a debt.

Attachment *of* a true man, *to* his friends ; *between* two persons or things ; *to* a leader, *for* his virtues.

Attack *by* the enemy *with* bayonets, *on* or *upon* our works.

Attend *to*, *upon* : I did not attend *to* what he said ; He had no servant to attend *upon* (on) him.

Attribute his losses *to* his gross carelessness.

Augur : It augurs ill *of* the venture ; this augurs well *for* your cause, ill *to* the rights of the people.

Avail (oneself) *of* : They did not avail themselves *of* the opportunity.

Avenge *on* : They avenged his death *on* his murderer.

Averse *to* : He is averse *to* anything like hard work.

Awkward *in* action ; *at* the business. He feels awkward *in* his new suit ; he is awkward *in* conversation.

Back *out*, means, to withdraw from an engagement or contract : 'He would like to back *out* of the contract, but we cannot allow it.' *Back up* means, to support, to sustain : 'He is always ready to back *up* his friends.'

Banished *from* his own country, *to* another.

Barrier *to* progress *against*, invasion : *between* nations. The Kshatriya caste acted as a formidable barrier *against* foreign invasions ; Tariffs act as barrier *between* nation and nation.

Bathe *in* water, *in* the river, *in* the sea ; also to be bathed *in* tears, *in* perspiration.

Battle *of* giants, *of* Plassey, *between* armies, *for* life, *against* invaders, *to* the death ; The battle *of* Plassey was fought *between* the Nawab and the English *for* the possession of Bengal.

Bear *up*, means, to endure, to be firm, to persevere to endurance: 'It is not easy to bear *up*, when one is beset with difficulties on all sides.' Bear *with*, means, to tolerate, to be indulgent to: 'You must bear *with* my weakness.'

Beat *about*, is to search for by various means; also, to take round-about, indirect means to reach a thing. Hence the common phrase, *'don't beat about the bush,'* 'don't waste time in circumlocution: come to the point.' Beat *against*: 'The waves beat *against* the shore.' Beat *down*, is to subdue, to crush: 'I will beat *down* his foes before his face.' Beat *off* is to repel an attack: 'They beat *off* the enemy.' Beat *with* a stick *on* the head; beat *by* a trick; beat *out of* town; beat *to* the ground; beat *into* submission.

Beautiful *to* the eye *in* appearance, *of* aspect.

Becoming: The dress was becoming *to* the wearer. Such conduct was becoming *in* him. These words are becoming *of* a king.

Beg *of* or *from* a person; beg *for* bread, *for* money: 'He begged *of* him *for* money'; 'He begged a shilling *from me*.'

Behaviour: the behaviour of the pastor *to* or *towards* his people, *on* or *upon* the streets, *before* the multitude or *in* the church *with* the godly or *with* the worldly was alike faultless.

Believe *in*: 'Believe *in* God and do the right.'
Benevolence *of* or *on the part* of the wealthy, *to* or *towards* the poor.
Bestow *on*: 'He bestowed valuable presents *on* his guests.'

Beware *of* evil company: 'Beware *of* forming bad habits.' 'Beware *of* entrance *to* a quarrel.'

Bind *to* a pillar, *to* a service, *with* chains or *in* chains, *by* a contract, *under* a penalty; a splint is bound *upon* a limb; the arms may be bound *to* the sides or *behind* the back; bind a wreath *about*, *around*, or *round* the head; twigs are bound *in* or *into* faggots; the faggots are bound *at* both ends and in the middle.

Blame *for*: 'I blame you *for* neglect of studies.'
Blind *to*: 'He is blind *to* his own interests.'
Boast *of*: 'We must not boast *of* our good actions.'
Boundaries *of* an estate; the boundary *between* two estates.

Break *into* a house, *out* of prison, *across* one's knee, *through* a hedge *from* or *away from* a suppliant, *in upon* one's retirement, *over* the rules *on* or *upon* the shore, *against* the rocks, *to* or *in* pieces, *with* a friend.

Burn *in* the fire; burn *with* indignation; burn *to* the ground; burn *to* ashes; burn *through* the skin.

Calculates: It is vain to calculate *on* or *upon* an uncertain result.
Call *on* or *upon* a person, *at* a house *for* a thing, *about* a matter.
Candid *in* debate, *to* or *toward* opponents, *with* friend or foe *about* or *in regard to* the matter.
Care *for* or *about*: I do not care *for* what he says.
Care *of*: Take care *of* your books.
Careful *of*: He is very careful *of* his money. Careful *in*: Be careful *in* money matters.

Carry *on*: He is carrying *on* a trade in boots. Carry *off*: He carried *off* every prize. Carry *through*: It was only perseverance that carried him *through*. Carry *out*: He could not carry *out* his design. To carry coals *to* Newcastle; carry nothing *from* or *out of*, this house; carry *across* the street, *over* the bridge, *through* the woods, *around* or *round* the corner; *beyond* the river; the cable was carried *under* the sea.

Catch: To catch *at* a straw; to catch a fugitive *by* the collar, a ball *with* the left hand; disease *from* the patient; the thief was caught *in* the act, the bird *in* the net.

Cause *of* the war, cause *for* interference.
Caution *against*: He cautioned me *against* your deceitul tricks.
Celebrate: The day is celebrated *by* the people, *with* rejoicings.
Certain *of*: He was quite certain *of* his success.
Change *for* the better; *from* winter *to* spring; *of* a liquid *to* or *into* a gas; a change *in* quality; a change *by* oxidization. To change clothes *with* a beggar.
Character *of* the applicant *for* veracity is *above* suspicion.
Charge *with*: To (be charged *by*, or *to*) charge a person *with* an offence.
Choose *from* or *from among* the number; *out of* the class; *between* or *betwixt* two; *or* the purpose.

Clean : The floor was cleaned by the servant *with* soap and water.

Clear *to* the mind ; clear *in* argument ; clear *of* or *from* annoyances.

Collision *of* one object *with* another ; *between* opposing objects.

Commit *to* a person *for* safekeeping ; *to* prison, *for* trial, *without* bail, *on* suspicion.

Compare *to* : We compare things belonging to different classes *to* one another ; a beautiful face is compared *to* the moon. Compare *with* : We compare the things of the same class *with* one another ; In point of learning Rama cannot be compared *with* Mohan.

Compete *with* a person, *for* a thing : He competed *with* me *for* the prize.

Complain *of* a thing *to* a person ; *of* one person *to* another, *of* or *against* a person *for* an act ; *to* an officer ; *before* the court ; *about* a thing. He complained *of* a headache ; He complained *to* the headmaster *against* me.

Comply *with* a request : He dare not refuse to comply *with* my request.

Conceal *from* : I have not concealed the fact *from* you.

Concerned *about* : I am very much concerned *about* his progress. Concerned *for* : He was concerned *for* the safety of his friend. Concerned *in* : All who were concerned *in* the affair were punished.

Concur *with, in* : I concur *with* him *in* the view he has taken.

Condemn *to, for* : He was condemned *to* death *for* his crime.

Conducive *to* : Highly seasoned food is not conducive *to* health.

Confer (consult) *with* a person, *about* or *regarding* a thing ; confer (=bestow or grant) a favour *on* a person.

Confide *in* a person ; a thing *to* a person.

Confidence *in* : I can have (put) no confidence *in* a man who has once cheated me.

Confined *to* : He was confined *to* bed by illness.

Confirm a statement *by* testimony, a person *in* a belief.

Congratulate *on, upon* : I congratulated him *on* (*upon*) his success.

Conscious *of* : He was conscious *of* his weaknesses.

Consent *to* : I cannot consent *to* the arrangement you propose.

Consist *of* (=to be composed of) : The body consists of bones, flesh, etc. Consist *in* (=to be comprised in) : Obedience consists *in* implicitly doing as we are told.

Consistent *with* : Such a liberal benefaction is not consistent *with* his known character of a miser.

Conspire *against* : They conspired *against* the Government.

Contend *with* : In his early life he had to conted *with* poverty, illness, and disgrace.

Content *with* : We should be content *with* what we have.

Contrary *to* : What he does is always contrary *to* my wishes.

Contrast *with* : We contrast one object *with* another.

Contribute *to* a fund ; *towards* the support of a person.

Control *over* : I have no control *over* his movements.

Convenient *to, for* : I hope the time appointed for the meeting will be convenient to you ; It will not be convenient *for* me to attend the meeting at four o'clock.

Conversation *with* friends, *about* a matter , *between* or *among* guests.

Converse *with* a person, *on* or *about* or *regarding* a subject : He conversed *with* the traveller *on* various topics and found him well informed on all.

Convey *from* the house *to* the station , *to* a friend *by* hand.

Convince one *of* : It is impossible to convince a fool *of* his folly.

Correspond as *by* letter *with* a person, *about* a thing ; correspond (=resemble, agree) *to, with* : I corresponded *with* him *about* his business prospects ; Actions should correspond *with* words.

Couched *in*, means, expressed in : His replies were always couched *in* very polite language.

Count *on* or *upon*, is to rely on or upon, to confidently expect : Count not *on* the sincerity of flatterers. *Count for nothing* : Religion and character *count for nothing* in the field of politics.

Cure a person *of* a disease.

Deal *by* a person, is to treat him either well or ill, to behave towards him : This lawyer deals well *by* his clients. Deal *in*, is to trade in : This merchant deals *in*

silk goods. Deal *out*, is to distribute : A Judge should deal *out* equal justice to all. Deal *with*, is to trade with, to have to do with ; to treat well or ill ; also to treat of : I will not deal *with* this merchant at all.

Defence *against* assault ; *to* an action.

Deficient *in* : He is deficient *in* English.

Delight *with, in, of* : I am delighted *with* him. Nature delights *in* the most plain and simple diet. Children are the delight *of* the house.

Deliver *from* ; or deliver *up* a thing *to* a person : Deliver us from evil. He delivered (*up*) charge *of* his office *to* his assistant yesterday.

Design *of* a building, *for* a statue. Scott submitted a design *of* the Albert Memorial. This is the design *for* a statue of the Queen.

Desire *of* fame, *for* excellence. Desire *of* fame is the one weakness of Bruce. You should have a strong desire *for* excellence in any line you choose to follow.

Despair *of* : Even if you fail once, you should not despair *of* success.

Destined *for, to* : God seems to have destined him *for* a far higher position than he now holds. Destined *to* eternal woe.

Devoid *of* : Devoid *of* sense and motion.

Devote *to* : He generally devoted half the day *to* study.

Dexterity *of* hand, *of* movement, *of* management ; *with* the sword, *in* action ; *at* cards. He can use the rapier *with* great dexterity. Conjurers employ dexterity *of* hand, *at* all games of cards.

Die *of* disease, *by* violence, *from* an effect, *for* a cause, *at* sea, *in* one's bed, *to* the world. Men die *of* hunger, *of* cholera, *of* inflammation of the lungs, etc. : Men die *by* the sword, *by* pestilence, etc. The poor men die *from* neglect, *from* want, etc.

Differ *with*, a person, *in* opinion : I differ *with* you as to the precise meaning of this word. Men differ *in* opinion *about* his conduct. Men differ *from* brutes.

Difference *between* the old and the new ; differences *among* men ; a difference *in* character ; *of* action ; *of* style ; *of* one thing *from* another ; a difference *with* a person.

Different *from* : His religious opinions are different *from* mine.

Disgusted *at, with* : They were disgusted *at* his foppery. He is disgusted *with* the world.

Dispensed *with* : I have dispensed *with* his services.

Dispute *with* a person *on* or *about* something.

Dissuade *from* : All my advice could not dissuade him *from* the foolish attempt.

Distasteful *to* : This work is distasteful *to* him.

Distinguish *between* two things, or one thing *from* another, *by* some mark or sign.

Divert *from* is to turn aside : This diverted his attention *from* the main subject. Divert *with*, is to amuse : The ignorant are diverted *with* shows.

Divide *between* two, among more than two.

Draw : To draw water *from* or *out* of the well ; draw the boat *through* the water, *to* the shore ; draw air *into* the lungs ; the wagon is drawn *by* horses, *along* the road, *across* the field, *over* the stones, *through* the wood, *to* the barn ; draw *with* cords of love.

Dream *of* : He dare not dream *of* doing such a thing again.

Drive *to* market ; *to* despair ; *into* exile *from* one's presence ; *out of* the city ; drive *by, with*, or *under* the lash ; drive *past* or *by* beautiful estates ; *along* the beach ; *beside* the river ; *through* the part ; *across* the field ; *around* the square ; *to* the door ; *into* the barn ; *out of* the sunshine.

Dwell *in* a country, *at* a place, *among* persons, *upon* a subject.

Eager *for* favour ; *in* pursuit : Ram is eager *in* the pursuit of occult studies ; eager *for* winning his master's favcur. I am eager *to* go to Japan.

Employ *in, on, upon* or *about* a work, business, etc., *for* a purpose ; *at* a sitpulated salary.

Encroach *on* : I hope you will excuse me for encroaching *on* your valuable time.

Endow *with* : God has endowed man *with* reason.

Enemy : He was the enemy *of* my friend *in* the contest.

Engage (betrothed) *to* some person : He is *engaged to* Aisha.

Engaged *in* a work, *with* a person, *for* a time.

Enraged *at, with* : He was enraged *with* me *at* my presumption.

Enter *on, upon, into* : He has entered *on* (or *upon*) a new course of life. They entered *into* an agreement.

Entrance *to* or *into* a place ; *into* or *upon* office ; *into* battle ; *by* or *through* the door ; *within* the gates ; *on* or *upon* a work or course of action ; *into* or *among* the company.

Entrust *to, with* : This work was entrusted *to* me. I was entrusted *with* this work.

Envious *of* a person *for*, because *of, on account of* his wealth, fame or power.

Equal *to* : He is not equal *to* the task.

Essential *to* or *for* : Pure air is essential *to* or *for* health.

Excel *in* : He excels everybody else *in* learning.

Exchange *with, for* : I may exchange this book *with* you *for* another.

Explain a thing *to* a person : I explained this question *to* him.

Exult *at* success ; exult *over* a fallen foe : It was natural for him to *exult* at his brother's success. You have triumphed over Mohan this time, but you need not *exult over* him for he may beat you next time.

Faint *with* hunger ; faint *in* colour : Give me some bread at once : I am faint *with* hunger. This saree is fainter *in* colour than the other.

Faith *in* God ; the faith *of* the gospel : Have faith *in* God and do the right. The faith *of* no true believer can be shaken by a Kafir.

Faithful *in* service ; *to* duty ; *to* a comrade or commander ; faithful *among* the faithless : The Roman soilder at Pompeii was faithful *in* his service *to* the city. Siraj was the only faithful person *among* the faithless.

Fall *among* thieves, *in* love *with* a person, fall *in with* one's views, fall *on* the enemy (attack), *fall into* a mistake, fall *under* some one's displeasure.

Familiar *with, to* : He is not familiar *with* (acquainted with) that subject. Her face is quite familiar *to* me.

Fancy : to have a fancy *for* or take or fancy *to* a person or thing : I have taken a fancy *to* one of my girl friends.

Farewell : I bade farewell *to* my colleagues : I took a farewell of my friends.

Favourable *to* : What he does is not favourable *to* my interests.

Favoured *with* : I have not been favoured *with* a reply to my last letter.

Fawn *on* or *upon*, is to court favour by low cunning, like a dog ; to flatter meanly so as to win favour : When he was rich his friends fawned *on* him and ate his dinners and drank his wines.

Feed *on, upon, with* : The squirrels feed *on* (*upon*) nuts. They feed him *with* hope. I am fed *up with* him.

Feel *for* a person *in* his trouble.

Fight *with, against, for* : I am not strong enough to fight *with* you. We should not fight *against* our own country. Doctors fight *against* disease. He fought *for* his adopted country.

Fill *with* anything, but full *of* something.

Flirt *with* a woman.

Fond of : He is very fond *of* his children.

Fondness *for* : He showed a great fondness *for* milk.

Fly *at* (attack) a dog, *into* a rage.

Founded *on* : The complaint is not founded *on* facts.

Free *of* postage, duty, and rent ; free *from* disorders, troubles, dangers, and blame ; free *to*, (open to). Places of honour and confidence are *free to* all. *Free with* : Please excuse my being so free *with* you.

Friendly *to* : He is not *friendly to* my views.

Formidable *in* strength : *by* or *in* numbers : *to* the enemy : The enemy collected *in* formidable numbers. The French presented a formidable front *to* the Germans.

Friendship *of* one person, *for* or *toward* another or the friendship *between* them. There is friendship *between* Hashmat and Yazdani ; but they have no friendship *for* Ahmad.

Furnish a person *with* a thing ; furnish a thing *to* a person.

Gain *on* or *upon*, is to encroach on, come up to, nearer to : The second horse in the race gained *on* the foremost. Gain *over*, is to win over a person from the opposite side : The ruler tried to gain *over* hostile tribes by wise administration.

Get *at* : (find out) the facts : Our object in this inquiry is to get *at* the truth. Get *over* (recover from) an illness : This man never got *over* the shock of his son's death. Get *on with* a person (live or work smoothly with him). Get *out of* debt. Get *to* a journey's end.

Give money *to* a person, *for* a thing, *for* a purpose ; we give a thing *to* or *into* one's care : The weary fugitive gave himself up *to* his pursuers. The accused gave himself up *to* the police. I gave you this money *for* furthering the cause of education. Never give *in* (yield) to your enemies.

Glance *at* : He glanced *at* a certain reverend doctor. Glance *over* a letter or book, *over* a catalogue.

Glory *in* : No one should glory *in* his prosperity.

Grapple *with* : Difficulties are formidable until they are grappled *with*.

Grasp *at* : A drowning person would grasp *at* a straw.

Grief *at* a loss, *for* a friend : Aramis was much grieved *for* his friend. He was much grieved *at* the loss of so faithful a companion.

Grateful *to* a person, *for* a favour.

Grieve *at* or *for* or *about* on event : Grieve *for* a person.

Guarantee *for*, surety for : The best guarantee *for* honesty is a constant sense of responsibility.

Guard *against* accident, *from* injury.

Hankar *after* riches, fame, or power.

Happen *in* a place, *at* a time, *to* a person.

Happy *in* his home, *with* his friends, *among* his children, *at* the discovery, *over* his success ; a happy event *for* him.

Hard *at* : He worked hard *at* his lessons. Hard *of* : He is hard of hearing (hears with difficulty). Hard *to* : a disease hard *to* cure. Hard *upon*, unkind to : Don't be too hard *upon* a poor man. Hard *up* : I am hard *up* (I am hard pressed for money). Hard *with*, *for* : He requested the teacher not to be hard *with* him. It is hard *for* me to do it.

Hear *from* a person or place, *of* something, *by* post.

Help *in* an enterprise *with* money ; help *to* success ; *against* the enemy.

Hesitate *at* nothing.

Hide a thing *from* a person.

Hinder one *from* doing something ; hinder one *in* his progress ; *by* opposition.

Hope *for* : I hope *for* better times.

Identify one person or thing *with* another.

Immerse *in* : The object is immersed *in* water.

Impart a thing to a person : She will not impart all even *to* her lover.

Import goods *into* a country, things *from* a country.

Impose *on* or *upon* : (*a*) to inflict upon : He has imposed *on* me a fine of Rs. 3. (*b*) to deceive : We are liable to be imposed *upon* by others.

Impress an idea *on* a person : impress a person *with* an idea.

Impudence *of*, or impudence *from*, a subordinate *to* a superior : Annil said to Murad, "Don't be impudent *to* me." I cannot bear impudence *from* a student.

Incongruous *with* : Illustrations are incongruous *with* the theme.

Indulge *with*, *in* : He indulged himself *with* a glass of wine. He often indulges *in* drink.

Infer *from* : What do you infer *from* this boy's hesitating behaviour ?

Inflict punishment *on* an offender.

Inform a person *of* a thing, *against* another.

Influence *over*, *with* : The king exercises no influence *over* Parliament. I have some influence *with* him, and therefore hope to persuade him to grant your request.

Injury *by* fire ; *by* or *from* collision, interference, etc., the injury *of* the bone ; an injury *to* the structure.

Inquire *of* the person asked ; *about*, *after*, or *concerning* some matter ; *into* a subject, a matter, a cause ; *for* a thing sought.

Inquisitive *about*, *concerning*, *in regard to*, *regarding* trifles : Vidya Prakash is very inquisitive *about* Satish and his family.

Insensible *to* : He is insensible *to* danger, *i.e.*, cannot feel it.

Insist *upon*, *on* : I insist *on* your going there.

✓ **Intent** *on*, *upon* : He seems intent on my ruin or disgrace.

Interested *in* : He is greatly interested *in* my well-being.

Interfere *with* a person *in* some matter.

Interpose *between* the combatants ; *in* the matter : Henry interposed himself *between* the two knights and shouted "peace." I see no occasion for interposing *in* the matter.

Intrigue *with* : The police intrigued *with* the dacoits.

Introduce a man *to* another : He introduced me *to* his brother. Introduce *into* a place or sect : He introduced me *into* the dark room.

Intrude *into* a place, *into* a matter that does not concern you ; *upon* or *on* a person ; *on* or *upon* one's time.

Intrust a person *with* a thing, a thing *to* a person.

Invest money *in* some project : invest a man *with* authority : He has invested all his money *in* Tata Mills shares. He has been invested *with* the powers of a first class magistrate.

Involved *in* : He is involved *in* serious pecuniary difficulties.

Irrelevant *to* : This matter is quite irrelevant *to* the subject now under discussion.

Jeer *at* : Do not jeer *at* sacred things.

Jest *at* : Do not jest *at* sacred things.

Journey *from* Lahore *to* Bombay, *through* Delhi ; *across* the continent ; *over* the sea ; a journey *into* Asia ; *among* savages ; *by* land, *by* rail, *by* steamer, *for* health, *on* foot, *on* car, etc.

Judge *of* something *by* something.

Jump at (eagerly accept) an offer ; jump *to* a conclusion.

Keep *in* hand, *in* mind, *in* or *within* the house *from* evil ; *out of* mischief ; keep *to* the subject ; keep *for* a person or an occasion, etc. : I will keep this money *in* hand *for* emergencies. Religion keeps man *out* of immorality. The learned lecturer was requested by the President to keep *to* the subject.

Kill *with* or *by* sword, famine, care, grief, etc. ; killed *for* his money, *by* a robber, *with* a dagger.

Labour *under* a misapprehension *for* public good ; *in* a good cause, *at* some work.

Lament *for* the dead.

Laugh *at, for* : They laughed *at* him *for* his folly.

Lay a person *under* an obligation : I learnt everything I could lay my hands *on*.

Lead *to* : This road leads *to* Bombay. *On* a string, *by* a length, etc.

Lean *against* a wall, *on* a staff, *to* a principle : I like always to lean *to* the side of mercy.

Lecture a person *on* some fault.

Listen : We listen *for* what we expect or desire, *to* what we actually do hear ; listen *for* a step, a signal, a train ; listen *to* the debate.

Live *in* a house, *at* a place, *upon* vegetables, *with* one's friends, *by* honest labour, *for* riches or fame, *on* a small income, *within* one's means.

Long *for* or *after* anything : The sick man longs *for* health.

Look *after* (watch) : The shepherd looks *after* his sheep. Look *at* a person or thing. Look *into* (closely examine) a matter, *for* something lost ; look *over* (examine cursorily) an account ; look *through* (examine carefully) an account : look *out* of a window, *out* of a cave.

Love *of* country ; *for* humanity ; love *to* God and man.

Lust *after* riches, *for* sensual enjoyment.

Make *away with* (purloin) money : *make away with* (kill) a person ; make *for* (conduce to) happiness ; make, *up to* (approach) a person, make some meaning *out of* a thing. Made *out of*, or *from* certain materials, *into* a certain form, *for* a certain purpose or person ; made *with* hands, *by* hand, made *by* a prisoner, *with* an instrument.

Marriage *of* or *between* two persons : *of* one person *to* or *with* another ; *among* the Hindus. The marriage *between* Anwar and Rashida was celebrated yesterday. Marriage *among* the Hindus is a sacrament, not a contract. The marriage *of* my niece *with* his nephew will not take place.

Marry one person *to* another.

Marvel *at* some sight or report.

Match one thing *with* another.

Meddle *with* other men's affairs.
Meditate *on* some subject.
Meet *with* a rebuff.

Mercy *of* God *to* or *towards* sinners ; have mercy *on* or *upon* one. God's mercy *towards* sinners is infinite. Mohammad exhorted God to have mercy *upon* him and his followers.

Minister *to* other men's wants.
Mourn *for* the dead.
Moved *at* a sight, *by* entreaty, *with* pity.
Murmur *at* or *against* anything.
Muse *upon* the beauties of nature.

Necessary *to* a sequence or a total ; *for* or *to* a result or a person ; the unity is necessary to completeness ; decision is necessary *for* command or *for* a commander.

Necessity *for* action ; the necessity *of* surrender ; this is a necessity *to* me. He did not realize the necessity *for* immediate action to counteract this malicious propaganda Burgoyne never admitted the necessity *of* surrender *to* Tippoo.

Neglect *of* duty, *of* the child, *by* the parent ; neglect *on the part of* the teacher : Deliberate and consistent neglect of his pupils *on the part of* the teacher may lead to dire results. Neglect *of* children *by* parents is not justified in any circumstances.

Object *to* : If you object *to* my going you must give your reasons.
Obliged *to* : I am obliged *to* you *for* your kind offer.
Offend *against* : There was nothing in his speech to offend *against* good taste.
Officiate *for* some one *in* a post.
Operate *on* a patient, *on* a bank account.
Opposite *to* : My house is just opposite *to* his.
Originate *in* : The fight originated *in* a foolish quarrel.

Pardon *to* or *for* the offenders ; *for* all offences. Akbar issued a general pardon *to* all the offenders in the late rebellion. I will pardon you *for* all your offences if you promise reform

Part *from* a person, *with* a thing.
Partake *of* some food.
Participate *with* a person *in* his gains.
Pass *for* a clever man, *over* (omit) a page, *by* a man's door.

Patience *in* or *amid* sufferings ; *with* opposers or offenders ; *under* afflictions. The saints have shown remarkable patience *amid* sufferings of diverse kinds. Job was patient *under* all his manifold afflictions. It is the duty of a father to be patient *with* the offences of his son.

Pay *for* one's folly : We often pay *for* our vices with loss of reputation.

Perish *by* the sword, *by* one's own hand, *for* one's country ; *for* one's home, etc. ; *with* hunger, *with* cold.

Persevere *in* : Persevere *in* your present course and you are sure to succeed.
Persist *in* annoying his master.

Pine *away*, is to languish, to droop ; also, to wear away through pain of body or distress of mind ; *for* a lost child.

Pity *on* or *upon* that which we help or spare ; pity *for* that which we merely contemplate. I felt great pity *for* her when she told me of her trouble. Have pity *upon* the animals whom God has given into your hands.

Plead *with* a person *for* a thing : She pleaded *with* the king *for* her husband's life.

Pleasant *to*, *with*, or *toward* persons ; *about* a matter. It is your duty to be pleasant *to* strangers (or *with* strangers or *towards* strangers). Let us have no unpleasantness *about* the matter.

Plentiful *in* resources : Tippoo was plentiful *in* resources.
Plot *against* a man, *for* an end.
Point *at* a person ; *to* a result.
Ponder *on* or *over* a subject.
Pray *for* a person or a thing : Pray *to* God *for* mercy.

Predestination *of* believers *to* eternal life. The Muslims believe that they are predestined *to* eternal life and the non-Muslims *to* eternal Hell.

Prefer *to* : She preferred death *to* dishonour.

Prejudice any one *against* some person or thing.

Preside *at* a banquet ; *over* a meeting.

Prevail *on* (persuade) a person to do something ; prevail *against* or *over* an adversary : This kingdom could never prevail *against* the united power of the English. Prevail *with* a person (have more influence with him than anybody or anything else).

Prevent *by, from* : He was prevented *by* illness *from* joining the expedition.

Previous *to* my departure ; *to* the Crusades : All the events here narrated happened previous *to* my arrival.

Prey *upon* one's health.

Pride oneself *on* a thing.

Profit *of* labour ; *on* capital ; *in* business ; *by* one's advice : The profit of the firm *in* the business it transacts is about three lakhs a year which works out at 5% *on* the capital. I hope to profit *by* your advice.

Progress *from* a lower *to* a higher grade ; *of* truth ; *in* virtue ; *towards* perfection. Christ asked his hearers to make daily progress *towards* perfection, *in* truth and *in* virtue. He started in the grade of 30-5-50 ; but he progressed *to* the grade of 200-10-250.

Prohibited *by* law *from* doing a certain act : We are prohibited *by* law *from* selling liquor after ten o'clock.

Propitious *to* : May God be propitious *to* the enterprise.

Protract a speech *by* verbosity *through* an unreasonable time, *to, till*, or *until*, a late hour.

Provide *for* one's children, *against* the evil day, oneself *with* something.

Provoke one *to* anger.

Punish a person *for* a fault or a crime. The servant was punished *for* stealing.

Purchase *at* a price ; *at* an auction ; *of* or *from* a person ; *for* cash *with* money ; *on* time : Please purchase two chairs *at* the exhibition on Abbot Road, *from* Rashid-ud-Din and Sons *for* twenty rupees or so.

Put *up with* : I cannot *put up with* (=bear) your insolence any longer.

Quake *with* fear.

Qualify oneself *for* a post.

Quarrel *with* some one *over* or *about* something : The two boys *quarrelled with* each other *over* the ownership of the book.

Rail *at* or *against* any one.

Reason : We reason *with* a person *about* a subject *for* or *against* an opinion ; we reason a person *into* or *out of* a course of action ; or we may reason *down* an opponent or opposition ; one reasons *from* a cause *to* an effect : The reason *of* a thing to be explained ; the reason *for* a thing to be done. It is no use reasoning *with* women ; they are impervious to reason. I have not been able to reason Amar Nath *out* of his decision to resign. Mrs. Basant reasoned *down* J. Narainyah in the open court. The Minister has not been able to explain the reasons *of* his communal policy. There is no good reason *for* your drinking to excess.

Rebel *against* : Rebellious *to* or *against* lawful authority. Bhagat Singh was considered to be a rebel *against* the King-Emperor.

Reckon *on* or *upon*, is to depend on : He reckoned *on* my support.

Recompense *with, for* : I cannot recompense you *with* money *for* all the trouble you have taken.

Reconcile *to, with* : He has not yet been reconciled *to* his friend. We cannot reconcile the circumstances *with* his professed innocence.

Recover *from* a swoon, an illness, the effect of a shock.

Reduce *to* : He was reduced *to* poverty by his extravagance.

Reflect *on* or *upon* : This case reflects *on* her loose character.

Refrain *from* : I could not refrain *from* shedding tears.

Rejoice *at* the success of another. Rejoice *in* one's own success.

Relieve *of* or *from* pain *by* the medicine.

Rely *on* or *upon* one's help, one's judgment ; or *on* a person : You can always rely *on* me in any difficulty.

Remind a person *of* a thing.

Remonstrate *with* a person *for* a fault or *against* a course he has taken.

Repent *of* the sin of wrong doing : He repents *of* the offence he has committed.

Repentance *of* or *in* heart, or *from* the heart ; repentance *for* sins ; *before* or *towards* God ; *unto* life. He repents *from* the bottom of his heart *for* the hard words he has used. Repent openly *before* God and His prophet *for* the sins you have committed.

Reply *to* a letter : He has not replied *to* my letter. Reply *in* haste or *at* your earliest convenience.

Reprimand a person *for* a fault.

Reproach a person *for* a mistake, *for* a fault.

Requite : To requite injury *with* injury is human.

Rescue *from* danger, *from* enemies, *from* destruction a friend.

Resolve *on* : Government have resolved *on* repealing the Act.

Responsible *to* a person, *for* his conduct : I am responsible *to* my soul only *for* the good or evil that I do.

Revenge myself *on* my enemy *for* some injury.

Reward a person *with* something *for* some service rendered.

Rise *from* slumber ; *to* duty ; *at* the summons ; *with* the lark : The active man rises *from* his slumbers *with* the lark. The man rose *at* the summons of Mr. Fotheringay. He was unselfish enough to rise *to* the call of duty

Rule *over* a country, *in* the name of, *of* law or *of* force.

Rob a person *of* something : The thieves robbed the merchant *of* all his money.

Run *after* (eagerly follow) a woman or new fashions ; run *at*, is to attack : The bull ran *at* the farmer. Run *into* debt, *into* danger, run *over* (read rapidly) an account. Run *through*, is to *waste* : The man has run *through* his entire fortune.

Save a person or thing *from* harm.

Satisfy *with* food, gifts, etc. Satisfy one *for* labours and sacrifices ; satisfy oneself *by* or *upon* inquiry : I have satisfied myself *upon* inquiry that the shooting in Karachi was not excessive. King John will satisfy you *for* all the sacrifices you make in the cause of your country. The beggar was satisfied *with* the little food that my servant gave him.

Scoff *at* religion, *at* sacred things.

Search *for* something lost ; search *into* (carefully examine) a matter.

Security *for* the payment of a debt ; security to the state, for the prisoner, *in* the sum of a thousand rupees. I made him write a pronote *for* security *of* my debt. What is the security *for* your good behaviour in the next two years ?

See *about* (consider) a matter ; see *into* (investigate) a matter ; see *through* (penetrate) : Many sagacious persons will see *through* all our fine pretensions. See *to*, is to attend to : It rests with you to see *to* his business.

Seek *after* or *for* happiness.

Send a message *to* a friend *by* a messenger or *by* mail ; send a person *into* exile ; send a shell *among* the enemy.

Sensibility : The sensibility *of* the organism *to* atmospheric changes.

Sentence *to* : He was sentenced *to* death.

Set *about* (begin working at) a business. Set a person *over* (in charge of) a business. Set *upon* (attack) : The robbers set *upon* the unwary merchant. Set *at* liberty, set *on* fire, set one's heart *on*, set person *against* another or a thing, set *down* (put in writing), set *in* (reaction set in). He is capable of a sneer *at* virtue.

Shelter *under* a roof *from* the storm ; *in* the fortress, *behind* or *within* the walls, *from* attack : Dr. Johnson took shelter *under* the porch *from* the heavy downpour of rain. Mohammad Shah's army took shelter *behind* the walls of the fort. They thought they were sheltered *from* all attacks.

Show a person *over* a house.

Shudder *at* cruelty.

Side *with* a person *in* a dispute.

Sink *beneath* or *under* the waves, *under* a load, a sorrow.

Skilful *at* or *in* a work, *with* a pen or a tool of any kind.

Smile *at* (deride) a person's threats ; smile *on* (favour) a person.

Smile *at* a thing or action or person.

Sneer *at* : Only a vicious mind is capable of a sneer *at* virtue.

Speak *to* (address) a person ; speak *with* a person (converse with him) ; speak *of* or *about* a thing (briefly) ; speak *on* or *upon* a subject (at a greater length) ; speak *to* the

point ; speak *to* the question : I will speak *to* the Principal *about* your case. Mr. Lal will speak to-night in the Mando Bai Hall at the C.A.I. College *upon* the following subject : 'Democracy is a failure.' Bhattacharya cannot speak *to* the point, but wanders hopelessly.

Stand *against*, is to withstand, to resist : No king could stand *against* Alexander. Stand *by*, is to support : I must stand *by* my friend in his troubles.

Stare *at* a person. Stare one *in* the face.

Stick *at*, is it hesitate : He will stick *at* nothing to carry out his designs. Stick *to*, is to adhere perseveringly to : He will stick *to* his point to the last.

Stoop *to* meanness : She stoops *to* conquer.
Strip a person *of* his property, clothes, etc.
Struggle *against* difficulties.
Subscribe *to* : He subscribed a large amount of money *to* the famine relief fund.
Subsist *on* scanty food.
Succeed *to* a property, *in* an undertaking.
Suffused *with* : Her cheeks were suffused *with* blushes.
Sue *for* : He sued *for* damages to the extent of two thousand rupees.
Supply a thing *to* a person. Supply a person *with* a thing.

Support : the roof is supported *by*, *on* or *upon* pillars ; the family was supported *on* a pittance. or *by* charity.

Sympathise *with* a person *in his* troubles.

Take *after*, is to resemble : She takes *after* her mother. Take *to* (commence the habit of) : He has taken *to* gambling. Take *upon oneself*, is to undertake : He took *upon himself* to say that the doctor was mad.

Talk *of*, or *about* an event ; talk *over* (discuss) a matter ; talk *to* or *with* a person.

Taste *of*, *for* : I have had a taste *of* his severity. He has no taste *for* Mathematics.

Think *of* or *about* anything, think *over* (consider) a matter.
Throw a stone *at* a person.
Tide *over* losses, misfortunes, etc.
Tired *of* : I am tired *of* writing letters to him without ever getting a reply.

Touch *upon* or *on*, is to allude briefly : In his lecture on the emancipation of woman, he touched *upon* the subject of female education.

Treat *of* a subject, *at* great length.
Trust *in* a person, *to* a man's goodwill, a man *with* money.

Upbraid a person *with* ingratitude, *for* fault etc.

Venture *upon* an undertaking.
Vie *with* another person.
Vote *for* (in favour of) anything. Vote *against* a thing.

Wait *at* table, is to attend at table as a waiter when a meal is being taken. *Wait for* a person or thing ; *wait on* or *upon* (attend) a person.

Warn a person *of* danger ; warn a person *against* a fault.
Wish *for*, is to desire to have : This is the book he wished *for*.
Wrestle *with* an adversary.

Yearn *for* affection.
Yield *to* : He yielded in the end *to* my entreaties.

240. The following examples show how the meaning of a verb changes when a preposition is added to it :—

Attend.—I will *attend* (go to) the meating.
He *attends to* the meeting (gives his mind to the business of the meeting).

Bear.—We must *bear* (endure, suffer) our hard lot.
I cannot *bear with* (endure, patiently, tolerate) her rudeness.

Begin.—Let us *begin* this book (commence to read it).
Let us *begin with* this book (begin this book before we begin any other).

Believe.—I do not *believe* his man (accept his statement as true).
I do not *believe in* this man (trust in his honesty).

Call.—He *called* me (shouted my name and asked me to come).
He *called on* me (visited me at my house).

Catch.—He *caught* him.
A drowning man will *catch at* a straw (try to seize).

Close.—This *closes* (finishes, concludes) the bargain.
I cannot *close with* (accept) such an offer.

Commence.—We must *commence* this work to-day begin to do it).
We should *commence with* this work (do this work before doing any other).

Consult.—He *consulted* me on this point (asked my advice).
He must *consult with* me on his point (take my counsel).

Count.—Do not *count the* chickens before they are hatched.
I *count upon* your help (depend).

Deal.—He *dealt* (distributed) the cards.
He *dealt in* (sold) cards and other things.

Dispense.—*Dispense* (distribute) your charities fairly all round.
We can *dispense with* (do without) your charities.

Eat.—Have you *eaten* the bread and butter ?
The caste system is *eating into* (undermining) the very vitals of our society.

Grasp.—He *grasped* the chain (held tight).
He *grasped at* (attempted to seize) the chain.

Guard.—*Guard* this man (protect).
Guard against (take every precaution against) this man.

Guess.—He *guessed* the questions (hit upon the questions by guess or conjecture).
He *guessed at* the questions (tried to find the questions out by conjecture).

Inquire.—He *inquired* or *enquired* the matter (asked what the matter was).
He *inquired into* the matter (investigated the matter by a careful examination).

Meditate.—He *meditates* revenge (*future action*).
He *meditates on* the revenge he took (*past action*).

Meet.—I *met* him on the road (as I was walking on the road, I came in front of him).
I *met with* him (found him) in the library.

Prepare.—They *prepared* a feast.
They *prepared for* the feast (got themselves ready for it).

Repair.—They *repaired* (put into good order) the house.
They *repaired to* (went to) the house.

Search.—*Search* that boy (examine his clothes, etc.).
Search for that boy (try to find out where he is).

Strike.—He *struck* the boy.
He *struck at* (aimed a blow at, endeavoured to strike) the boy.

Taste.—He *tasted* the acid.
The water *tastes of* (has a flavour of) salt.

Touch.—He did not *touch* the point (come to the point under debate).
He *touched upon* the point (briefly alluded to it).

Work.—He *works* the machine (manages).
He *works at* (is busily engaged with) the machine.

241. Do not use the infinitive with certain words which require a preposition followed by a gerund or by a verbal noun :—

He is addicted *to smoking*. [*Not* 'to smoke.']
Let us aim *at doing good*. [*Not* 'to do good.']
He is averse *to playing* cards.
She has hardly any chance *of succeeding*.
I am confident *of securing* the first prize.
I am desirous *of visiting* Kashmir.
Although he is a good mathematician he lacks the power *of teaching* this subject.

He persisted *in going* there.
She despaired *of achieving* her object.
She will have some difficulty *in perceiving* his meaning.
Hereafter he is disqualified *for holding* any government post.
You must not forget the duty *of helping* the poor.
She can have no excuse *for talking* so bluntly.
She is an expert *in inventing stories*.
The merchant was fortunate *in securing* the king's patronage.
I do not hinder you *from visiting* the Qutab Minar.
Gandhiji was indefatigable *in doing* good to the people.
I insisted *on his going* there.
You are not justified *in blaming* him for this.
He has a knack *of doing* well in the examination.
He appreciated the necessity *of acting* promptly.
He thought *of eluding* his pursuers.
He succeeded *in convincing* his enemies.
He has no scruples *in begging*.
You can find little satisfaction *in sitting* idle.
She was right *in suspecting* her lover.
I have the privilege *of knowing* him intimately.
She refrained *from shedding* tears.
He prohibited me *from taking* wine.
He prevented me *from sitting* in the examination.
Abstain *from speaking* ill of others.
I am debarred *from getting* the next increment.
I am confident *of winning* the first prize.
I am intent *on taking* revenge upon him.
He assisted me *in doing* this.
He hindered me *from doing* this.
He repented *of having been idle*.
She has a passion *for singing* hymns.
He excels *in speaking* French.
He is right *in holding* this view.
He is fearful *of taking such* a hasty step.

Note. Sometimes both constructions are permissible :—

He was afraid of telling a lie.
He was afraid to tell a lie.
She at last got the opportunity of meeting her lover.
She at last got the opportunity to meet her lover.

242. On the other hand, certain words always take the infinitive after them :—

He hopes to win the first prize.
She expects to meet opposition.
Men are inclined to judge of others by their actions.
He advised us to work hard for the examination.
She declined to say anything further.
He intends to compile a Gujrati dictionary.

SOME COMMON ERRORS IN THE USE OF PREPOSITIONS

243. Needless prepositions are often placed after some verbs. Following the idiom of their own vernacular, many students constantly violate English idiom by inserting prepositions after many verbs. Hence we get such faulty expressions as these :—

I will fine eight annas to you. (Say *I will fine you eight annas*.)
May I request *to* you to consider my case ? (Say *I request you* ...)
Xerxes attacked *upon* the Greeks. (Say......*attacked the Greeks*.)
The Germans invaded *into* France. (Omit *into*.)
Who resisted *against* Napoleon at Waterloo ? (Omit *against*.)
The traveller in Arabia often feels *for* the want of water. (Omit *for*.)
Her name precedes *before* mine on the list and succeeds *after* Kamla's. (Omit *before* and *after*.)

He picked *up* a quarrel with me. (Omit *up*.)
My anger was roused *up* by the insult. (Omit *up*.)
John inquired *as to* whether......(Omit *as to*.)
The thermometer rose *up* to 90°F. (Omit *up*.)
She was sprung *up* from a low class. (Omit *up*.)
Scott gives *but* a good description of the battle. (Omit *but*.)
Will you take *up* Poetry to-morrow ? (Omit *up*.)
He ordered *for a* drink. (Omit *for*.)
Have you enough *of* money ? (When *enough* is used as an adjective, as here, *of* should be omitted. *Of* is added only when enough is used as a noun, *e.g.*, I have had *enough of* this.)
There is no use *for* sending. (Omit *for*. Or say, there is no use *in*...)
We discussed *about* the matter. (Omit *about*.)
I will inform *to* your brother. (Omit *to*.)
She resembles *to* her mother in appearance. (Omit *to*.)
She does not obey *to* my words. (Omit *to*.)
She has a great command *over* English. (say *of*)
You have a great influence *upon* her. (Say *over*.)
I hope you will assist *to* me in this matter. (Omit *to*.)
He signed *to* the agreement. (Omit *to*.)
It is a sin to violate *against* law. (Omit *against*.)
The Police Inspector carefully investigated *into* the matter. (Omit *into*.)
He combated *with* my views at the meeting. (Omit *with*.)
Your medicine has benefited *to* me much. (Omit *to*.)
He recommended *for* my case to the Inspector. (Omit *for*.)
Darkness pervades *through* the whole play. (Omit *through*.)
He mediatates *upon* revenge. (Omit *upon*.)

244 Prepositions are often omitted after verbs where they should be inserted. Hence such mistakes as the following :—

Ten scholarships were competed. (Say, *competed for*.)
You must apply the Director for the post. (Say, *apply to*.)
I will not listen what you say. (Say, *listen to*.)
I tried but could not prevail him. (Say, *prevail upon*.)
He dispensed his services. (Say, *dispensed with*.)
No modest man will boast his achievements. (Say, *boast of*.)
Have you disposed the current work. (Say, *disposed of*.)
They partook a sumptuous dinner. (Say, *partook of*.)
Your conduct does not admit any excuse. (Say, *admit of*.)
We should pray God every day. (Say, *pray to God*...)
I wish to mention you a circumstance. (Say, *I wish to mention a circumstance to you*.)
He attends his duties very diligently. (Say,...*attends to his duties*.)
I could not approve her conduct. (Say,...*approve of her conduct*.)
He grieves the loss of his property. (Say, ; *grieves for the loss*...)
He replied me in the negative. (Say,...*replied to me*...But we can also say, *He answered me in the negative*.)
Will you fight this cause ? (Say, *fight for*.)
He is a man who keeps appearances. (Say, *keeps up*.)
She is unable to move her bed. (Say, *from her bed*.)
He enquired her. (Say, *of her*.)
They were talking something. (Say, *about* or *of*, *something*.)
No one can depend his word. (Say, *depend upon*.)

EXERCISES ON CHAPTER IV

Exercise 32. *Fill up each blank with the proper preposition* :—
Be careful to guard—danger. (From, against.)
When do you intend to go—Delhi. (At, to.)
Is she connected—this new scheme ? (In, with.)
The warrior is pleased—his new sword. (By, with.)
Your friend rejoices—your prosperity. (For, in, at.)
My friend readily complied—my request. (To, with.)
It is time for you to go—the railway station. (On, to.)
The bereaved father was overwhelmed—grief. (By, with.)

The Romans triumphed—the Greeks. (Upon, over.)
I am persuaded—the truth of your statement. (For, of.)
She murmured—the treatment she received. (For, at.)
She deprived her husband—all he had. (From, of.)
He warned his pupils—listening to obscene songs. (From, against.)
Education is productive—good. (For, of.)
She has great influence—him. (Upon, over.)
She extorted a very humiliating confession—him. (Out of, from.)
The reasons you assign for her conduct are contrary—common sense. (With, to.)
This man is blind—one eye. (In, of.)
My friend is offended—me. (Against, with.)
The title of "Knight" was conferred—him. (To, on.)
I can read this passage—the light of the moon. (From, by.)
Please send your letter—my address in Lahore. (On, to.)
Is it true that you have dislike—ethics? (Against, to.)
—hearing this statement, they were very much surprised. (By, on.)
Profiting—my brother's suggestion I modified my plan. (From, by.)
His knowledge of English gives him a great advantage—me. (Above, over.)
Rajaji's visit—Delhi was the occasion of great rejoicings. (In, to.)
I am astonished—his ignorance. (By, at.)
Wilson felt certain—his success. (About, of.)
It is—my power to help you. (Outside, beyond.)
The artist took pains—his picture. (On, with.)
She was quite overcome—emotion. (Through, with, by.)
Mohan is absorbed—the study of Philosophy. (With, in.)
He confessed his ignorance—many things. (About, of.)
The professor was much pleased—my essay. (At, with.)

Exercise 33. *Correct any mistake in the use, insertion or omission of prepositions in the following sentences :—*

She insisted to go there, through her husband cautioned her on it.
One evening in my walk I came at a most lovely spot.
Trust in God and He will protect you of all harm.
The nurse took part with the child's activities.
In what time will the Governor arrive in the Delhi station?
You should admonish to her to be more careful in her behaviour.
Do not trouble yourself for the worries and anxieties of life.
Energy is a marked feature in the English character.
I like to listen the song of the nightingale at the evening.
I want to feel that I can in all times rely your word.
She closely resembles to her brother in appearance.
Mohan has the bad habit to borrow money from others.
Refrain to tell lies and do not persist to do evil.
I hope he has been successful to get an appointment.
I have a great desire for being a professor.
Do you know if there is a house for letting in the neighbourhood?
I hope to reply your criticisms to-morrow.
We were discussing in regard to this matter for a long time.
Travel affords a man with many experiences.
She was sitting in company with her friends.
In vain he searched after an answer for the question.
He was honourably acquitted from the charge.
The matter was dragged in the court.
He tried to save her, but of no purpose.
Sadly she took leave from her children.
I called into mind our long-standing friendship.
This matter must be considered in every point of view.
I cannot agree with your proposal of marriage.
I certainly differ with you in this matter.
He preferred death rather than imprisonment.
She is ill from typhoid.
He was presented with a testimonial of his worth.
Permit me, sir, for bringing this before your notice.
The people succeeded to raise a tumult.
Never be neglectful to those who have shown you kindness.

CHAPTER V

SOME COMMON PITFALLS

245. Below is given a list of some common errors in English. Some of these are the result of ignorance of the rules of English grammar and usage, while others spring from the tendency of making a literal translation of the vernacular idiom. The correct forms are given side by side for reference and guidance.

Incorrect	**Correct**
1. I am *much* thankful to you for this act of kindness.	I am *very* thankful to you for this act of kindness.
2. The boys went to the school *directly*.	The boys went to the school *direct* (straight).
3. I am *much* pleased to see you both.	I am *very* pleased to see both of you.
4. He has just *returned back* from Lahore.	He has just returned from Lahore.
5. *Because* he does not work hard, therefore he will fail.	He does not work hard, therefore he will fail. *Or,* Because he does not work hard, he will fail.
6. He does not know *wrong from right*.	He does not know *right from wrong*.
7. *The English* is difficult to learn.	*English* is difficult to learn.
8. *What to speak* of food, even water was not available there.	*Not to speak of* food, even water was not available there.
9. *Bible* is a sacred book of *Christians*.	*The Bible* is the sacred book of *the Christians*.
10. His father gave him *many advices*.	His father gave him *much advice* (many pieces of advice)
11. This book gives us *many informations* about Prithvi Raj.	This book gives us *much information* about Prithvi Raj.
12. The *furnitures* of this house are not very costly.	The *furniture* of this house is not very costly.
13. He is *one of the best poet* the world has ever produced.	He is *one of the best poets* the world has ever produced.
14. He *asked from* me that I had gone there or no.	He *asked* me whether I had gone there or not.
15. Where you spent your last summer *vacations ?*	Where did you spend your last summer *vacation ?*
16. The hen has *lain* six eggs.	The hen has *laid* six eggs.
17. He *enjoys* very bad health.	He has *very* bad health.
18. He *never* said *anything* of the kind.	He said *nothing* of the kind.
19. I *should* be glad if you *will* come in the evening	I *should* be glad if you *would* come in the evening.
20. I am the one who *am* to blame.	I am the one who *is* to blame.
21. *At his sight* I trembled with fear.	*At the sight of* him I trembled with fear.
22. We should *pray* God every day.	We should *pray to* God every day.
23. Open your book *on* page 100.	Open your book *at* page 100.
24. He was born in *nineteen hundreds ten*.	He was born in *nineteen hundred and ten*.
25. The subject of her essay is *about* Politeness.	The subject of her essay is "Politeness."

Incorrect	Correct
26. As I am ill, *so* I will not be able to attend school to-day.	As I am ill, I will not be able to attend school to-day.
27. I do not know *who are you.*	I do not know *who you are.*
28. So quickly *we walked* that we reached the sch ool in time.	So quickly *did we walk* that we reached the school in time.
29. I *neither met* Gopal or his sister.	I *met neither* Gopal *nor* his sister.
30. Latin is *not only difficult* to read, *but also* to write.	Latin is *difficult not only* to read, *but also* to write.
31. I *did not intend* to punish the boy, *but only* to prevent further offence.	I *intended* not to punish the boy, *but only* to prevent further offence.
32. The storm *burst* just as the prince reached the shore *with great violence.*	The storm *burst with great violence* just when the prince reached the shore.
33. Wanted *a piano* by a gentleman *with carved legs.*	Wanted by a gentleman *a piano with carved legs.*
34. *Good night,* sir ; I am very glad to see you.	*Good evening,* sir ; I am very glad to see you.
35. He says that his mother is *sick.*	He says that his mother is *ill.*
36. *See* this word in the dictionary.	*Look up* this word in the dictionary.
37. Please *see* my certificates.	Please *look at* my certificates.
38. This house is *too much big* for my family.	This house is *much too big* for my family.
39. He *meditates upon* revenge.	He *meditates* revenge.
40. He has no *influence upon* the king.	He has no *influence over* (or, *with*) the king.
41. It is half past four *in* my watch.	It is half past four *by* my watch.
42. He is true to his *words.*	He is true to his *word.*
43. The magistrate passed *order* for his acquittal.	The magistrate passed *orders* for his acquittal.
44. His *family members* have gone to Kashmir.	The *members of his family* have gone to Kashmir.
45. The examination begins *from* Monday.	The examination begins *on* Monday.
46. He hesitated *in complying with* my request.	He hesitated to *comply with* my request.
47. He was displeased at *Mohan* going to the theatre last night.	He was displeased at *Mohan's* going to the theatre last night.
48. He was angry at *me* not complying with his request.	He was angry at *my* not complying with his request.
49. Health is *more preferable than* riches.	Health *is preferable to* riches.
50. His claim is *prior than* yours.	His claim is *prior to* yours.
51. He is the *most happiest* man living on the earth.	He is the *happiest* man living on this earth.
52. The elephant is larger *than* any animal.	The elephant is larger *than any* other animal.
53. Solomon was wiser *than any* king.	Solomon was wiser *than any other* king.
54. *No girl* in the class is so intelligent as Kamla.	*No other girl* in the class is so intelligent as Kamla.
55. This book is *as good* or even *better than* yours.	This book is *as good as* or even *better than* yours.
56. He is the *worthiest and sympathetic* man in the town.	He is the *worthiest and most sympathetic* man in the town.
57. He *has been* suffering from fever *from* Tuesday last.	He *has been* suffering from fever *since* Tuesday last.
58. He has been ill *since* ten days.	He has been ill *for* ten days.
59. I have not seen you *since* a long time.	I have not seen you *for* a long time.
60. My brother died since a fortnight.	My brother died a fortnight *since* (=ago).
61. I shall not be here *before* two months.	I shall not be here *for* two months.
62. You must finish this work *before* two hours.	You must finish this work *within* two hours.

Incorrect	Correct
63. I expect a letter from her *after* a week.	I expect a letter from her *in* a week.
64. I received his letter *long before*.	I received his letter *long ago*.
65. The train will arrive *just now*.	The train will arrive *presently*.
66. Character, and not riches, *win* us respect.	Character, and not riches, *wins* us respect.
67. Every flower and every leaf *proclaim* the glory of God.	Every flower and every leaf *proclaims* the glory of God.
68. The sum and substance of his speech *are as follow*.	The sum and substance of his speech is *as follows*.
69. Sixty rupees *are* not a large sum for that painting.	Sixty rupees *is* not a large sum for that painting.
70. Aesop's Fables *are* a book everybody should read.	Aesop's Fables *is* a book everybody should read.
71. The majority *was* present at the meeting.	The majority *were* present at the meeting.
72. The committee *was* divided in its opinions.	The committee *were* divided in their opinions.
73. None but those having a teaching experience *needs* apply.	None but those having teaching experience *need* apply.
74. It *were* the girls that defied their teacher's orders.	It *was* the girls that defied their teacher's orders.
75. *Every one* should be careful of *one's* health.	*Every one* should be careful of *his* health.
76. Neither the students nor the *teacher was* there.	Neither the teacher nor the students *were* there.
77. *Walking* along the Mall Road, his head dashed against a lamp-post.	*As he was walking* along the Mall Road, his head dashed against the lamp-post.
78. *Being* a fine day, they went to the river to enjoy a picnic.	*It being* a fine day, they went to the river to enjoy a picnic. *Or,* *As it was a fine day* they went to the river to enjoy a picnic.
79. *Failing* in the first attempt, no second *attempt was made*.	*Failing* in the first attempt, *he made* no second *attempt*.
80. He has an *urgent business* at home.	He has an *urgent piece of business* at home.
81. He has *many businesses* to-day.	He has *much business* to-day.
82. There was no temple there *but I visited*.	There was no temple there *that I did not visit*.
83. He as well as I *am* wrong.	He is wrong as well as I.
84. We have come here *to take your leave*.	We have come here *to take leave of you*.
85. I cannot endure *her separation*.	I cannot endure *separation from* her.
86. Do you know *who* are you referring to ?	Do you know *whom* you are referring to ?
87. You should follow *their advice* who are superior to you in intellect.	You should follow the *advice of* those who are superior to you in intellect.
88. He *dares not to speak* against me.	He *dares not speak* against me.
89. I *was* greatly *wondered at* what met my eyes.	I *was* greatly *astonished* at what met my eyes. *Or,* I *wondered* greatly at what met my eyes.
90. I *admitted* my brother *in* the D.A.V. College.	I *got* my brother *admitted to* the D.A.V. College.
91. He *took admission into* the D.A.V. High School.	He *was admitted* to the D.A.V. High School.
92. She did nothing but *sang*.	She did nothing but *sing*.
93. I *am feeling* feverish.	I *feel* feverish.
94. I intend *to inform his misbehaviour* to his father.	I intend to inform his father *of his misbehaviour*.

Incorrect	Correct
95. Please excuse me *for giving you this trouble.*	Please excuse me *for the trouble I am giving you.* *Or,* Please excuse me for *the trouble I am putting you to.*
96. I will do as much as *lies in me.*	I will do as much as *in me lies.*
97. Her arguments *hold no water.*	Her arguments *will not hold water.*
98. Many kinds of *fruits* grow in Kashmir, *such as* apples, plums, pears, cherries, *etc.*	Many kinds of *fruit, such as* apples, pears, plums *and* cherries, grow in Kashmir. *Or,* Many kinds of *fruit*—apples, pears, plums, cherries, *etc.*—grow in Kashmir.
99. *With regard my conduct,* I beg to submit as follows.	*With regard to my conduct* I beg to submit as follows. *As regards my conduct,* I beg to submit as follows.
100. He told *these news* to his mother.	He told his mother *this news.*
101. He packed his *luggages.*	He packed his *luggage.*
102. He provided *the blinds* with food and clothes.	He provided *the blind* with food and clothes.
103. Scouts wear *half pants.*	Scouts wear *shorts.*
104. There is no *place* in this compartment.	There is no *room* in this compartment.
105. Give my *B.C's* to all.	Give my (*kind*) *regards* to all.
106. He hit *an over-boundary.*	He hit *a six.*
107. We saw a *joker* at the circus.	We saw a *clown* at the circus.
108. We had a good *play* of hockey.	We had a good *game* of hockey.
109. I saw a *theatre* last night.	I saw a *play* last night.
110. Won't you like *to take part in drama?*	Won't you like *to act?*
111. He is a tall *gentleman.*	He is a tall *man.*
112. These *females* have come here to take your advice.	These *women* have come here to take your advice.
113. He *got a bad companionship.*	He *got into bad company.*
114. Here is my cup ; please *fill.*	Here is my cup ; please *fill it.*
115. I asked for my book, but he did not *give me.*	I asked for my book, but he did not *give it to me.*
116. The boy who stands first *he* will get a prize.	The boy who stands first will get a prize.
117. *I with some friends* went for a walk.	I went for a walk *with some friends.*
118. The master *tested the boy if he could speak* Sanskrit.	The master *tested if the boy could* speak Sanskrit.
119. He is *elder* than *me.*	He is *older* than *I.*
120. He will spend *his remaining life* here.	He will spent *the rest of his life* here.
121. This is *a worth seeing building.*	This is a *building worth seeing.*
122. He got nearly *cent per cent* marks.	He got nearly *full* marks.
123. He got *an* employment in the National Bank.	He got employment in the National Bank.
124. You should not *make noise.*	You should not *make a noise.*
125. What *a* fun !	What fun !
126. I do not *care for you.*	I do not *care what you do.*
127. He does not *care for* his money.	He does not *take care of* his money.
128 He got angry before *I said* a word.	He got angry before *I had said* a word.
129. If I *would have worked hard,* I would have passed.	If I *had worked hard,* I would have passed.
130. I *left* playing.	I *stopped* playing.
131. I *take* my food.	I *have* my food.
132. I want *that I should get leave.*	I want *to get leave.*
133. I *like* to play football.	{ I *want to* play *football.* { I *should like* to play football.

No.	Incorrect	Correct
134.	He is *troubling me*.	He is *giving me trouble*.
135.	He *gave* a speech.	He *made* a speech.
136.	He would not *hear* me.	He would not *listen to* me.
137.	I cannot *pull on with* my work.	I cannot *manage* my work
138.	He has *ordered for* a new racquet.	He has *ordered* a new racquet.
139.	He has *disposed off* his bicycle.	He has *disposed of* his bicycle.
140.	I *put up with* him.	I *stayed with* him.
141.	*Keep* this on the table.	*Put* this on the table.
142.	I *had a mind* to play.	I *intended* to play.
143.	He cannot *maintain his livelihood*.	He cannot *earn a living*. He cannot *get a living*.
144.	I struck a blow on his face.	I gave him a blow on the face. I hit him in the face. I struck him in the face.
145.	He is *reading at* the High School.	He is at the High School.
146.	He *won* his opponents.	He *beat* his opponents.
147.	They *made a* goal.	They *scored* a goal.
148.	I hope she *must* come.	I hope she *will* come. She must come.
149.	The Committee *is consisted of* fifteen members.	The Committee *consists of* fifteen members.
150.	Always *fair out* a written exercise.	Always *make a fair copy of* a written exercise.
151.	*Open* the light.	*Turn on* the light.
152.	*Shut* the light.	*Turn off* the light.
153.	His hand has been operated.	His hand has been operated upon.
154.	It is written in this letter...	This letter says that...
155.	He was *very kind enough to* comply with my request.	He was *kind enough* to comply with my request.
156.	He did it anyhow.	He managed to do it somehow.
157.	*To tell in brief*.	*In short*.
158.	He told the story *in details*.	He told the story *in detail*.
159.	This book is *much* interesting.	This book is *very* interesting.
160.	He behaved *cowardly*.	He behaved *in a cowardly* manner. He behaved *like a coward*.
161.	He lives *miserly*.	He lives *in a miserly way*.
162.	*Never I had* seen such a sight.	*Never had I* seen such a sight.
163.	*Though* he is old, *still* he can run fast. *Though* he is old, *but* he can run fast.	*Though* he is old, yet he can run fast.
164.	*As* he is old *so* he walks slowly.	*As* he is old, he walks slowly.
165.	*If* he works hard *then* he will pass.	*If* he works hard, he will pass.
166.	*Because* he is clever *therefore* he gets good marks.	*Because* he is clever, he gets high marks.
167.	He did not attend the meeting. *Because* he was ill.	He did not attend the meeting *because* he was ill.
168.	*Until he does not apologise*, he must not be allowed to sit in the class.	He must not be allowed to sit in the class *until he apologises*. He must not be allowed to sit in the class *so long as he does not apologise*.
169.	*No sooner I had reached* the station, than the train started.	*No sooner had I reached* the station than the train started.
170.	*Not only he will go, but also he will* stay there.	*Not only will he go*, but *he will also* stay there.
171.	Neither *she comes* nor *she writes*.	Neither *does she come* nor *does she write*.
172.	I am fond of all game *as for an example tennis*.	I am fond of all games, *for example*, tennis.

Incorrect	Correct
173. I want to know *as to why* I have not been allowed to sit in the examination.	I want to know *why* I have not been allowed to sit for the examination.
174. He *called* her *as* a fool.	He *called* her a fool.
175. *Supposing if he fails,* what will he do ?	*Supposing he fails,* what will he do ? *If he fails,* what will he do ?
176. He *is* ill *since* three months.	He *has been* ill *for* three months.
177. He *wrote me* a long letter.	He *wrote a* long letter *to me.*
178. I shall *explain him this.*	I shall *explain this to him.*
179. Send this letter *on* my address.	Send this letter *to* my address.
180. He *suggested me this.*	He *suggested this to me.*
181. He *goes in the* school.	He *goes to* school.
182. He *goes on* his work.	He *goes to* his work.
183. He was *favourite* to his friends.	He was a *favourite with* his friends.
184. I did not *ask any question to him.*	I did not *ask him any question.*
185. *From* our class he did best.	He did best *in* our class.
186. The term begins *from* June 1st.	The term begins *on* June 1.
187. He will be *cured from* his fever.	He will be *cured of* his fever.
188. There are many advantages *from* this.	The *advantages of* this are many.
189. He wasted much time *in* trifles.	He wasted much time *on* trifles.
190. There is a saying *in Hindus.*	There is a saying *among the Hindus.*
191. There is no harm *to go there.*	There is no harm *in going there.*
192. Write *with* ink.	Write *in* ink.
193. He rides *on* a car.	He rides *in* a car.
194. This is a comfortable house *to live.*	This is a comfortable house *to live in.*
195. This is the road *to go.*	This is the road *to go by.*
196. I gave her a chair *to sit.*	I gave her a chair to *sit on.*
197. He is called *with* different names.	He is called *by* different names.
198. He went away *for doing some business.*	He went away *on* business.
199. We *discussed about* the matter.	We *discussed* the matter.
200. When this was *searched* it was found.	When this was *searched for* it was found.
201. *Due to* illness, I cannot go to school.	*Because of* illness, I cannot go to school.
202. He walked all the way *by* foot.	He walked all the way *on* foot.
203. The Bank will *compensate* the loss of the cheque.	The Bank will *compensate for* the loss of the cheque.
204. I must go ; there is no help.	I must go ; there is no help for it.
205. There was a match *between Delhi against Lahore.*	There was a match *between Delhi and Lahore.*
206. *No mention.*	*Please do not mention it.*
207. He is running thirty.	He is in his thirtieth year. He is thirty.
208. Dr. M. M. Gupta, Esq. Prof. M. M. Gupta, Esq. Rai Sahib M. M. Gupta, Esq.	Dr. M. M. Gupta. Prof. M. M. Gupta. Rai Sahib M. M. Gupta.
209. In my opinion I think it is right.	In my opinion it is right. I think it is right.
210. *In* the way I met the woman.	*On* the way I met the woman.
211. It has its origin *from* a story in Ramayana.	It has its origin *in* a story in the Ramayana.
212. We sat *under* the shade of a mango tree.	We sat *in* the shade of a mango tree.
213. Tears streamed *on* his cheeks.	Tears streamed *down* her cheeks.
214. The match *starts* from four o'clock.	The match starts *at* four o'clock.
215. The holidays will commence *from* June the 20th.	The holidays will commence *on* June 20.

CHAPTER VI

SOME COMMON PHRASES AND IDIOMS

"Idioms are blunders committed by great men."—*Anonymous.*

246. Animals, Insects, Birds, Fish.

(* *indicates that the phrase is colloquia*

To make an ass of onese f (to do something that exposes one to ridicule; to act stupidly or foolishly): How can you deprive anybody of his right to *make an ass of oneself* ? Do not *make* such *an ass of yourself* as to suppose that...(A. Trollope.)

All asses wag their ears. All foolish persons talk as if they were very wise; the empty vessel makes the greatest sound; those who talk much seldom say anything of value.

Honey is not for the ass's mouth (gentle words are wasted on unreasoning anger): You will never be able to impress him with your gentle manners—*honey is not for the ass's mouth.*

To wrangle over an ass's shadow (is to quarrel over trifles): Why don't you people live in peace? Not a day passes but you *wrangle over an ass's shadow.*

As blind as a bat (unable to see): Without his glasses he is *as blind as a bat.*

A bear (a bad-tempered person): The old man is *a bear*, he is always grumbling.

Like a bear with a sore head (very bad-tempered): What is wrong with him to-day? He is *like a bear with a sore head.*

To have a bee in one's bonnet (to be slightly crazy or unbalanced mentally): Pay no attention to what my brother says; he has *a bee in his bonnet.*

As busy as a bee: The boy works too hard, he is always *as busy as a bee.*

A beehive (a busy swarming place): The workshop is a regular *beehive* of industry.

The sting is in the tail (the unpleasant part is hidden at the end): Read through her letter carefully: you will see *the sting is in the tail.*

To turn tail (to run from in a cowardly way, to turn back, to retreat): "Never thought I should live *to turn tail* in this way," growled one soldier to another as they passed out.—(English Illustrated Magazine.)

With the tail between the legs: with a beaten, spiritless, cowardly look exhibiting alarm or suffering, as an underdog in a fight, or a dog in the cold.

To kill two birds with one stone (to achieve two tasks with one effort). Thus smilingly the knave went on, and *killed two birds with one stone.*

A bird of ill-omen (a person who habitually brings bad news): When Barnett arrived Emma knew something was wrong, for Barnett has always been *a bird of ill-omen.*

A bird of passage (a person who shifts from place to place): Nobody in the China Town of New York has any fixed abode or occupation. Everyone is *a bird of passage.*

A little bird whispered or **told** (an indirect way of saying that one does not want to disclose the source of one's information on the point): Outwardly he was very polite and courteous. But *a little bird whispered* to me that he could be very serve on occasions.

Birds of a feather flock together (persons of like tastes seek one another's society). Usually used disparagingly. The idle and dissipated like *birds of a feather flock together.*

Old birds are not to be caught by chaff (experienced persons are not easily to be deceived or befooled): The publisher held out many promises but I refused to work for him. *Old birds are not to be caught by chaff.*

The early bird catches the worm (the person who rises early reaps the reward of his effort) : It is true that *the early bird catches the worm.* But there is a pleasure in idleness that such men can never know.

A bird's-eye view (a general view, as that seen by a bird or an aviator in flying over a place) : From the top of Qutab Minar you get a good *bird's-eye view* of the environs of Delhi.

A bird in the hand is worth two in the bush (one certainty is worth more than two prospective advantages) : You have your money safe with you ; don't lend it to anybody on interest ; you must always bear in mind that *a bird in the hand is worth two in the bush.*

To chew the cud (ruminate) : The teacher sat in his chair *chewing the cud* of his reflections.

A cat may look at a king : Even the humblest have certain privileges in the presence of the greatest.

To let the cat out of the bag (to reveal a secret) : You need not look so frightened because you *let the cat out of the bag* to the old hermit.

A cat-and-dog life (always quarrelling as a cat and a dog) : This man and his wife are leading a *cat-and-dog life* and both are miserable.

Chicken-hearted (lacking in courage) : What a *chiken-hearted* (=white-livered) fellow you are !

To crow over (to exult in triumph) : The idea of my allowing any body to *crow over* me was preposterous.

As faithful as a dog : Her old servant never left her ; he was *as faithful as a dog.*

A dog-in-the-manger (one who will neither enjoy a thing himself, nor permit others to do so) : Why what *a dog in the manger* you must be—you can't marry them both, can you ?

To go to the dogs (to go to ruin) : Fellow-citizens, this country is *going to the dogs.*

Every dog has his day (a time of action or influence comes to every one) : Fortune was ever accounted inconstant, and *each dog has but his day.*—(Carlyle).

Give a dog an ill name and hang him (it is easy enough to attribute faults to a person once you have made up your mind to punish or dismiss him, etc.) : It was only a case of *giving a dog an ill name and hanging him.*

The dogs of war (Fire, pestilence, famine, and sword) : Caesar's spirit ranging for revenge, shall let loose all *the dogs of war.*

The under-dog (the person at a disadvantage as in a contest) : Galsworthy's sympathies were always with *the under-dog.*

To help a lame dog over the stile (to come to the aid of one in distress) : I said to her : "I am not *a lame dog* and I don't care *to be helped over a stile.*"

To wake up a sleeping dog (to disturb some person or condition capable of causing trouble) : Mahmud found that to attack the Ghakhars was only *to wake up sleeping dogs.*

To let sleeping dogs lie (to take care not to alarm or disturb influences or persons that may cause trouble): Why should you provoke them into retaliation ? *Let sleeping dogs lie.*

To dog (to follow closely) : Wherever the thief went, the policeman *dogged* him.

To fish in troubled waters (to interfere in a quarrel in the hope of securing personal advantage) : When Hyder Ali and the English fell out, the Marathas, always anxious *to fish in troubled waters,* swooped down on them.

To make fish of one and flesh of another (to be partial) : This is making *fish of one and flesh of another* with a vengeance.

A fish out of water (a person in the wrong place ; a square peg in a round hole) : I don't like going to the musical concert. I should feel there like *a fish out of water.*

What's sauce for the goose is sauce for the gander (what's fair for one is fair for the other ; like actions demand like treatment) : I pay for my tea and you must pay for your sweets. *What's sauce for the goose is sauce for the gander.*

Hornets' nest (an unpleasant situation, angry commentary). His injudicious remarks *brought a hornets' nest about our ears.*

To hunt with the hounds and run with the hare (to try to keep in with both sides, to play a double and deceitful game) : You want to become a member of the Communist Party and remain in the Government service too ; you can't *hunt with the hounds and run with the hare* !

A lion in the path or way (a danger in one's path ; especially a fancied danger) : Superstitious people are not willing to give up their old beliefs and prejudices. Every reform seems to them *a lion in the way*.

The lion's share (the largest portion of anything) : *The lion's share* of services in East Punjab goes to the Sikhs.

Mare's nest (a false alarm or an unfounded suspicion) : The police followed up the clue. but it proved to be a *mare's nest*.

* **A shark** (a dishonest business man). His firm was ruined by *sharks*.

A snake in the grass (a deceitful person). You must not trust your clerk. He is a *snake in the grass*.

A snail's pace *i.e.*, very slowly. I reached Chiniot two hours before Niaz, who followed me at *a snail's pace*.

247. Clothes

Below the belt (unfairly) : Be careful how you deal with him ; he always hits *below the belt*.

If the cap fits (if the charge is just, admit it) : Do you mean that I tell a lie ? *If the cap fits*, wear it.

A feather in one's cap (an achievement to be proud of, a thing to one's credit) : The Editorship of the College Magazine is another *feather in his cap*.

To cap it all (to surpass all ; in addition to everything else) : He bought a car, ran into debt, and *to cap all*, married an English girl.

A turn-coat (a person who changes his opinions) : I don't believe in what she says about religion. She is a regular *turn-coat*.

To cut one's coat according to one's cloth (to live within one's means) : You will soon come to grief, if you do not *cut your coat according to your cloth*.

Hand and glove or **hand in glove** (to be intimately connected with each other) : Don't trust those two, they are *hand and glove* together.

To wash dirty linen in public (to discuss personal matters of a scandalous or unpleasant nature before strangers) : It is ridiculous that grave disputes......should be kept waiting while the *dirty linen* of high society *is washed in public*.

To pocket (to bear tamely) : He quietly *pocketed the insult* and went away.

To step into another's shoes (to take another's place) : When the secretary retires, the assistant secretary will *step into his shoes*.

No one but the wearer knows where the shoe pinches (only the person who suffers knows the seat or cause of the pain) : A certain Roman put away his wife. When his friends remonstrated and asked him, "Was she not fair ? Was she not chaste ? Was she not fruitful ?" He held out his shoe, and said, "Is it not handsome ? Is it not new ? Yet *none knows where it pinches, save he that wears it*.

To laugh in one's sleeve (to smile inwardly while preserving a serious countenance) : How they must have *laughed* at you *in their sleeves* !

To wear one's heart on one's sleeve (to show plainly one's feeling). It doesn't do, in this unsympathetic world, *to wear one's heart on one's sleeve*. "I will not *wear my heart upon my sleeve* for daws to peck at."

248. Colours

To put down in black and white (to write down on paper). I have it here *in black and white*.

Black sheep (an evil mannered or disreputable member of a family or society). You must not blame him alone, there are many *black sheep* besides him.

To go into black (mourning). They *went into black* for their mother.

Blackmail (the crime of extorting money by threats of disclosing some discreditable secrets of the person threatened) : They attempted to *blackmail* her about her past in Delhi.

Once in a blue moon (rarely). That only happens *once in a blue moon.*

Bluestocking (a learned woman, or one affecting literary tastes ; one who is pedantic and undomestic). Lady Montague was only a *bluestocking*, she was not so learned as she appeared to be.

***Blue blood** (aristocratic origin). He has no *blue blood* in his veins.

***To be done brown** (to be swindled). Don't go to that shop or you will *be done brown.*

The green-eyed god (jealousy). Many a woman is a victim of the *green-eyed god.*

To go grey (to become grey-haired). Although still young she is *going very grey.*

Red tape (official or legal formality and delay). The delays in the administration of justice are largely due to *red tape.*

Like a red rag to a bull (a cause of irritation). Impudence in any form is to me *like a red rag to a bull.*

249. Flowers, etc

National Emblems.

The rose	... England.	The leek	... Wales.
The thistle	... Scotland.	The wattle	... Australia.
The shamrock	... Ireland.	The maple leaf	... Canada.

To nip in the bud (to put a stop to). Evil tendencies should be *nipped in the bud.*

To best about the bush (not to come to the point). Say what you have got to say. You need not *beat about the bush.*

Good wine needs no bush (anything that is good needs no advertising for its own quality will win its way). This book was out of print a month after its publication. In fact *good wine needs no bush.*

The flower (the best part of). The country lost the *flower* of its youth in the war.

To let grass grow under the feet. (To idle away one's time by inaction ; neglect one's opportunities). The king answered that he had not come to Ireland *to let the grass grow under his feet.*

To win the laurels (to win honour). He *won his laurels* in the field.

To sow wild oats (to indulge in the follies or excesses to which youth is specially liable). He *sowed his wild oats* while he was in Paris.

The olive branch (offer of peace). The Mohammadans are not prepared to *hold out the olive branch* to their enemies.

To win the palm (to win a prize). Ranjit *won the palm* because he topped the list of the successful candidates in the Province this year.

A broken reed (a support which will fail you). In the emergency his brother proved to *be a broken reed.*

Root and branch (entirely). He destroyed his enemies, *root and branch.*

To go to the root of a matter (to trace the cause of ; to have a full explanation of . He was not satisfied with the report and liked *to go to the root of the matter* himself.

No rose without a thorn (no favourable circumstance or condition without some drawback). Mohan was very sick after his sweets and cream ; still, *there is no rose without a thorn.* I am the only *rose* of all the stock. That *never thorn'd* him.

A thorn in the flesh (a cause of continual trouble or irritation). Afzal's presence in Lyallpur was a *thorn in Mirza's flesh.*

A thorn in one's side (a nuisance). That boy *has been a thorn in my side* ever since he came to the school.

A violet (a shy, retiring girl). She is very nice but rather a modest *violet.*

Wreathed in smiles (smiling broadly). As the couple walked hand in hand the bride's face was *wreathed in smiles.*

250. Fruits

The apple of one's eye (the most treasured possession). His little son is *the apple of his eye*.

Apple of discord (a cause of envy or contention). The money so easily got was the *apple of discord* that broke their friendship.

There's small choice in rotten apples. Where everything is corrupt there is little chance for selection. Amongst the communalists there is no hope of finding a national-minded person. *There is small choice in rotten apples*.

Apple-pie order (in perfect order). The Principal made his presence felt and soon everything in the college was in *apple-pie order*.

To get to the core of something (to investigate thoroughly). It took a long time *to get to the core of the affair*, but eventually the culprit was caught.

A hard nut to crack (a question difficult to answer ; a problem difficult to solve ; something involving effort or difficulty). This turned out to be *a harder nut to crack* than he had imagined.

Sour grapes (symbolic of disappointment). You don't want to become a professor, eh ! I think it's a case of *sour grapes*. You say you don't want to because you know you can't.

251. Parts of the Body.

To turn one's back on some one (to desert a person). If you also *turn your back on me*, I shall be nowhere.

To back (to vouch for) ; to assist financially. (*a*) Yasin is *backed* by the Congress in this election. (*b*) The scheme was *backed* by an American millionaire.

To the backbone (through and through ; thoroughly). He is a *pucca* Muslim and yet a Nationalist *to the backbone*.

The backbone (the chief support ; the mainstay). Sober practical men constitute *the* moral *backbone* of the country.

Behind one's back (when one is not present). Who cannot abuse a king *behind his back* ?

With one's back to the wall (in such a position that one cannot be assailed from behind ; hence, in a desperately defensive position). Every position must be held to the last man ; there must be no retirement. *With our backs to the wall*, and, believing in the justice of our cause, each one of us must fight on.

To back out (to break an engagement). He promised to play for us, but at the last moment he *backed out*.

To back up (to assist). He was *backed up* by his friends throughout this venture.

Blood is thicker than water (kinship is stronger than friendship). My brother will not let me down even though I am wrong—*blood*, after all, *is thicker than water*.

In cold blood (deliberately). He shot her *in cold blood*.

Bad blood (anger). There is always *bad blood* between the two families—they are deadly enemies.

His blood is up (he is in fighting mood). Don't provoke him. *His blood is up*.

A bone of cotention (a cause of quarrel). This house has been *a bone of contention* between the two brothers for many years.

To have a bone to pick (to have a cause of complaint). I've *a bone to pick with you* about the insolence you showed yesterday.

To make a clean breast of a thing (to confess fully). When she realized that I had seen through her game, she *made a clean breast of the whole matter*.

Over head and ears (thoroughly submerged in or engrossed ; with all one's might). When I returned from Cambridge I was *over head and ears* in debt.

To give ear to (to pay attention to ; hearken ; heed). Those who are placed in authority should think twice before they *give ear* to the complaints of their subordinates against one another.

To set by the ears (to cause discord between). The Congress acuses the British of *setting* the Hindus and Muslims *by the ears*.

If goes in at one ear and out at the other (it leaves no impression).

To keep an eye on (to watchover). That youngster is a bit of a handful. You will have *to keep an eye on nim.*

***To make eyes at** (to look lovingly at). She saw her husband *making eyes at* another girl.

***To see with half an eye** (to see easily or to understand clearly). Any one can *see with half an eye* that he is in love with you.

To see eye to eye with (to agree). He always quarrelled with his elder brother; they never could *see eye to eye.*

In the twinkling of an eye (immediately). The whole thing happened *in the twinkling of an eye.*

Eye-wash (deceit, trickery). I don't trust his nice, friendly manner; that's all *eye-wash*; actually he hates me.

An eye for an eye (revenge). I hate those people who do not want justice, but *an eye for an eye.*

To face (to meet with courage). He *faced* the situation like a man.

To put a bold face on it (to make the best of bad conditions). Though he was nearly bankrupt, yet he *put a bold face on it* and tried to overcome the difficulties by carrying on business as usual.

To burn one's fingers (to suffer from meddling in something or lose money in an investment that promised great returns but proved unprofitable). Afzal will not invest any more money in the Silvertone Talkies. He *burnt his fingers* once and that is enough.

To let slip through one's fingers (to lose an opportunity; to allow to escape; to let go of one's hold). Guard all the doors, Waston; we won't *let him slip through our fingers* this time.

To twist or turn around with one's little finger is to have complete control over; make tractable. Henry was so madly in love with Mary that she could *twist him around her little finger.*

To have a finger in the pie (to take active part in something or, a share in the profits of an enterprise). Susie liked *to have a finger in every pie.*

To have a thing at one's finger tips (to know a thing thoroughly). Mohan has the whole business *at his finger tips.*

To put your best foot forward (to make every effort). It is impossible for you to finish the work within two hours, unless you *put your best foot forward.*

To split hairs (to dispute about things which do not matter). Why *split hairs* over the colour of the dress? The fact is you don't want me to buy a new dress at all!

To have one's foot in the grave (to be near death). Think of his marrying with *one foot in the grave*!

Hair on end (result of fright). When I saw that ghastly railway accident my *hair stood on end.*

In hand (under consideration). The matter is *in hand* at present; I'll let you know when it is settled (under control). If he had strong passions he kept them well *in hand.*

At hand (handy, close). I haven't my book *at hand* just now, but I'll show it to you later.

***An old hand** (an experienced person). For the way he went about his business it was easy to see that he was *an old hand* at it.

To lend (give or bear) **a hand** (to help). Will you please *lend me a hand* in this matter?

From hand to mouth (without forethought, in an improvident way). My father's income was small and uncertain, and so the family lived *from hand to mouth.*

Off-hand (in a careless or in an unhesitating way). You can't expect me to write this article *off-hand.*

To gain or **get the upper hand** (to get the advantage of; obtain a lead or command over). Hindus and Muslims both are trying *to get the upper hand* in the Punjab.

To have one's hands full (to be fully occupied ; have as much work as one can do). I have no time to go through the proofs. My *hands are full*.

With a high hand (in a dictatorial way ; with imperious manner ; arrogantly). I think the police superintendent ruled his subordinates *with a high hand*.

A good head on his shoulders (a steady, clear-thinking person). You can expect nothing wrong from Smith ; he carries *a good head on his shoulders*.

***Thick-headed, Wooden-headed** (stupid). He seems a little *wooden-headed* this morning.

***Off** or **out of his head** (mad, out of temper). When I spoke to her I found that she was clean *off her head*.

To lose your head (to lose your presence of mind). When charged with the murder she *lost her head* completely.

From head to foot (completely, thoroughly, all over). He was clad in armour *from head to foot*.

Head over heels or **heels over head** (in a somersault, clumsily). Why did you hurl royalty *head over heels* out of yonder Tuileries' windows ?

Over head and ears (deeply immersed or involved, especially in love or debt). He is *over head and ears* in debt (or in love with.........).

Neither head nor tail—neither one thing nor another.

To make neither head nor tail of anything (to fail to understand). He came back to Tap Road at three in the morning and told me a story of which I could make *neither head nor tail*.

To keep one's head above water (to maintain one's position ; to support one's self without loss or profit). Defoe wrote articles for newspapers, became a press tycoon and so *kept his head above water*.

To hit the nail on the head (to speak to the point ; strike the mark ; attain the objective). His last argument was invincible and *hit the nail on the head*.

To take into one's head (to be seized with a sudden notion, form an idea or intention). Amjad is not reliable. He may *take it into his head* to go to Lahore and tell Karim everything.

Two heads are better than one (collective intelligence is superior to individual intelligence). Let us do the work together. *Two heads are better than one*.

To take to heart (to grieve over). He has *taken* his son's death *to heart*.

To take heart (to be encouraged). He *took heart* from his father's words and sat in the examination once more.

After don's own heart (according to one's ideal). This hero is *after my own heart*.

Faint heart never won fair lady. One who is lukewarm in his love-making is not likely to succeed in gaining the love of the woman he admires. Go and propose boldly to her and don't mind her first 'no.' You know a *faint heart never won a fair lady*.

To carry or **wear one's heart upon one's sleeve** (to show one's feelings plainly ; to lay one's cards on the table ; to be frank and above board). Tandon is a sensitive man and does not believe in *wearing one's heart on one's sleeves* for daws to peck at.

To have one's heart in one's mouth (to be excited or frightened excessively). I fell across a beam that lay in the way ; and faith, *my heart was in my mouth* ; I thought I had stumbled over a spirit.

To set one's heart on or **upon** (to become intensely desirous of). He said he had *set his heart on* her, and he would marry only her or none.

To have one's heart in the right place (to be sympathetic or disposed kindly towards). Your *heart is in its right place* ; if you only had the right words on your tongue.

To put one's heart and soul into a thing (to put all one's energy into a thing). He was sure to pass the B.A. Examination. He had *put all his heart and soul into* his studies.

To be at, or **on**, or **upon the heels of** (to follow closely). Change is *at the heels of* Fortune.

To take to one's heels (to run away). He was a coward at heart. No sooner did he see his enemies than *he took to his heels*.

To show a clean pair of heels (to escape from pursuit). We chased him for some distance, but he *showed us a clean pair of heels*.

To knuckle under (to give away). The Captain soon *knuckled under*, put up his weapon, and resumed his seat, like a beaten dog.

To pay lip-service to (to pretend to be loyal). Those who *pay lip-service* to the king are greater enemies than those who openly speak against him.

Neck or nothing (every risk must be taken). We chased the robber down the road. It was a case of *neck or nothing* with us.

To lead by the nose (to so dominate or influence a person as to control him at will). Though authority be a stubborn bear, yet he is often *led by the nose* with gold.

To turn one's nose at (to regard or treat with contempt or scorn). When you live with poor people, you have no right *to turn your nose at* their way of life.

To pay through the nose (to pay very dearly). I am *paying through the nose* for the sins of my youth.

To poke your nose into someone's business (officiously to inter-meddle with other people's affairs). I fail to understand why he is so often *poking his nose into my business*.

Shoulder to shoulder (presenting a united front as soldiers in close formation; united for common effort or co-operation). We are strongest when we are labouring *shoulder to shoulder* for some common object.

To have an old head on young shoulders (to be wiser than one's years). Your son appears to have *an old head on young shoulders*.

To put or **set one's shoulder to the wheel** (to labour or assist in person ; to exert oneself to achieve something). Philanthropic movements require that every citizen should *put his shoulder to the wheel*.

To rub shoulders with (to come in close contact with ; to be associated with). She had *rubbed shoulders* with the great.

To give the cold shoulder to some one (to ignore). He went to speak to her, but she *gave him the cold shoulder*.

To hold one's tongue (to be silent). *Hold your tongue*, my lad ! , I'll deal with you later.

On the tip of one's tongue (on the point of being said). He had argument *on the tip of his tongue*.

With one's tongue in one's cheek (to intend to convey one meaning while actually expressing another). Be careful in reading G. B. Shaw. He *so often has his tongue in his cheek*.

Down in the mouth (low-spirited, discouraged). The sailors were *down in the mouth* when they saw that the weeds were neither fit for eating, nor for smoking.

From mouth to mouth (from one person to another, as scandal or rumour spreads from lip to lip). The news of my daughter's divorce went round the village *from mouth to mouth*.

By word of mouth (orally). The rest of my instructions the messenger will convey to you *by word of mouth*.

To be born with a silver spoon in one's mouth (born in luxury, or to luck or wealth). Amar Nath has inherited extravagant habits, since he was *born with a silver spoon in his mouth*.

To make a mouth at (to make a wry face as in derision). Satish is *making mouths* at me, Sir.

To make the mouth water (to cause to desire ardently). So many books in the stall *made my mouth water* but I had no money.

To take the bread out of one's mouth (to deprive one of the means of livelihood). This new measure *takes the bread out of the mouth* of the poor and feeds fat the rich.

To take the words out of the mouth of (to anticipate what a person is on the point of saying). I also would have proposed Jamil to the chair. You spoke before me and *took the words out of my mouth*.

252. Shapes and Measures.

Many or **mere words will not fill a bushel** (promises will not help the needy). You should be ashamed of your inactivity. Go and do something for the oppressed; *mere words will not fill a bushel*.

A blockhead (a thick-headed person). Your wit will not so soon out as another man's will, 'tis strongly wedged up in *a blockhead*.

A chip of the old or **same block** (a son who is like his father). Young Smith is a real *chip of the old block*.

To touch bottom (to sink as low as possible). You say he is sinking? You are wrong. He touched bottom months ago, I know no one more degraded.

To get at the bottom of (to ascertain all the facts concerning). Rest assured I shall soon *get at the bottom* of this mystery.

To be at the bottom of (to be the principal cause or author of: now usually of mischief or rascality). Pride is *at the bottom of* all great mistakes.

To cross a cheque (to write something, as the name of a bank, across the face of a cheque, requiring its deposit in a bank by the payee for collection). Please send me the money by cheque but take good care *to cross* it.

To cross one's mind (to occur to one). While waiting at the station it *crossed* Rama's *mind* to go and see his uncle.

To cross one's path (to obstruct or interfere with one). If the fellow *crosses my path* again, Watson, he shall find himself behind the bars.

To fall flat (to fail). All her jokes *fell very flat*.

***On the level** (honest). You may safely rely on them as their business is *on the level*.

To do one's level best (to exert one's powers to the fullest extent; to do all one can). I shall *do my level best* to help him.

To come into line (to agree). It is hoped that the small remaining minority will soon be convinced and *come into line* with the overwhelming majority.

To read between the lines (to perceive or infer what is not expressed, as a hidden, different, or real meaning). The Act professes to give Home Rule to India. But if you *read between the lines* you will soon find that there was no such intention in the authors' minds.

In the long run (as the final outcome of a train of circumstances). I am heavily in debt at present, but *in the long run* I hope to win through.

The long and the short of (the sum and substance of). *The long and the short of the story* is that Tom turned her out.

***Not by a long chalk** (by no means). Has he paid your bill? No, *not by a long chalk*.

To make a point of (to insist upon; or to attach much importance to). Her husband *made such a point of* his tea that she had little hope of persuading him to give it up.

To carry one's point (to be successful in or as in anything at issue). She ended by *carrying her own point*, and having her own way.

To come to the point (to add one to one's score in any game, to gain one item of advantage in any contest). He easily *scored a point* over his adversary.

To the point (apposite, pertinent, apt). It is impossible for him to speak *to the point*. Your speech was terse, and *to the point*.

An all-rounder (a person good at many things). Mohan is the best of the lot—in fact he is *an all-rounder*.

To be short (to lack money; to be curt). (*a*) Can you lend me a rupee, I'm *very short* to-day? (*b*) She was *very short* with me to-day.

***On the square** (above-board). You may safely rely on Mohan, his business is all *on the square*.

A square deal (a bargain or transaction characterized by fairness and honesty; any negotiation conducted in accordance with ordinary justice). Whatever others might say, I cannot call it *a square deal*.

A square meal (a substantial repast; a full, satisfying meal). Even at the age of thirty, I ate but one *square meal* a day.

To square accounts or matters (to pay in full; settle an account; adjust differences). I will go to the village to-morrow *to square accounts* with my creditors.

A square peg in a round hole (a person out of his element). Though his brother's influence got him the Principalship, it soon became evident that he was a *square peg in a round hole*.

To thank one's stars (to be glad). I *thank my stars* I have got through the examination.

His star is in the ascendant (fortune favours him, he is lucky). Mr. Puri will officiate in Class I six months more. *His star is in the ascendant.*

The eternal triangle (problem arising from one man's love for two women or one woman's for two men or two women's for one man). It was only another case of the *eternal triangle*.

253. Time.

At an unearthly hour (at a most inconvenient time, either late at night or very early in the morning). *At* what *an unearthly hour* have you come ?

In the small hours of the morning (between midnight and dawn). He returned from the dance *in the small hours of the morning*.

High time (there must be no more delay). It's *high time* that you should leave this place.

A good time (rather long ; an enjoyable time). (*a*) It took me a *good time* to get there. (*b*) We paid a visit to the theatre and had a *good time* together.

Bad time (an uncomfortable time ; inopportune moment). (*a*) The doctor gave me a *bad time* this evening. (*b*) This is a *bad time* to think about opening new business.

To mark time (to adopt a policy of inaction, or maintenance of the existing state of affairs ; neither to go forward nor to go backward). He suggests that the business men should *mark time* for the present until the market appears more stable. The human mind accordingly, instead of marching, merely *marked time*.

***Till Doomsday** (a long time). God ! if you wait for a lucky day you'll wait *till doomsday*.

***A month of Sundays** (an indefinitely long period, as it every day in the month were a week). He will require *a month of Sundays* to do it.

In an evil hour (at an inauspicious time). *In an evil hour* was Bina introduced to Sarkar, and hence came misfortunes.

At the eleventh hour (at the last moment ; just in time). Your cheque came *at the eleventh hour*, when I was just about to cancel my passage to England.

Long hours (the hours, like ten, eleven, and twelve, which require the greatest number of strokes of the clock). We dined at 8, but the talk continued to the *long hours*.

Short hours (the hours, like one, two, and three which require few strokes of the clock). In the month of June I feel sleepy in the *short hours*.

The small hours (the early morning hours). The drinking began at ten, and was continued far into the small hours.

At times (on various occasions ; occasionally ; now and then). She knew that *at times* she must be stern.

For the time being (This phrase may, according to context, mean the time present, denoting a single period of time, but its general sense is that of time indefinite and refers to an indefinite state of facts which will arise in the future and which may, and probably will, vary from time to time). This policy is issued subject to the rules and regulations of the company *for the time being* in force.

In no time (at once ; quickly ; right away ; without delay). Follow me and I will lead you to Finisterre *in no time*.

Time and again (repeatedly ; very often ; frequently). *Time and again* I thought John's love of you was near to madness.

Exercises on Chapter VI.

Exercise 34. *Use the following idioms in sentences of your own :—*

Animal spirits.
Bad blood.
A black sheep.
A blind alley.
A bosom friend.
Casting vote.
A chicken-hearted fellow.
A close-fisted man.
A cold-blooded murder.
Crocodile tears.
A curtain lecture.
A drawn game.
A Fabian policy.
Fair play.
Foul play.
A fair weather friend.
Fair words.
A foregone conclusion.
A left-handed compliment.
A golden mean.
A good Samaritan.
A herculean task.
Hush money.
An iron will.
A jaundiced eye.
A laughing stock.
A maiden speech.
A nine days' wonder.
An open secret.
Palmy days.
Plain sailing.
A promising youth.
A rainy day.
A random shot.
A red-letter day.
Red tape.
A right hand man.
Scot free.
A screw loose.
A sleeping partner.
A stalking horse.
A Utopian scheme.
A wet blanket.
A white elephant.
A garbled quotation.
A wild goose chase.
The fourth estate.
A Jack of all trades.
The lion's share.
The man in the street.
A man of parts.
A man of straw.

Exercise 35. *Introduce five of the following phrases into sentences to illustrate their meaning :—*

(*a*) A silver lining in the cloud ; to blow hot and cold ; to put it in black and white ; to show white feather ; to make a mountain ; out of a molehill ; a hole and corner policy ; to miss the boat ; to put up a smoke-screen ; to pay back in one's own coin. (*P. U. B. A.*, 1949)

(*b*) To blow one's own trumpet ; to throw down the gauntlet ; a red-letter day ; to hit the nail on the head ; to have a finger in the pie ; to have too many irons in the fire ; at his wit's end ; to smell a rat ; the ins and outs ; a mare's nest. (*P. U. B. A.*, 1948)

(*c*) To rise to the occasion ; to rest on one's laurels ; to poison the ears of another ; to leave one in the lurch ; to mind one's business ; to fight sky of ; to strain every nerve ; to steal a march. (*P. U. B. A.*, 1947)

(*d*) Not worth his salt ; to make both ends meet ; to turn a deaf ear ; to take to task ; to pay off old scores ; to make up one's mind ; through thick and thin ; in one's good books. (*P. U. B. A.*, 1952)

(*e*) Get into a scrape ; cut to the quick ; maiden speech ; go to the wall ; do away with ; to be taken aback ; cut a sorry figure ; make a clean breast of ; nip in the bud. (*P. U. B. A.*, 1950)

(*f*) Losing ground ; to turn a new leaf ; hoping against hope ; to take to one's heels ; at his wit's end ; to make light of ; to rise to the occasion ; to blow one's own trumpet. (*P. U. B. A. Suppl.*, 1952)

(*g*) An axe to grind ; to burry the hatchet ; to show a clean pair of heels ; the sword of Damocles ; to die in harness ; to out Herord Herod ; to look a gift-horse in the mouth ; to cut the Gordian knot ; to play to the gallery ; to see red. (*P. U. B. A.*, 1950)

(*h*) Bone of Contention ; bag and baggage ; to rough it ; a far cry ; to cut one dead ; to have an eye to the main chance ; to put the cart before the horse ; to build castles in the air ; to pull a long face ; playing second fiddle. (*P. U. B. A.*, *Suppl.*, 1951)

CHAPTER VII

IDIOMATIC USES OF VERBS

254. Bring.

To bring about. (*a*) *To achieve*: This action *brought about* the desired effect. (*b*) *To cause*: His folly has *brought about* his ruin.

To bring down. (*a*) *To decrease*: Small incomes have *brought down* the standard of living. (*b*) *To cause to fall*: The wind *brought down* a number of trees. (*c*) *To cause enthusiasm*: His eloquent speech was enough *to bring down* the house.

To bring forth (to produce): "A good tree *bringeth* forth good fruit."

To bring forward. (*a*) *To propose for discussion*: The proposal she brought forward seemed a foolish one. (*b*) *To advance in date*: The meeting was originally fixed for the 16th, but has been *brought forward* to the 20th.

To bring in. (*a*) *To initiate*: This practice was *brought in* to prevent certain abuses. (*b*) *Yields as rent*: This building alone *brings in* Rs. 500 a month. (*c*) *To earn*: Her writings *brought in* but a small income.

To bring off. (*a*) *To carry*: He returned to the village and *brought off* as many as his cart could carry. (*b*) *To succeed*: She attempted the impossible and *brought it off*.

To bring on. (*a*) *To cause*: Dirt often *brings on* disease. (*b*) *To originate*; *to induce*: Grief for his death had *brought on* a consumption.

To bring out. (*a*) *To expose*; *to bring to light*: His cross-examination *brought out* many surprising things. (*b*) *To carry forth*: "*Bring out* your dead!" (*c*) *To produce from inside something*: She put her hand into her pocket and *brought out* her handkerchief. (*d*) *Publish*: The publishers have recently *brought out* a cheap edition of *All Quiet on the Western Front*.

To bring over. (*a*) *To import*: These toys are *brought over* from Japan. (*b*) *To convince*: All my arguments failed *to bring her over* to my own views.

To bring round. (*a*) *To revive*: The doctor soon *brought* her *round*. (*b*) *To convert*: I felt great difficulty in *bringing* her *round* to my way of thinking. (*c*) *To deliver*: The goods were *brought round* early this morning.

To bring one to (to revive). If she faints I will *bring her to* with smelling salts.

To bring up. (*a*) *To educate* or *rear*: She *brought up* all her children. (*b*) *To raise a point* or *question*: The matter was *brought up* in committee. (*c*) *To be sick*: If you eat any more cream you will *bring it up*.

To bring home (To produce a vivid impression or deep realization of). The benevolences and forced loans which *brought home* the sense of tyranny to the subjects of her predecessors were abandoned.

To bring through (to get safely through a critical period, as of an illness). The doctor *brought* his patient *through* a serious illness.

To bring to bear upon (to cause to act or have influence). No human instrument has been *brought to bear upon* these stones.

To bring to book (to call to account: demand an account from; bring to terms). The absconding official was now *brought to book*.

To bring to light (to unearth, to discover, to reveal clearly). His searching cross-examination *brought* the whole thing *to light*.

255. Call.

To call at. (*a*) *To pay a visit*: I *called at* Dutt's last night. (*b*) *To stop at*: This train is not *calling at* Sant Nagar.

To call for. (*a*) *To go to find* : She *called for* her lover in the afternoon. (*b*) *To require* : The situation *calls for* considerable tact. (*c*) *To demand* : His teacher *called for* an explanation of his conduct.

To call forth (*to bring out*). Adversity *calls forth* the best qualities in a man. He then *called forth* his courage and went up.

To call on. (*a*) *To pay a visit* : I shall *call on* you this evening. (*b*) *To pray to* : Of what avail is it *to call on* gods when you do nothing to help yourself ? (*c*) *To draw on* : She had *to call on* all her energies to stand the strain.

To call out (*To draw forth*). New responsibilities often *call out* virtues and abilities unsuspected before.

To call over. (*a*) *To summon* : I saw him standing there and *called* him *over*. (*b*) *To read out a list* : The headmaster *called over* the names of the successful candidates.

To call in (*summon* ; *send for*). *Call in* a doctor immediately.

To call up. (*a*) *To telephone* : *Call up* the doctor and ask him to come immediately. (*b*) *To recall* : He could not *call up* past events.

To call in question (to summon, as for examination ; to cast doubt upon ; dispute ; also, formerly, to investigate into ; examine). The opinion has only recently been *called in question*.

To call somebody names (to vituperate ; address abusively). He *called his mother names* because she did not give him money to go to the pictures.

To call over (to pronounce in order ; to enumerate). A gentleman in black proceeded *to call over* the names of the jury.

To call to account (to demand explanation of ; to take to task). He was *called to account* for the shortage in the cash balance.

To call to order (to require the attention of so as to be able to proceed with business, as in a deliberate assembly ; to ask or command obedience to a rule of order). The President *called* Mr. Satyamurti *to order* and proceed with his speech.

To call God to witness (to declare solemnly before God the truth of a statement). Bina said, "I *call God to witness* that I did not accompany Binoy."

256. Carry.

To carry. (*a*) *To win a motion* : The motion was *carried* unanimously. (*b*) *To travel far* (of a voice) : Her voice *carries* extremely well.

To carry away (*to be moved quickly and greatly*). Women are *carried away* with everything that is showy.

To carry off. (*a*) *To win* : She is a good student and will *carry off* the prize. (*b*) *To seize* : The robber *carried off* all the cattle. (*c*) *To kill* : Many persons were *carried off* by plague.

To carry on. (*a*) *To manage* : His son *carried on* his business in his absence. (*b*) *To misbehave* : I do not like the way she *carries on*. (*c*) *To resume what was being done before an interruption* : The officer said, "*Carry on*, my men !"

To carry out (*a*) *To execute* : She *carried out* the plan in every detail. (*b*) *To put into practice* : She *carried out* my suggestion at once.

To carry through (sustain). Patience and preseverance will *carry a man through* many difficulties.

To carry a thing too far (*to go beyond reason*). They *carried* the *joke too far* and it resulted in a tragedy.

To carry coals to Newcastle (*to do something which is unnecessary*). To try to tip a millionaire is like *carrying coals to Newcastle*.

To carry weight (*to have influence with*). You may rely on her for she *carries a good deal of weight* with her husband). (*To influence*) : What he says *carries weight* with the administration.

To carry into effect (to accomplish ; put into action ; perform). Akbar had thought out great reforms, but he could not *carry them all into effect* during his lifetime.

To carry the day (to gain the day, as in a contest). The English were brave but badly led ; so the Germans *carried the day*.

To carry the point (to be successful in or as in anything at issue). The advocate does not care for the justness or otherwise of his arguments—he is anxious only *to carry the point.*

257. Cast.

To cast down (*to be depressed*). She was much *cast down* by her loss.

To cast in one's lot with (*to resolve to share with one in weal* or *woe*). I intend *to cast in my lot with* him. After a little hesitation Olcott decided *to cast in his lot with* Blavatsky.

To cast oneself on (*to entrust oneself to*). She *cast herself on* the Lord's mercy and care.

To cast about (to consider ways and means ; to devise or plan, observe or seek warily). After that, he *cast about* for a suitable line of approach the whole day, his brain seething with ideas and schemes.

To cast aside (to reject as worthless ; also, to disinherit). Pandit Nehru made a proposal, but Parliament *cast it aside.*

To cast off (to drive away, to disown, to discard). The father was angry and *cast off* his son.

To cast pearls before swine (to express choice thoughts etc., before an unappreciative audience). You cannot force truth on minds not ready to receive it ; it is no use *casting pearls before swine.*

To cast up (to reproach ; to add arithmetically ; to turn up unexpectedly). You have no right *to cast up* my mother's guilt before me. Will you *cast up* this column of figure for me ?

A casting vote (a vote which decides when the voting is otherwise equal. The chairman of a meeting often exercises this power). Sir Abdur Rahim gave his *casting vote* against the motion.

258. Come.

To come about (*to happen*). How did these things *come about ?*

To come by (*to gain, acquire*). This gold is honestly *come by.*

To come down. (*a*) *To lower in price* : These goods have *come down* recently. (*b*) *To leave University* : He is *coming down* from Cambridge (*c*) *To fall socially* : They were once a great family, but they have now *come down.* (*d*) *To visit the country* : My brother is *coming down* for the week-end.

To come off (*take place*). When does the Convocation *come off ?*

To come in. (*a*) *To begin* : When does the winter *come in ?* (*b*) *To enter* : I asked her to *come in.*

To come on. (*a*) *To start* : The rain has just *come on.* (*b*) *To exhort* : *Come on,* let's have a game of tennis. (*c*) *To thrive* : The plants are *coming on,*—that is, are growing well.

To come out. (*a*) *To appear* : Several new books have *come out* this year. (*b*) *To transpire* : At last the truth has *come out.* (*c*) *To fade* : If this is left in the sun the colour will *come out.* (*d*) *To blossom* : I think the roses will *come out* next week. (*e*) *To be displaced* : The stopping of my tooth has *come out.*

To come round. (*a*) *To agree :* I hope she will *come round* to our views. (*b*) *To recover :* I hope she will *come round* within a week. (*c*) *To visit* : I'll *come round* to-night.

To come to grief. (*a*) *To have an accident* : She was driving rashly and it is no wonder that she *came to grief.* (*b*) *To turn out disastrously* or *unfortunately* : As for *coming to grief,* we are on a good errand and the devil himself can't harm us.

To come across (to encounter unexpectedly ; to meet by chance ; to cross the path of). Krishnamurti is the most spiritual person I have ever *come across.*

To come of (to be descended from). He *comes of* a noble family.

To come to close quarters (to get into immediate contact ; to fight hand to hand). You will realize the complexity of the Indian problem when you *come to close quarters* with it.

To come to the front (to attain prominence as in time of danger or difficulty). Mrs. Naidu *came to the front* during the Non-Co-operation Movement.

To come to the point (to reach the vital or essential matter under discussion; to speak plainly or directly; to avoid circumlocution or beating about the bush). Stop beating about the bush and *come to the point.*

To come true (to occur as expected). When I saw her entering 73, Oxford Road, I realized that my dream had *come true.*

To come to light (*to be discovered*). On investigation many curious facts *came to light.*

To come to pass (*to happen*). It *came to pass* that there was a great sorrow in the land because of the famine.

To come up (*to rise for discussion*). The question *came up* before the Municipal Committee last week.

259. Cut.

***To be cut up** (*to be grieved*). I spoke to him yesterday, poor fellow! His wife is dead and he is very much *cut up* about it.

To cut down. (*a*) *To decrease*: We must all *cut down* our expenses. (*b*) *To run*: *Cut down* the road and see if the policeman is still there.

To cut in. (*a*) *To interrupt*: While I was speaking she kept *cutting in.* (*b*) *To enter quickly*: *Cut in* and get your hat.

To cut off. (*a*) *To stop*: He has *cut off* all his connections with her. (*b*) *To kill*: She was *cut off* in the prime of life. (*c*) *To run away*: The prefect told the small boy *to cut off.*

To cut out. (*a*) *Successfully to rival*: He's *cutting me out* with my best girl. (*b*) *To cut a design*: She gave him some patterns *to cut out* for her.

To be cut for a position (*to be specially fitted for*). He seems to be *cut out for a* statesman.

To cut short (to stop). He made this suggestion but I *cut* him *short.*

To cut or **to cut dead** (to refuse to recognize an acquaintance in public, affect not to know, avoid meeting a person). She would *cut her* dearest friend if she married a prince. He *cut you dead,* you say; but are you quite sure he saw you clearly enough to know you?

To cut one's coat according to one's cloth (to live within one's means). If you will not *cut your coat according to your cloth* you will soon go bankrupt.

To cut one's own throat (to act so as to ruin oneself). When he signed the agreement he did not know he was *cutting his own throat.*

To cut the Gordian knot (to solve a difficulty in a bold or unusual manner). Stuart must kill his brother for the cause. In no other way could the *Gordian knot* be cut.

260. Draw.

To draw on. (*a*) *To put on*: Slowly she *drew on* her gloves. (*b*) *To borrow from*: I *drew on* Mohan for my immediate expenses. (*c*) *To approach*: It grew colder as night *drew on.* (*d*) *To lead on*: He's shy, but the maiden *draws on him.*

To draw out. (*a*) *To make long*: He *drew out* his sermon until the congregation slept. (*b*) *To make one speak without reserve*: He was reticent at first, put her kindness *drew him out.* (*c*) *To take out something from inside*: She put her hand in her pocket and *drew out* her cheque book.

To draw up. (*a*) *To pull up* or *stop*: The motorist soon *drew up.* (*b*) *To stand erect*: She *drew herself up* proudly. (*c*) *To formulate*: The lawyer *drew up* the agreement.

To draw a blank (to be unsuccessful as in an enterprise). In the lottery of life he *drew a blank.*

To draw a cheque (*to make out a cheque payable to somebody*). When the bookseller presented his bill, *he drew him a cheque* for the whole amount.

To draw the line somewhere (to fix the limit; refuse to go further). On the principle of "doing in Turkey as the Turks do" we should even have ridden donkeys on the sand if I had not put a firm veto on it, saying: "We must *draw the line somewhere.*"

261. Drop.

To drop in (*to pay short visit*). When passing your house I will *drop in* to see you.

To drop into (*to become accustomed to*). You will soon *drop into* our way of doing things.

To drop off. (*a*) *To decrease* : The attendance at this class never *drops off*. (*b*) *To fall* : When the leaves are dead they *drop off*. (*c*) *To go* : Leave her alone, she wants *to drop off* to sleep.

To drop out (*to retire*). One of the competitors soon *dropped out*.

To drop in (to pay an informal visit). If he could *drop in* on a Sunday he might go home the wiser.

262. Fall.

To fall away. (*a*) *To become lean* : These cattle have quickly *fallen away in* flesh. (*b*) *To revolt* : The whole province has *fallen away* from the King. (*c*) *To become careless* : You used to work well, but now you are *falling away*.

To fall back (*to retreat* ; *to yield*). At last the rioters *fell back*.

To fall back upon (*to have recourse to some help*). You must lay by something *to fall back upon* in time of emergency.

To fall flat : (*a*) *To fail* : This play will *fall flat*. (*b*) *To drop to the ground* : As the firing began they all *fell flat* to avoid the bullets.

To fall for. (*a*) *To succumb to the attraction of* : He always *falls for a* pretty face. (*b*) *To be tempted by* : Eve *fell for* the serpent.

To fall in with. (*a*) *To meet* : At my friends tea party I *fell in with* a strange fellow. (*b*) *To agree with* : I am sure she will soon *fall in with* my opinion.

To fall out, to fall out with (*to quarrel*) I am told the two brothers have *fallen out*. I don't like *to fall out with* my friends. Blessing on the *falling out* that all the more endears.

To fall through (*to fail*). The scheme has *fallen through* for want of adequate support.

To fall to (*a*) *To commence* : He *fell to* working with those articles. (*b*) *To begin to eat* : They *fell to* ravenously

To fall upon (*to attack*). The Germans surprised their enemies and *fell upon* them as they slept.

To fall flat (failed to excite interest or amusement). The best written paper must *fall flat* on an audience accustomed to hear the best orators.

To fall foul of (to quarrel with ; to attack or assail violently). He had not been seated at table five minutes before he managed *to fall foul of* everybody within reach. You *fall foul* upon our miracles and our saints.

To fall on one's feet (to come advantageously out of a predicament, in allusion to the cat's nimbleness of always falling on its feet). Anybody else could hardly have escaped imprisonment in such a case, but he has the knack of always *falling on his feet*.

To fall to the ground (to come to nothing ; to be discredited or rendered futile). All his hopes *fell to the ground* when he was told that Mr. James was still alive.

To fall short (to be or prove deficient ; fail to meet the standard). The labourers should never *fall short* of the common wages of the country.

To fall in love with (to be enamoured of). He *fell in love with* his friend's sister.

To try a fall (to have a wrestling-bout). You shall *try* but *one fall*.

263. Get.

To get. (*a*) *To buy* : I am going *to get* a pair of socks. (*b*) *To fetch* : Go and *get* your hat. (*c*) *To obtain* : A good teacher *gets* good results. (*d*) *To become* : It's *getting* late. (*e*) *To receive* : He's *getting* Rs. 50 per mensem from his father for pocket expenses. (*f*) *To arrive* : I expect she will *get* here to-morrow. (*g*) *To understand* : I don't *get* your meaning.

To get about. (*a*) (1) *To move*: He *gets about* quickly. (2) *To walk*: She was down with fever last week but she is *getting about* now. (3) *To travel*: He *gets about* a great deal. (*b*) *To set about doing something*: Tell him *to get about* his business. (*c*) *To be rumoured*: It's *getting about* that he is a scoundrel and cheat.

To get along. (*a*) *To agree*: They *get along* well together. I *got along* excellently well *with* my cousin. * (*b*) *To go*: Well, it's time for me to be *getting along*.

To get at. (*a*) *To attain to*: His object in this inquiry was *to get at* the truth. (*b*) *To bribe*: Don't trust him, he's been *got at*. (*c*) *To insinuate*: What are you *getting at?*

To get through. (*a*) *To pass*: He has *got through* the examination. (*b*) *To finish*: I will accompany you as soon as I *get through* this work. (*c*) *To spend foolishly*: He soon *got through* all his money.

To get up. (*a*) *To rise*: He *gets up* at eight o'clock. (*b*) *To dress*: He was *got up* like a prince. (*c*) *To launder*: My dress shirt has been well *got up*.

Exclamations with "Get": Get along! *Move along*! *Nonsense*! *Get off*! *Go away*! Get on! *Move*! Get in! *Enter*! * Get out! *You don't mean it*! Get up! *Rise*!

To get down. (*a*) *To write to dictation*: *Get down* these notes quickly. (*b*) *To descend*: She climbed up the ladder, but soon *got down*. (*c*) * *To be unhappy* or *unfit*: I soon *get down* in this bad weather. (*d*) *To annoy*: I don't like her. She *gets me down* every time.

To get in (*a*) *To enter*: As soon as they saw me they *got in* the car and started to drive off. (*b*) *To be a successful candidate*: He will *get in* the I.A.S. (*c*) *To return home*: At what time did you *get in?*

To get off (*a*) *To escape*: His friends expected that he would *get off* with a fine. (*b*) *To make acquaintance with*: He *got off* with a nice girl. (*c*) *To depart*: He *got off* in good time this morning. (*d*) *To sell*: He *got off* all his goods.

To get on (*a*) *To make progress*: She is *getting on* nicely with her English. (*b*) *To recover from an illness*: She was very ill, but she is *getting on* nicely now, thank you. (*c*) *To annoy*: I don't like Parma, he *gets on my nerves*. (*d*) *To agree or live sociably with*: It is hard *to get on* with a suspicious friend.

To get out of (*to escape from*). You were lucky *to get out of* her clutches.

To get out (*to remove*). I can't *get* this stain *out*.

To get over (*a*) *To surmount*: He *got over* all his difficulties. (*b*) *To make a good impression*: I don't think that speech will *get over*.

To get round a person (*to wheedle*, or *prevail with, somebody*): He will try to *get round* the money-lender and thereby meet his present engagements.

To get wind of (to hear or learn of, to come to the knowledge of). If my old uncle *gets wind of it* he will cut me off with a shilling.

To get by heart or **rote** (to commit to memory). I have got all the hymns *by heart*.

264. Give.

To get away (*a*) *To distribute*; *to present*: The Governor *gave away* the prizes. (*b*) *To betray*: In his cross-examination he ultimately *gave himself away*.

To give in (*to yield*). When pushed hard the door finally *gave in*.

To give forth (*published, noised abroad*). Soon after it was *given forth*, and believed by many, that the King was dead.

To give out (*a*) *To distribute*: I saw a man *giving out* handbills in the street. (*b*) *To become exhausted*: The ponies *gave out* at the next milestone. (*c*) *To announce*: It was *given out* that the president was dead.

To give up (*a*) *To despair of one's recovery*: The doctors have *given him up*. (*b*) *To surrender*: We are creditably informed that the murderer has *given himself up* to the police. (*c*) *To abandon*: I had *to give up* smoking.

To give way (*a*) *To yield*: She would not listen to me at first, but at last she *gave way*. (*b*) *To break; to snap*: The rope is sure *to give way* if you pull it so hard.

Give-and-take (the making of mutual concessions). No settlement is possible unless our representatives meet in a *give-and-take* spirit.

To give a good account of (to prove one's ability, or success in anything). He *gave* quite *a good account of himself* in the final match.

To give oneself airs (to assume an arrogant or superior attitude : to put on airs). A stuck-up fellow who *gave himself airs*.

To give one the lie. (to denounce one as a liar). When he denied having received the payment I *gave him the lie* direct by producing his receipt duly signed and stamped.

To give rise to (to cause or produce ; result in). This event *gave rise to* mutual dissensions.

To give one the slip (to avoid one who is seeking for you ; to escape from). The prisoner *gave* constables *the slip* and has not yet been caught.

265. Go.

Go by (*a*) *To judge from* : You cannot always *go by* appearances. (*b*) *To be guided by* : It is a good rule to *go by* the advice of your parents.

To go down (*a*) *To decrease in price* : Sugar had *gone down*. (*b*) *To sink* : The "Lusitania" *went down* in 1916. (*c*) *To be well received* : She sang two songs which *went down* well with the audience. (*d*) *To lose cash* : My friend, once prosperous, but now *gone down*. (*e*) *To be believed* : That story won't *go down*.

To go for (*a*) *To seek* : I *went for* the doctor at 9 a.m. (*b*) *To reprimand* : I did not like his tone and I *went for him* tooth and nails. (*c*) *To be sold at* : These watches are *going for* Rs. 20 each.

To go off (*a*) *To succeed* : The concert *went off* very well. (*b*) *To explode* : Just a touch and the gun *went off*.

To go into (*to investigate, to examine*). He promised *to go into* the matter.

To go on (*a*) *To continue* : She *went on* doing her work till twelve o'clock. *(*b*) *To behave badly* : I must say I don't like the way she *goes on*. (*c*) *To bo angry* : When he asked her about it she *went on* dreadfully, so he withdrew his question.

To go out (*a*) *To leave a house* or *room* : The master left the classroom. There was no noise when he *went out*. (*b*) *To be extinguished* : The fire in the hearth has *gone out*. (*c*) *To become unfashionable* : Blue serge suits were fashionable ten years ago, now they have *gone out*. (*d*) *To strive for* : If you are *going out* for big results, you must make a big effort.

To go through (*a*) *To suffer* : The poor woman has *gone through* much. (*b*) *To examine* : I must *go through* the accounts. (*c*) *To carry determinedly to a finish*. This was their plan, and I think they mean *to go through it*.

To go up (*a*) *To ascend* : The plane *goes up* very quickly. (*b*) *To burn* or *explode* : A bomb was dropped on a lower which *went up* in flames. (*c*) *To increase* : The shares in the market have *gone up*. (*d*) *To enter a University* : My brother *goes up* to Cambridge next week.

To go back on (to fail to keep, especially of promises). He gave me a definite promise and he is not likely *to go back on* his word.

To go in for (to urge, favour, or support with energy). Nobody else is *going in for* it, I believe, except the mover.

To go out of one's way (to take extra pains or unnecessary trouble). Who would have thought he would *go so far out of his way to* help a poor porter ?

To go to the dogs (to go to ruin). The school might as well *go to the dogs* for all he cares.

Go to the wall (be forced to yield : fail or be unsuccessful). Quacks prosper as often as they *go to the wall*.

Go without saying (be taken for granted). That false accusations rarely succeed *goes without saying*.

To go hard with one (to prove a troublesome matter to one). Had the implications of his speech been understood at the time it would *have gone very hard with him*.

To go with the stream (to do as people around one do). It is so much easier in everything *to go with the stream* and to do what you are expected to do.

To go all lengths (employ every means ; use every effort) : He is willing *to go all lengths* to further the cause of temperance.

No go (of no use or avail, impossible a failure). But it was *no go* : the Simon Commission was boycotted by all parties in India.

266. Hold.

To hold out (a) *To offer resistance* : The rebels *held out* for about a month. (b) *To offer* : Law *holds out* no prospects.

To hold up (*to stop on the highway and rob*) : They were *held up* by bandits.

To hold over (*to delay* ; *to postpone*). The judge said that he would *hold over* his judgment till after the summer vacation.

To hold by (adhere to, esteem, approve of). Even you who did not *hold by* stage plays made an exception of it.

To hold forth (to speak at great length ; harangue). A petty conjuror, telling fortunes, *held forth* in the Minto Park.

To hold good (remain in full force and effect). The rule still *holds good*, in spite of so many exceptions.

To hold off (to remain at a distance, refrain from intimacy or intercourse). If you really love me, *hold off*.

To hold out (to offer resistance ; not to succumb or yield). Even a consumptive may *hold out* for years.

To hold in play (to keep occupied or employed). Grouchy was *to hold* the Prussians *in play* until the Emperor had routed Wellington.

To hold one's own (to maintain one's position, as in a contest). Though she looked to be so timid and shy, she was quite capable of *holding her own*.

To hold water (to be capable of bearing close inspection). Whether your story would succeed in *holding water* is more than I can say.

To hold in check (to restrain ; to control). It is a wonder if you still believe that an army of 8,000 men at Kandahar would be sufficient *to hold in check* the advance of 10,00,000 Russians from the Caucasus.

To hold the stage (to have the attention of one's audience). He *held the stage* for two hours and kept the audience spell-bound.

To hold with the hare and hunt with the hounds (to keep on good terms with two conflicting parties ; to play a double game). How long can one *hold with the hare and hunt with the hounds ?*

267. Keep.

To keep back (to conceal). I shall *keep back* nothing from you.

To keep in (a) *To detain after school-hours* : A few boys were *kept in*. (b) *To be confined to the house* : I was *kept in* by a bad cold.

To keep on (*to continue doing*) : She *kept on* talking all the night.

To keep up (a) *To carry on :* The husband and wife *kept up* the discussion. (b) *To maintain* : He is trying his best *to keep up* the reputation of his family (c) *To remain unsubdued* : I do not know how he *kept up* under his misfortunes.

To keep up appearances (to remain outwardly unchanged ; to act in a way circumstances have led people to expect of one) : Though his whole business is ruined, yet he manages *to keep up appearances*.

To keep abreast of or **with** (to keep up to the same plane). They must upward still, and onward, who would *keep abreast of* truth.

To keep a stiff upper lip (to keep up your courage, spirits : stand firmly). It was *keeping a stiff upper lip* that carried me through a great many hard trials.

To keep at arm's length (keep as far away as one can reach with the arm ; hence, away from close contact or intimacy). I always *keep* such people *at arm's length*.

To keep body and soul together (to keep alive ; to keep from starving). Bread alone can't *keep body and soul together*. The labourers hardly get as much as would *keep body and soul together*.

To keep company with (to frequent the society of ; associate with). I do not *keep company with* such people.

To keep one's countenance (to preserve a calm demeanour ; restrain from blushing or smiling). Courtiers always *keep their countenance* though they seldom keed their word.

To keep oneself to oneself (to keep aloof from society ; take no counsel with others).

To keep one's eyes open (to be wide awake or on the alert). It is better to always *keep your eyes open.*

To keep one's head above water (to maintain one's position). He manages *to keep his head above water* somehow or other.

To keep open doors, house or **table** (to show hospitality to ; to cater generally as to friends, acquaintances, and parasites). My friend *keeps an open house.*

To keep pace (to continue at the same rate as ; not fall behind). Don't walk so fast else I shall not be able *to keep pace* with you.

To keep the ball rolling (to maintain interest and animation in anything ; to keep anything going, especially, a conversation or social entertainment). I put in a word now and then *to keep the ball rolling.*

268. Lay.

To lay by (to store up for future use) : She resolved *to lay by* a part of her income.

To lay out (to invest) : He *laid out* a large sum in Railway shares.

To lay up (to be confined to bed) : He was *laid up* with fever.

To lay about one (to deal blows on all sides ; to exert oneself to the utmost), He'll *lay about him* to-day.

To lay a fire (to place wood, paper and coal in a grate in suitable position ready for kindling). It is not so easy *to lay a fire* as you suppose.

To lay aside (to put by or away ; leave off ; abandon ; dismiss from thought ; cease to consider). Please *lay aside* your false pride and begin your work.

To lay at one's door (to accuse ; to charge with the responsibility for something). He never admits his own fault but always *lays it at another's door.*

To lay before (to submit or present to, to offer for examination ; as, *to lay* a scheme *before* a meeting).

To lay by the heels (to fetter or place under restraint). The judge will *lay* the bailiff *by the heels.*

To lay down (1) *To give up* or *resign* ; *to relinquish* ; as, *to lay down* the reins of office. (2) *To declare, assert, or affirm, especially in an authoritative or dictatorial manner* ; as, *to lay down* the law. (3) *To surrender* : The rebels *laid down* their arms.

To lay heads together (to consult, confer, plan). *Lay your heads together,* friends, and devise a suitable scheme.

To lay the cornerstone (to make a regular beginning). If we succeed in this we shall be *laying the cornerstone* of all our future fortune.

To lay heart (to take into serious consideration ; to grieve or ponder over). Also rendered *to take heart.* Though she listens to such lessons she does not *lay them to heart* as she might.

To lay low (to bury, kill, humiliate, etc.). I saw her *laid low* in her kindred's vault. His pride was *laid low* by the defeat.

269. Look.

To look after (*to take care of*). You must *look after* your health.

To look down upon (*to treat with indifference* or *contempt*). She *looks down upon* her poor parents.

To look forward to (*to expect with pleasure*). I am *looking forward to* the 'Xmas holidays.

To look into (*to investigate*). I will *look into* the matter.

To look on (*to regard*). I *look on* him as my brother.

To look to (*a*) *To be careful* : *Look to* your manners. (*b*) *To hold responsible* : as, *to look to* the endorser of a note for payment. (*c*) *To attend to* : as, *Look to* her, she is about to faint. (*d*) *To regard expectingly* or *with enquiry and hope* ; *turn to, as for help* : Some *look to* price, others to quality, we suit both.

To look up. (*a*) *To search for* : *Look up* the word in the dictionary. (*b*) *To improve* : Things are *looking up.* (*c*) *To pay a visit to* : *Look me up* when you come to Delhi.

To look up to a person (*to respect a person*). His friends *look up to him*.

Her, his, your, etc., look-out (the particular matter or thing, that concerns one and is to be guarded against or watched for). If he chooses to vote for the devil, that is *his look-out*.

To look over (1) To glance over hastily or superficially; as, *to look over* a manuscript. (2) To examine with care, as accounts, property, etc. The auditors *look over* the account books annually. (3) To overlook, forgive, pardon. Let us just warn the man and *look over* his faults this time.

To look through coloured glasses (to view through the medium of one's preferences or prejudices). You should *look* at the matter impartially and not *through coloured glasses*.

To look about one (to be watchful or observant; to take one's circumstances or position into consideration). *Look about you* and you will see plenty of signs of the brooding storm.

To look a gift-horse in the mouth (to pick flaws in or find fault with a gift or favour). Instead of accepting thankfully the new constitution the Indians are *looking the gift-horse in the mouth*.

To look or **speak daggers** (to express hatred or anger, in words or mien). There sat he, *looking daggers* at everybody.

To look for a needle in a haystack (to seek what is practically impossible to find). To hope to find out John without any clue to his whereabouts in this vast metropolis is like *looking for a needle in a haystack*.

To look in the face (to meet or face without shrinking). He was now in a position *to look* his creditors *in the face*.

270. Make.

To make for (*to go* or *tend towards*). Contentment *makes for* happiness. He *made* for her.

To make sense (or **anything**) **of** (*to understand*). Are you able *to make anything of* this letter?

To make off with (*to run away*). He has *made off with* my tools.

To make over (*to give; to deliver*). He *made over* his bungalow to the Hindu Orphanage.

To make up for (*to compensate for*). This loss of income will, however, *be made up for* by reducing the expenditure under other heads.

To make out (*a*) *To discover*: I cannot *make out* her hand-writing. (*b*) *To prove*: You have failed *to make out* your case.

Make it up with (*to settle one's differences with; again, to become friendly with*). He *made it up with* Jones, and now they are friends again.

To make (or **cut**) **a fine** or **sorry figure** (to be much in evidence, used both favourably and unfavourably). Like the Persians they *made a splendid figure* everywhere but at home. Witnesses of this type *make but a sorry figure* in the hands of a skilful counsel.

To make a hit (to make a success; to score, to excel, to profit). "Nor yet did the heiress herself omit The acts that help *to make a hit*."

To make away with (to put out of the way; to remove). A drunken man was decoyed into some water-side den, robbed, and quietly *made away with*.

To make away with oneself (to commit suicide). He was seized with an unaccountable melancholy and the idea of *making away with himself* had flitted his mind a dozen times.

To make bold (to take the liberty, venture, muster up courage). I *make bold* to warn you of the risk you run.

To make bricks without straw. (Bibical). To attempt to achieve something without having the necessary material to succeed. Ye shall no more give the people *straw to make bricks*, as heretofore, let them go and gather straw for themselves.

To make free with (to use with undue freedom; take liberties with). The nephew *made free with* his uncle's money.

To make much of (to exalt into great consequence). They *made much of* the little author of their town.

To make of (to reach as a conclusion about ; supply a reason for). None knew what *to make of* the transaction.

To make one's way (to prove successful ; to advance). Slowly and steadily he *made his way* through the crowd. You have *made your way* up from poverty quite unaided.

To make up. (An English idiom of wide meaning. One may *make up* a parcel, a prescription, or a deficiency, adjust a quarrel ; *compensate* a loss ; *make up* one's mind : *determine* a course, to follow : *concoat* a story ; *lay out*, as type into a page ; *prepare* one's face for the public, or *repair* a hedge). "May I ask if you have *made up your mind* to stay in ?" asked the hen-pecked husband, after a tiff. "No," replied the determined wife "I have *made up my face* to go out."

271. Pass.

To pass by (*to overlook*). You should generally *pass by* the faults of your friends.

To pass off (*a*) To *pretend to be* : He *passed himself off* a Cambridge graduate. (*b*) *To happen safely* or *normally* : The much-dreaded examination *passed off* in Apr l last.

To pass for (*to be unjustifiably regarded as*) : He *passes for* a great scholar.

To pass through (*to undergo*) : The people had to *pass through* terrible sufferings during the last famine.

To pass over. (1) To go across ; as, *to pass over* a course. (2) To let go by without notice ; overlook ; as, to *pass over* an insult.

272. Pull.

To pull down (*a*) *To demolish* : It is far easier *to pull down* than to build up. (*b*) *To humble* : Her pride was *pulled down* by the misfortunes she underwent.

To pull one's leg (to impose upon). Then I shall be able to *pull the leg* of that chap. He is always trying to undo me.

To pull one through (*said of doctor and patient*) : The doctor will *pull her through* (*i.e.*, will make her recover).

To pull together (*to work together in harmony*) : Unless they *pull together* they cannot succeed.

Pull up (*a*) *To scold ; to rebuke* : He was *pulled up* by the Principal. (*b*) *To check in course of action* : Your father cannot long permit such extravagance, Ahsan ; he's sure to *pull* you *up* soon.

Pull through (*a*) *To pass with difficulty* : My brother *pulled through* the examination. (*b*) *To recover from illness* : Youth and a sound constitution began to *pull him through*.

To pull up (*a*) To stop, as a horse, by pulling on the reins ; hence, to stop in any course : Well, I'll go slower, but *pull me up* if I forget to keep brake on. (*b*) To take courage : Let those that are weak and fearful *pull up* their spirits.

To pull the strings (to set in motion secretly ; be the hidden cause of action ; to be the real though hidden promoter of anything). The men who *pull the strings* are down in the Cape.

To pull a long face (to look very solemn or serious). The Lord Chancellor *pulled a very long face* because the young prince could not be induced to study.

273. Put.

To put by (*to lay aside ; to lay up in store*) : While his salary was good, he did not *put* by anything against emergencies.

To put on (*to assume*) : He always *puts on* an air of dignity.

To put out (*a*) *To extinguish* : Please *put out* your light. (*b*) *To be vexed or annoyed* : She was *put out* when I refused her request for a loan. (*c*) *To confuse or disconcert* : The lawyer was very much *put out* when he was not allowed to enter the court-room. (*d*) *To blind* (the eyes) : Betray'd, captiv'd, and both my eyes *put out*.

To put off (*a*) *To evade* : He tried to *put me off* with false promises. (*b*) *To postpone* : Don't *put off* till to-morrow, what you can do to-day.

To put up with (*a*) *To endure* : One has to *put up with* many hardships while travelling. (*b*) *To tolerate* : How long can one *put up with* his insolence ?

To put one up to (*to incite one to*). They *put him up to mischief*.

To put out of countenance (to confuse ; cause to feel ashamed). You did *put* her a little *out of countenance*.

Hard put to it (*in great trouble* ; *sore beset*). For if he, though a man, was so *hard put to it*, what canst thou, being but a poor woman, do ?

Put to it (*tested* ; *tried*). Well, I was never so *put to it* in my life.

To put two and two together (to reason logically ; to draw a logical conclusion). Bimla is a clever girl, and can *put two and two together*.

To put in a word for one (to recommend to use one's influence). If you think so highly of him, it is time that you should *put in a word for him* so that the boss might agree to take him on.

To put in an appearance (to present oneself ; to attend) : My friend the Doctor has just *put in his appearance*.

To put down (to suppress) : The rebellion was *put down* in no time.

274. Run.

To run down (*a*) *To speak ill of* : He is always *running down* his elder brother. (*b*) *To trace* : The burglar covered his tracks, but the police eventually *ran him down*. (*c*) *To run over* : He was *run down* (run over) by a motor-car. (*d*) *To be enfeebled* : On account of over-work she is very much *run down*.

To feel run down (*to feel depressed* or *exhausted*) : I have been working very hard for the last three days and I *feel run down*.

To run in (*to arrest*) : The motor-driver exceeded the speed limit and was *run in* by the police.

To run out (*a*) *To lack* : Give me a few cigarettes, please ; I have *run out* of them. (*b*) *To come to an end* : The present year has *run out*.

To run through (*to squander*) : He has *run through* his fortune.

To run up (*a*) *To increase* : Recently my expenses have *run up* considerbly. (*b*) *To accumulate* : Why do you let your bills *run up* ?

Out of the running (out of the race ; disqualified). Dewan Abdul Hamid being *out of the running* there are now only two candidates for the chief ministership.

To run to seed (to exhaust vigour in seed-bearing : hence, to waste onself). He is *running* rapidly *to seed*.

To be run after (to be popular and admired). Mrs. Harley was much admired and *run after*.

To run riot (to act without restraint ; to roam wildly). The boy seems to have let his imagination altogether *run riot*.

To run short (to have an insufficient quantity). The army was *running short* of provisions and ammunition.

275. Set.

To be set on doing a thing (*to be determined*) : I am *set on* going to Kashmir for my holidays this year.

To set down. (*a*) *To place* : The servant *set down* the tray on the table and went out. (*b*) *To describe* or *enumerate* : You *set down* the chief points in your letter to her. (*c*) *To snub* : Sir Harry owned himself to blame ; and thus the lady's pride was *set down* softly.

To set forth. (*a*) *To start on a journey* : He *set forth* for America rich in hope but poor in pocket. (*b*) *To make a full* or *formal statement of* : She *set forth* her reasons with all the logic of the legal mind.

To set in (*to commence*) : The rainy season has now *set in*.

To set off. (*a*) *To start* : He *set off* for Kashmir early this morning. (*b*) *To add to ; to strike beholders the more by virtue of contrast* or *setting* : A woman's beauty is *set off* by her clothes and ornaments.

To set upon (*to attack*) : The robbers *set upon* the defenceless camp.

To set out. (*a*) *To start on a journey* : He will *set out* for Europe in May. (*b*) *To state clearly* : He *set out* his ideas in simple English.

To set up. (*a*) *To open a business* : He has *set up* as a cloth merchant. (*b*) *To establish* : He has enough to *set him up* in trade.

To set up for (to pretend to be ; have pretensions to being). Mr. Walker, too, *sets up for* a musician.

To set one's cap at (to try to capture as a spouse or to try to attract the affections of another). That girl is *setting her cap at you* in no disguised manner.

To set one's face against (to oppose resolutely). He is not likely to vote with us as he has *set his face against* the scheme.

To set store by (to prize or esteem highly. A phrase with many variants and numerous intensives such as *great, much, high,* etc. ; used also in the negative form, as *to set little,* or *no store by* or *of*) : The great scheme, on which we *set so high a store,* failed to catch the public.

276. Smell.

To smell (*to suspect*) : I went through her letter again and again, but could not *smell* disloyalty anywhere.

To smell a rat (*to suspect* something fishy) : When she told me the story I didn't believe her. I *smelt a rat* at once.

277. Start.

To start. (*a*) *To commence* : He *started* with very little money and made millions. (*b*) *To frighten* : As they were walking across the field they *started* a hare. (*c*) *To jump in fear* : Some one shouted in my ear suddenly and I *started* from my seat. (*d*) *To set out* : He will *start* for Lahore to-day.

278. Stick.

To stick out. (*a*) *To endure* : I like the way she *sticks it out,* ill as she is. (*b*) *To be obvious* or *obtrusive* : His vanity *sticks out a mile*. His nose does *stick out,* doesn't it ?

Stuck up. (*a*) *Proud* : I don't like her, she is very *stuck up*. (*b*) *Affixed* : A big poster was *stuck up* on the wall.

To stick at nothing (to let nothing stand in or impede the way of). He is a man who would *stick at nothing* to gain his ends.

To stick by (to cling faithfully to). In spite of the presuasions of his dearest friend he *stuck* by his sister.

To stick to one's Colours (to adhere firmly to one's cause, keep one's flag flying). Mr. John's loyalty to our cause is beyond question. He will *stick to his colours* to the last.

To stick to one's guns (to remain faithful to the cause). He said he had made a great mistake in championing her cause, but having done so, he would *stick to his guns* to the last.

279. Take.

To take after (*to resemble*) : See *takes after* her mother.

Te take back. (*a*) *To withdraw* : He *took back* the words he had said against her. (*b*) *To receive again* : The firm *took back* the broken glasses and replaced them by new ones. (*c*) *To return* : I *took* the books *back* to the Library.

To take down. (*a*) *To swallow* : Come on, my boy, *take* this mixture *down*. It will do you good. (*b*) *To transcribe* : All her speeches were *taken down* in short hand. (*c*) *To demolish* : The decorations were *taken down* after the festival. (*d*) *To snub* or *scold* : Your father *took* me *down* rather badly about that letter.

To take in. (*a*) *To deceive* : I was badly *taken in*. (*b*) *To comprehend* ; *to understand* : Sluggish minds require time *to take in* new notions.

To take to. (*a*) *To become addicted to* : Recently he has *taken to* drinking. (*b*) *To commence* : "Men of learning who *take to* business discharge it generally with greater honesty than men of the world."

To take up. (*a*) *To commence* : She has *taken up* photography as a hobby. (*b*) *To occupy* : It will *take up* too much time to tell you the whole story.

Take it from me (take my word for it). You might *take it from me* that none is more dishonest than he.

Take a drop too much (to drink to excess). Don't take him seriously, he seems to have *taken a drop too much*.

To take by storm (to capture by assault). The fort of Agra was *taken by storm.*

To take in good part (to receive with a good grace). I hope that you will *take in good part* what I am going to say.

To take ill (to be offended at). I hope you will not *take it ill* if I tell you not to trust your wife.

To take anything to heart (to be greatly affected by it). Be brave, don't *take your failure* too much *to heart.*

To take to task (to reprove). He was *taken to task* for the shortage in the cash balance.

To take to one's heels (to flee). The robber *took to his heels* the instant he noticed the policeman.

To take a leaf out of another's (or **the same**) **book** (to take example of pattern from). What a pity that our leaders *do not take a leaf out of the same book* !

To take the wind out of one's sails (make one's words or actions ineffective by anticipating them, to put a damper upon one's energy or enterprise). The document in my possession in sure *to take the wind out of his sails* the moment it is brought to the notice of the court. I went to speak to her but she *took the wind out of my sails* by her words.

To take aback (generally used in the passive construction only to be bewildered or astounded). "Ay what!" asked his wife rather *taken aback.*

To take after (to resemble). In this as in several other things she *takes after* her mother.

To take to one's bed (to be sick or ill). It is quite true that he had *to take to his bed* several times during the past month.

280. Talk.

To talk over. (*a*) *To discuss* : We talked over the matter for two hours. (*b*) *To persuade* : He was against me at the start, but eventually I *talked him over* to my views.

To talk a person's head off (to bore one with too much talk). I am afraid my old cashier will *talk my head off*, he is so free with his tongue.

To tell against (to prove unfavourable to) one. I am afraid your statements will *tell against* you.

To tell tales out of school (to tell publicly that which is not for the public). We want you to join us but not until you undertake not *to tell tales out of school.*

To tell on or **upon** (to have a prejudicial effect on). The results are not yet published and the suspense is *telling upon* his health. The strain *told upon* her health.

281. Throw.

To throw up (to resign) : In disgust he *threw up* his appointment.

***To throw up the sponge** (to give up ; to confess oneself beaten.) (*a*) He tried repeatedly to explain, but eventually *threw up the sponge.* (*b*) They fought bravely, but without avail, against superior forces, and in the end were obliged *to throw up the sponge.*

To throw down the gauntlet (to give an open challenge). He *threw down the gauntlet,* and none dared to take it up.

To throw dust in the eyes of (to mislead, hoodwink, deceive). Don't try *to throw dust in my eyes.* I know everything.

To throw dust or **mud at** (to speak ill of, to abuse). Persons in his position should always expect to have *mud thrown at* them gratuitously.

To throw cold water on (to discourage one in, make little of). His father *threw cold water* on all his ambitious schemes.

To throw stones at (to find fault with others). Those who live in glass houses should not *throw stones at* others.

282. Try.

To try on. (*a*) *To attempt* : She could not deceive me although she *tried it on.* (*b*) *To try the fit of clothes* : He went to the tailor *to try on* his new suit.

To try one's hand at (to undertake as an experiment, make an attempt at). Being unsuccessful in several undertakings he determined to *try his hand at* farming.

To try conclusions (to pit oneself against). After this he would have *to try conclusions* with his own people.

283. Turn.

***To turn in** (*to go to bed*). It is already twelve o'clock—let's *turn in*.

To turn one's back upon. (*a*) *To turn away from*: Many failures embittered him and finally he *turned his back upon Bombay*. (*b*) *To refuse help to*: She applied to her father for help, but he *turned his back upon her*.

To turn out. (*a*) *To produce*: This factory *turns out* cement, to the extent of a thousand maunds daily. (*b*) *To prove*: He *turned out* to be a gambler. (*c*) *To expel*: *Turn* this man *out* at once.

To turn off (*to dismiss*). If your servant is lazy, why don't you *turn him off* ?

To turn up. (*a*) *To happen*: Who can say what will *turn up* next ? (*b*) *To appear*: You had promised to come, but you did not *turn up*. (*c*) *To upturn*: This plough *turns up* the soil at an amazing rate.

To turn a deaf ear to (to refuse to listen). He *turned a deaf ear to* all our entreaties.

To turn the head or **brain of** (to affect one mentally, disturb one's balance). This sudden good fortune has *turned the poor girl's head*.

To turn in one's grave (a phrase used with reference to the dead, when something happens which would have caused grief or annoyance to them when alive). Our ancestors will *turn in their graves* if they knew how the *purdah* is being banished nowadays.

To turn one's hand to (to apply oneself to, to go to work, to take up as an occupation). He was ready *to turn his hand to* anything that might enable him to make a living.

To turn over a new leaf (to begin a new course of life ; to change one's ways or conduct ; to make a change in one's manner of living, usually for the better). After his release from jail he *turned over a new leaf* and started life as a hawker of provisions.

To turn turtle (to overturn or capsize). We had hardly gone a few miles when the car collided against a tree and *turned turtle*.

To turn up (to put in an appearance). Of all persons on earth you perhaps least expected me *to turn up* here, didn't you ?

To turn the tables upon somebody (to reverse the respective positions of two persons or parties). When the defence counsel produced in court the very person who was alleged to have been murdered by the accused, he *turned the tables* upon the public prosecutor.

To turn a thing to account.
To turn one's head.
To turn up one's nose at.
To have a turn for.

284. Up to the mark.

(*a*) *Up to a certain standard*: I examined her in English and found her quite *up to the mark*. (*b*) *In good health*: I am not quite *up to the mark* this morning.

285. The ups and downs.

(*a*) *The successes and failures*: Life is full of *ups and downs*, my friend. (*b*) *The risings and fallings*: The market is unsteady, one should watch its *ups and downs* carefully.

286 Work.

To work out (*to solve*): I *worked out* the problem in fifteen minutes.

To work up (*to excite*): I *worked* him *up* into a great passion.

To work upon (*to influence*): He *worked upon* the religious feelings of the poor ignorant villagers.

CHAPTER VIII

MISCELLANEOUS IDIOMATIC EXPRESSIONS

287. Study the following miscellaneous idiomatic expressions : –

1

Be up and doing (to strive, to be actively engaged). "Let us then *be up and doing* for some greater work to do."

The last straw. The final trial of patience and endurance : the culminating circumstance or event : from the proverb, "It is the last straw which breaks the camel's back"—the last in a cumulative series of motives, or that which finally brings about a catastrophe, as the feather that turns the scale, the last drop that makes the cup run over.

Under the rose (in strict confidence). Cupid bribed Hippocrates, the Greek god of silence, with a rose not to reveal the indiscreet love affairs of Venus hence the flower became the emblem of silence.

Out of the frying pan into the fire (from a bad position into a worse). To escape from the clutches of the tiger the man leaped into the river where he was seized by an alligator. He thus *jumped out of the frying pan into the fire*.

With open arms (with a warm welcome). When the prodigal returned home he was received *with open arms*.

To thank one's stars (to thank one's good fortune). *I thank my stars* that I escaped unhurt.

It is Greek to me (it is quite unintelligible to me). Your explanation is couched in peculiar words. It is all *Greek to me*.

In a fix (in perplexity). When I found myself penniless at night in a strange city, I was *in a fix* what to do.

On the horns of a dilemma (in a critical position). He was *on the horns of a dilemma* ; if he remained in the house he must perish in the flames and if he came out the soldiers would shoot him dead.

To be in one's cups (in a state of intoxication). The boss *was in his cups* when I called on him last night.

2

To be in bad odour, not to be in a good odour ; also **to get into bad odour** (to be or become unpopular with some one). When a person is *in bad odour* with the government even his best friends desert him.

To be in the doldrums, to be in the dumps (in a state of low spirits). "Pluck up courage and go about your work with spirit ; you look as though you were *in the doldrums*."

To be in one's good books (to be in one's favour). **To be in one's bad books** (to be out of favour with one). Sham Lal is *in the Principal's good books*, but Mohan Lal seems *to be in his bad books*.

To be in tune (to be in a happy state of mind). Are you *in tune* for study to-day ?

To be in the wrong box (to be in uncongenial circumstances). He seems to like the profession of a teacher but he will soon find that *he is in the wrong box*.

To be in the same box or **in the same boat** (to be equally embarrassed). All of us were *in the same box*, thanks to the new situation that had arisen.

To be lost in the clouds, to be in cloudland (to get into unintelligible speculations). I don't follow your arguments at all, you *are always lost in the clouds*.

To eat humble pie (to apologise humbly, to yield under humiliating circumstances). In spite of all his brag he had *to eat humble pie*.

To eat one's words (to retract one's statement, to take back what one has said). Take care what you say ! You will have *to eat your words*.

To take the field. A general who commences operations against the enemy is said to take the field. In cricket the side coming out to field first is said to take the field. In racing when a man stakes his money against the favourite, he takes the field.

3

To put one on one's mettle (to rouse one to do one's best). This unexpected misfortune *put him on his mettle*.

To move heaven and earth (to use every means). He is *moving heaven and earth* to gain his end.

To give a false colour to (to misrepresent). Don't believe him, he always *gives a false colour* to a statement.

To carry matters with a high hand (to take strong measures). The Head-master *carried matters with a high hand* and expelled four students for a very trivial offence.

To blow one's own trumpet, to be one's own trumpeter (to speak boastfully of one self, to sing one's own praise). I don't like her, as she is always *blowing her own trumpet*.

To lose ground (to become less powerful or acceptable). The belief in witch-craft *is fast losing ground*. *To lose ground* with some one.

To win one's spurs (to make one's reputation). It was in parliamentary debates that he *won his spurs* (made his reputation as a politician).

To play fast and loose (to say one thing and do another, or, behave in a fickle or inconstant way). I never trust a man who *plays fast and loose*.

To make both ends meet (to live within one's income). The cost of living has become so heavy now that all find it difficult *to make both ends meet*.

To be worth one's salt (to deserve the salary paid to one). Every man who is *worth his salt* has his enemies.

4

At sixes and sevens (in disorder). Returning to my room I found that all my things were *at sixes and sevens*.

By hook or by crook (by fair means or foul). He is determined to have the house this year *by hook or by crook*.

To all intents and purposes (practically, virtually). *To all intents and purposes* the Prime Minister of Alwar was the ruler of the state.

To hold water (to be sound, to stand scrutiny). This argument will not *hold water*.

To be of a piece with (in keeping with). This is *of a piece with* the rest of her conduct

To pay off old scores (to have revenge). Her attitude was clearly meant to *pay off old scores* (to have her revenge).

To gain ground. (*a*) *To become more powerful or acceptable* : The belief in the efficacy of vaccination is slowly *gaining ground* in this country. (*b*) *To become victorious* : The enemy had *gained ground* during the night's fighting.

To be at one (to be of the same opinion). At least on the question of child marriage we *are* all *at one*. I am *at one with* her in this matter.

To put a spoke in one's wheel (to thwart one in the execution of one's design). It was she who *put a spoke in my wheel*.

To be the order of the day (refers to a course of action which is general and of continual or frequent occurrence). Retrenchment is *the order of the day*.

5

To be full of oneself (to have an exaggerated estimate of one's own power or position, to be filled with vanity). He struts about so *full of himself*, that everybody laughs at him.

To be on good terms with one (to be friendly with). I am not *on good terms with him*.

To be on the right side of fifty (to be less than fifty years old).

To be on the wrong side of fifty (to be more than fifty years old). Do you know that she is *on the wrong side of fifty* ?

To be on the wane (to be diminishing). Her beauty is now *on the wane*.

To cast pearls before swine (to offer to a person things which he cannot appreciate). To talk on politics to the illiterate is *to cast pearls before swine*.

To cut off in its bloom (to destroy a thing in its prime). Plague has *cut off her life in its bloom*.

To do a thing by fits and starts (to do a thing at intervals). Study by *fits and starts* does not pay much.

To have nothing to do with (to have no business with). I have *nothing to do with* her.

To do a thing off-hand (to do without forethought or preparation). He gave me a difficult problem in Geometry and *I did it off-hand*.

6

To fall out of use or **to drop out of use** (to cease to be used). These old words have now *fallen out of use*.

The Schoolmaster is abroad (education is spreading in every direction and ignorance is diminishing). Although much still remains to be done in this direction, the gradual increase in the number of schools clearly shows that the *schoolmaster is abroad*.

A black sheep (a bad character ; also, an evil-disposed or dis-reputable member of a family or society). There are *black sheep* in every community.

To rise to the occasion (not to fail at the critical moment). He *rose to the occasion* and went to the stake cheerfully.

To take the bull by the horns (to meet or grapple with a danger or difficulty resolutely or boldly). I stepped forward fully determined *to take the bull by the horns*.

Above your hook (beyond your mark or apprehension). The reference is to hat-pegs placed in rows. The higher rows are above the reach of people of small stature.

To bell the cat (to render a common foe harmless of evil at great personal risk). The phrase is taken from a well-known fable :—A cat made herself a terror to a number of mice, one of whom suggested that a bell should be tied round the neck of the cat to give them warning of her approach. They all agreed to this suggestion. Thereupon an older mouse exclaimed, "But who will bell the cat ?"—it being a very venturesome and risky job.

A bolt from the blue. (A disaster that comes too suddenly. In mythology, Jupiter, the god of thunder, hurled revengeful bolts from heaven). The news of Mr. Khanna's death came to us as *a bolt from the blue*.

To bridle one's tongue (to gag the mouth, *i.e.*, to put a check upon one's tongue). When your blood is up you should *bridle your tongue*.

To butter both sides of one's bread. To gain advantages from two parties at one and the same time.

7

To know on which side one's bread is buttered. To be fully alive to one's own interests.

To look as if butter would not melt in his mouth (to look harmless and innocent). She smiles and languishes, you'd think that *butter would not melt in her mouth*.

Cheek by jowl (in close proximity). Here was a doctor who never had a patient, *cheek by jowl* with an advocate who never had a client.

Chewing the rag. (*a*) *To wrangle* : "*Stop chewing the rag*" means stop wrangling. (*b*) *Keeping on harping on the same topic* : What is the good of *chewing the rag* so much ?

To drive one into a corner (to place one in such a position as to make it impossible for him to escape, and hence to put one in an embarrassing situation). At first I had the upper hand of him, but he soon *drove me into a corner* by his incontrovertible arguments.

All is fish that comes to his net. He turns everything to some use or profit no matter by what means.

Getting into a scrape (or **a hole**) means getting oneself in an awkward or difficult position.

To give one the sack (to dismiss one). The master *gave his servant the sack*.

To feather one's own nest (to make money unfairly). Mr. Dutt, who is one of the trustees, is suspected of having *feathered his own nest*.

To make ducks and drakes of (to squander). The foolish young man soon *made ducks and drakes of* the vast property his father left him.

8

To set the Thames on fire (to do something remarkable or surprising). He will never *set the Thames on fire*.

To the back-bone (thoroughly). He is a patriot *to the back-bone*.

Swelled headed (conceit). She is suffering from *swelled headed*.

To heap coals of fire on one's head (to return good for evil, to make the enemy ashamed of his enmity). "If thine enemy be hungry, give him bread to eat; and if he be thirty give him water to drink, for thou shalt *heap coals of fire upon his head* and the Lord shall reward thee."

A dead letter (no longer in force). The Sarda Act is already *a dead letter*.

To pin one's faith to (to place full reliance upon, absolute confidence in). *He pins his faith to* technical education.

Loaves and fishes (material benefits). The Municipal Commissioners soon fell out violently among themselves for the *loaves and fishes* of office.

To leave one in the lurch (to leave one in a difficult situation). We should not believe fair-weather friends who always *leave us in the lurch*.

Flog a dead horse. To try to arouse to energy or desperate effort an exhausted or weak and feeble person or animal; agitate to work up excitement about a subject which is threadbare, or to revive interest in a subject which is out-of-date.

To call a spade a spade (to be blunt and plain of speech). He does not mince matters but *calls a spade a spade*.

9

To kick against the pricks (to struggle with an overmastering force). He *kicked against the pricks* of conscience.

To have two strings to one's bow (to have more than one resource to rely upon). You see *he has two strings to his bow*, he deals in curios, and is also a photographer.

A wild-goose chase (a foolish and fruitless search). I suspect the chief has set us on *a wild-goose chase*.

To do yeoman's service (to render material help in pressing emergency or dire need). In the fairs one generally finds the boy scouts *doing yeoman's service* by restoring stray children to their parents.

A wolf in sheep's clothing (a hypocrite). I suspect him of being *a wolf in sheep's clothing*.

To be on tenterhooks (to be in a state of painful suspense and anxiety). I left him *upon tenterhooks* of impatient uncertainty.

To talk shop (to talk exclusively about one's busines or professional affairs). It is not etiquette to *talk shop* on social occasions.

To end in smoke (to come to nothing). All his schemes *ended in smoke*.

To leave no stone unturned (to use all the available means). The police *left no stone unturned* to trace the culprits.

The world, the flesh, and the devil (love of pleasure, sensual indulgence and vicious propensities). He renounces *the world, the flesh and the devil*, preaches and prays day and night.

10

To rest on one's laurels (not to seek to add to one's reputation). You are sufficiently old now! It is better for you *to rest on your laurels*.

To harp on the same string (to dwell tediously on the same subject). I am tried of hearing him. He always *harps on the same string*.

To give one a piece of one's mind (to scold one). I gave him *a piece of my mind* when I saw him last.

To bring down the house (to call forth general and loud applause). On the very first night of her appearance on the stage she *brought down the house* with her superb acting.

Every inch (entirely, completely). He is *every inch* a king.

Over the heads of (above the comprehension of). For some days the new professor lectured *over the heads of* his pupils.

The ins and outs (full details). He knows the *ins and outs* of the business.

To stand on ceremony (to act with reserve, to insist on strict rules of etiquette being observed). Intimate friends need not *stand on ceremony*. I never *stand on ceremony* with him.

To take the edge off one's argument (to make one's argument ineffective). I began to argue with her but she *took the edge off my argument* by showing me the written confession of the culprit.

To pocket an affront (to receive or submit to it without retaliating or showing resentment). He is not the man to *pocket an affront*.

11

Out of pocket (penniless). I am *out of pocket* these days.

To tremble or **hang in the balance** (to remain undecided). India has thrown an open challenge to the bureaucracy and her fate *now hangs in the balance*.

To serve one's time (to go through an apprenticeship). He is *serving his time* in a bank.

To lie in the bed one has made (to reap the consequences of one's own acts, to suffer for one's own misdeeds). She must *lie in the bed she has made*.

To mean business (to be in earnest). I am sure he *means business* this time.

On the spur of the moment (at once, without deliberation). He did it *on the spur of the moment*.

To be at one's beck and call (to be under one's absolute control). Do you expect me *to be always at your beck and call* ?

To bury the hatchet (to cease fighting, to make peace). Let us now *bury the hatchet* and work for the advancement of our country.

To get into hot water : To be in hot water (to be in perplexing, difficult, or irritating circumstances). The schoolmaster *got into hot water with* the Inspector for taking part in political meetings.

To get wind. (*a*) *To become widely known* : The story of her elopement soon *got wind*. (*b*) *To come to know* : Her father soon *got wind of* the engagement.

12

To give or **lend countenance to** (to encourage, approve, support). Distinguished scientists from the first *gave countenance to* the theory of gravitation.

To give loose rein to (to indulge without restraint). It is a bad thing to *give loose rein* to one's anger.

To go a long way (to be nearly sufficient for). This sum will *go a long way* in discharging his debts.

To go to the wall (to be hard pressed). When two persons fight, the weaker must *go to the wall*.

To go to the bad (to be reduced to poverty). If you make idle, dissipated people your companions, you are sure to *go to the bad* ; and once down the hill, it is hard to get up again.

To have too many irons in the fire (to be engaged in or financially interested in too many enterprises). Your health is sure to break down under the strain of over-work, you have *too many irons in the fire*.

To have no backbone (to have no strength of character). He is a vacillating person and is easily disheartened ; he *has no backbone*.

To keep a good Table (to entertain one's guests sumptuously). Mr. Varma always used to *keep a good table*, but to-day he has even surpassed himself in hospitality.

To keep one's head above water (to avoid getting into debt or trouble). Though overwhelmed by difficulties on all sides, he was clever enough to *keep his head above water*.

To keep the wolf from the door (to ward off extreme poverty ; to avoid starvation, or death by hunger). There are thousands of people in India who daily have hard ado *to keep the wolf from the door* (that is, have a hard struggle to get their daily bread).

13

To lay one under an obligation (to do him a favour so that he feels indebted to you). You have *laid him under a great obligation* by recommending his case to the Principal.

To lay up for the rainy day (to make provision for a time of trouble and difficulty). When he is getting a decent salary, why should he not *lay up something for the rainy day* ?

To make short work of (to bring to a sudden end). The thugs of the nineteenth century used to *make short work of* their victims.

To make amends for (to compensate). By his virtuous life, he has *made amends for* his past actions.

To make a mountain of a molehill (to give great importance to trifles). To give so much importance to this dispute is to *make a mountain of a molehill*.

To make a virtue of necessity (to pretend to do willingly that which cannot be avoided ; to submit to circumstances with a good grace). When you know you can no longer stay at this office, why not make *a virtue of necessity* and resign rather than be chucked out (dismissed) ignominiously and even lose your chances of service elsewhere ?

To make hay while the sun shines (to take advantage of a favourable opportunity). When trade was brisk, he worked hard and made his fortune ; he believes *in making hay while the sun shines*.

To throw off the mask (to make a revelation of one's true self or intentions). Uriah Heep was at last obliged to *throw off the mask*.

To see a thing through coloured spectacles (to see a thing with a prejudiced mind). If you want to get at the truth, you must not *see the matter through coloured spectacles*.

There is no love lost between them (they are not on good terms, they dislike each other). Though these two brothers do not quarrel openly, certainly *there is no love lost between them*.

14

To live from hand to mouth (without any provision for the future). Many people in this country have *to live from hand to mouth*.

In the long run (eventually, ultimately). Hard work is sure to be rewarded *in the long run*.

In the nick of time (just at the right moment). The police came on the scene *in the nick of time*.

Through thick and thin (under all difficulties). She stood by her husband *through thick and thin*.

At issue (in dispute). What is the point *at issue* ?

To burn the candle at both ends. (*a*) *To expend one's energy in two directions* : Be reckless and extravagant of one's energy as by working all day and playing all night, or by tiring oneself by daily work and nightly toil. You *can't burn the candle at both ends* and make anything by it in the long run. (*b*) *To spend extravagantly*. *Burning the candle at both ends*, he soon came to grief.

To be not fit to hold a candle to (not to be named in comparison with). He is not *fit to hold a candle to* his predecessor.

To burn one's fingers (to get into trouble). He *burnt his fingers* by interfering in his neighbour's affairs.

To live by one's wits (to have no settled means of subsistence but to pick up a living by deceit or fraud). I suspect he *lives by his wits*.

To bid fair (to seem likely). He *bids fair* to be an excellent teacher.

15

To strain every nerve (to use one's utmost efforts). He *strained every nerve* to get the prize this year.

To speak volumes for (to serve as a strong testimony to). It *speaks volumes for* your industry that you have built so large a business without any one's help.

To hope against hope (to hope even when the case seems hopeless). Poor fellow! he is *hoping against hope*.

To get off easy (to get a light sentence, to escape lightly). His guilt was proved to the hilt, but he *got off easy*.

To wash one's hands of (to have nothing to do with a person or thing any more). I *wash my hands of* the whole affair.

To have an axe to grind (a private end to serve, a personal interest in the matter). I suspect your friend *has an axe* of his own *to grind*.

Glad eye (a smiling glance which indicates a desire for acquaintance). He gave her the *glad eye*.

Go the whole hog. To see a thing right through to the finish at all costs. To get all that can be had; have all that is offered; go through, item by item, of a bill of fare.

In a jiffy (very soon). I shall be back *in a jiffy*.

Maiden speech (a speaker's first speech) Beaconsfield's *maiden speech* was not applauded by his listeners.

16

To take time by the forelock (to make the best of the opportunity offered). He believes in *taking time by the forelock*.

Between Scylla and Charybdis (facing dangers equally perilous; between two fires). He is between *Scylla and Charybdis*. If he whips the child, its mother scolds him; if he lets it off, its grandmother comes down on him.

To screw one's courage to the sticking-point (to muster up enduring strength, to summon courage). 'But *screw your courage to the sticking-point* and you will not fail.'

Penny wise and pound foolish (thrift in small things, and careless or wasteful in larger and more important ones). He is *penny wise and pound foolish*.

Few and far between (few and rare). The visits of my friend, like angels' visits, *are few and far between*.

A fair field and no favour (an equal chance for every one). The competitors want a *fair field and no favour*.

A drawn game (a play in which neither party wins). The hockey match I witnessed yesterday was *a drawn game*.

To out-herod Herod (to out-do; specifically, to excel in ranting). I would have such a fellow whipped for overdoing Termagant; *it out-herods Herod*; pray you avoid it.

Rob Peter to pay Paul. To take or borrow money from one to give or pay to another

A Roland for an Oliver. Tit for Tat; forcible retaliation; to match one improbable story with another.

17

To spread like wild fire (to spread rapidly). The news of Mahatma Gandhi's death *spread like wild fire* in the whole country.

To have the gift of the gab (a talent for speaking). He is not a great lawyer, but he *has the gift of the gab*.

Gall and wormwood (hateful). Prohibition is *gall and wormwood* to distillers.

In the dark (in ignorance). For a long time she kept her parents *in the dark* about the true state of affairs.

At the first blush (at the first sudden glance). The scheme appears worthless *at the first blush*.

To be true to one's salt (to prove faithful to one's employer). The Rajput soilders were *true to their salt*.

To fall foul of (to quarrel with). What is the matter with him ? He is *falling foul of* everybody.

To be in the air (prevalent, found everywhere). A spirit of unrest is *in the air.*

To a T (exactly). This will answer the description *to a T.*

To be in the running (to have a good chance of winning in the competition). I am told that Mohan Singh too is *in the running.*

A man of straw (a man of no substance or consequence). What is the good of entering into negotiations with a *man of straw* ?

18

To go home to one (to appeal to one deeply). Though the Principal addressed the students for a few minutes only, his earnest words *went home to them.*

To be at sea (perplexed, at a loss what to do). He is quite *at sea* regarding the choice of a profession.

To stand in one's own light (to act against one's own interests ; to hinder one's own advancement). He does not understand that he *stands in his own light.*

Tooth and nail (with all the power of which one is capable). We shall fight *tooth and nail* for our rights.

To be within a stone's throw of (to be at a short distance from). Our college is *within a stone's throw of* the General Post Office.

To stand one's ground (to maintain one's position). He *stood his ground* against his adversary.

To show one's hand (to reveal one's plan of action). I told them that I was prepared to *show my hand* provided he agreed to do the same.

To stand one in good stead (to prove useful to one). This hat *will stand me in good stead* in summer.

At a pinch (in case of emergency, if hard pressed). We are without a cook, but the dairymaid is not a bad hand *at a pinch.*

To pay one back in one's own coin (to treat in the same way as one has been treated). Let the opportunity come ! I will *pay him back in his own coin.*

To take one's life in one's hand (to undergo great risks). Soldiers in battles *take their lives in their hands.*

19

To turn over a new leaf (to change for the better ; to begin a different mode of life). It is a matter of gratification to me that he has *turned over a new leaf.*

To throw cold water on (to discourage). She *threw cold water on* his scheme.

To sit on the fence (to halt between two opinions, hesitating which side to join. How long can you *sit on the fence* ? You shall have to join this party or that.

To live by one's wits (to have no settled means of subsistence but to pick up a living by deceit or fraud). I suspect the fellow *lives by his wits.*

Into the bargain (in addition ; besides). He spent over it much time and energy and lost a large sum *into the bargain.*

To the letter (exactly ; with adherence to every detail). He insisted on his instructions being carried out *to the letter.*

To die in harness (to continue to the last in one's business or profession). It was his constant prayer that he might *die in harness.*

To stick to one's guns (to remain faithful to the cause) He felt that he had made a great mistake in advocating their cause, but, having done so, he *stuck to his guns.*

To take the wind out of one's sails (to make one's words or actions ineffective by anticipating them). How cleverly you have *take the wind out of my sails* !

To pay one back in one's own coin (to treat one in the same way as one has treated you). When the opportunity came I *paid him back in his own coin.*

20

To harp on the same string (to dwell tediously on the same subject). I am tired of hearing her *harp on the same string.*

To take a leaf out of one's book (to imitate one's example). You will do good to *take a leaf out of your brother's book.*

To catch red-handed (in the very act of committing an evil deed). The thief was *caught red-handed.*

To take with a grain of salt (to take with some reservation). Some of the adventures narrated may require to be taken *with a grain of salt.*

To bear a charmed life (to be invaluable, as he escapes death in an almost miraculous manner). Hitler seemed to *bear a charmed life.*

To nail one's colours to the mast (to refuse to climb down or surrender). Do your worst! I *nail my colours to the mast.*

To stick to one's colours (to refuse to yield ; to be faithful to the cause). *Stick to your colours,* my boys !

To rest on one's oars (to cease from work for a time, to take an interval of rest). Having passed her M.A. Examination, she is *resting on her oars.*

A wolf in sheep's clothing (a hypocrite). Beware of that *wolf in sheep's clothing.*

To turn the tables on (to put one in the position of disadvantage, lately held by himself). He very cleverly *turned the tables on his opponent.*

Exercises on Chapter VIII

Exercise 36. *Form sentences to show the correct use of any four of the following idioms :—*

Cat's paw ; keep up appearances ; up to the mark ; pocket an insult ; move heaven and earth ; a white elephant ; to play with fire ; to curry favour.

(*P.U., Inter.,* 1942)

Exercise 37. *Form sentences to show the correct use of the following idiomatic phrases :—*

Making a virtue of necessity ; keeping at arm's length ; to catch red-handed ; a bone of contention ; a royal road. (*P.U., Inter.,* 1941)

Exercise 38. *Use any five of the following expressions in sentences so as to bring out clearly their meaning :—*

A red-letter day ; a bird's-eye view ; a maiden speech ; a burning question ; a fair-weather friend ; a bone of contention ; a black sheep. (*P.U., Inter.,* 1943)

Exercise 39. *Use any five of the following expressions in sentences so as to bring out clearly their meaning :—*

A square deal ; an oily tongue ; a swan song ; a bed of thorns ; a jack of all trades ; a drawn battle ; a cool head ; a thankless task ; queer fish. (*P.U. Inter.,* 1944)

Exercise 40. *Use five of the following idiomatic expressions in sentences of your own so as to bring out their meaning clearly :—*

A rainy day ; a cool head ; a maiden speech ; in the nick of time ; the dead of night ; a man of spirit ; a thankless task ; a bed of roses ; an iron hand ; a fair hand.

(*P.U., Inter.,* 1946)

Exercise 41. *Make sentences to show that you understand the meanings of five of the following expressions : –*

A leap in the dark ; a silver spoon in your mouth ; the lion's share ; a bed of roses ; an apple of discord ; days of grace ; the ends of justice ; a man of parts.

(*P.U., Inter. Emergency Exam.,* 1948)

Exercise 42. *Use any five of the following expressions in sentences of your own so as clearly to show that you understand their meanings :—*

Stick to your guns ; pull up your socks ; fed up ; jolly good time ; hard up ; an open secret ; to fall out ; a maiden speech (*P.U , Inter.,* 1948)

Exercise 43. *Give the meaning of the following idioms and use them in suitable sentences :—*

For love or money ; to palm off ; to run the gauntlet ; to eat the humble pie ; to shut in borrowed feathers ; to blow hot and cold ; to blow one's trumpet.

(*P.U. Inter., Suppl.* 1952).

Exercise 44. *Use the following idioms in sentences of your own so as to show that you understand their meanings :—*

To throw mud at ; to take the lead ; to turn up one's nose ; to meet half way ; to mind your business ; to serve one right ; to stand in good stead ; to cut to the quick. (*P.U. Inter., Suppl.* 1950)

Exercise 45. *Use the following idioms in sentences of your own so as to show that you understand their meanings :—*

To take one's cue from ; to be in good books ; to clinch the issue ; to burn one's boats ; to settle an old score ; to be at logger-heads ; to turn over a new leaf ; a wild goose chase. (*P.U., Inter.,* 1952)

Exercise 46. *Construct sentences so as to show that you understand the meanings of the following :—*

For good ; hard and past ; by far ; to make good ; to play second fiddle ; to steer clear ; to give out ; beside the mark. (*P. U. Inter, 1954*)

Exercise 47. *Use the following expressions in sentences of your own so as to show clearly that you understand their meanings :—*

To break the ice ; to hang in the balance ; to die in harness ; with a grain of salt ; to make one's mark ; an open secret ; to pocket an insult ; to end in smoke. (*P. U. Inter., 1949*)

Exercise 48. *Use the following idiomatic expressions in sentences of your own :—*

Nine days' wonder (anything that is talked about for some time and then forgotten).

Tooth and nail (desperate, whole-hearted). A far cry (a long way).

A man of straw (a man without means).

In one's element (in one's proper sphere).

To run foul of (to have a collision with or to quarrel violently with).

A chapter of accidents (a series of misfortunes).

Out of the running (without a chance of success).

Out of the wood (out of danger).

Under a cloud (in temporary disgrace).

Under one's wing (under one's protection). Out of date (obsolete).

To keep up appearances (in reduced circumstances, to appear outwardly the eame as before as regards wealth or prosperity).

To throw up the sponge (to yield or to give in).

To patch up a quarrel (to settle a quarrel in a temporary makeshift way not to settle it for good).

To live from hand to mouth (to live precariously without provision for the future). Within ance of (very near to).

To run a man down (to disparage, or deride him).

To set the table in a rcar (to cause loud laughter among the guests at table).

To fall between two stools (to try to do two things at once and fall in both).

That cock won't fight (that plan will not work ; that answer will not do).

CHAPTER IX

PROVERBS AND MAXIMS

288. Study carefully the following proverbs and maxims which are used in everyday speech and writing :—

1

A stitch in time saves nine. (When a thing goes wrong it should be mended at the very beginning or it would cost much time and money afterwards).

A man is known by the company he keeps. (People will take you for a rogue if you associate with rogues, they will call you good if you mix in good company.)

A bad workman quarrels with his tools. (An inefficient worker, instead of blaming himself, finds fault with his subordinates and instruments or circumstances.)

A rolling stone gathers no moss. (An unsteady man never succeeds. One who is "chopping and changing" and doesn't settle down will never become wealthy. So says the proverb, but it is not always borne out by facts—and its reverse does not hold true.)

All that glitters is not gold. (Do not be deceived by a glittering exterior. Appearances are often deceptive.)

A friend in need is a friend indeed. (A true friend stands by us in times of adversity.)

Something is better than nothing. (Half a loaf is better than no bread.)

Better alone than in bad company. (It is better for one to remain alone than haunt the society of evil persons. "Evil communications corrupt good manners.")

Better to-day than to-morrow. (We should not put off till tomorrow what we can do to-day.)

Idleness is the rust of the mind. (A man is spoiled if he does not work.)

2

Be slow to promise but quick to perform. (You must reflect long before making a promise but when you have once made one you should not delay in acting up to it.)

Be thou familiar but by no means vulgar. (Be familiar with everybody, but avoid too much familiarity which breeds contempt.)

Bear and forbear (endure patiently and avoid being angry).

Cut your coat according to your cloth (regulate your expenses according to your income).

Change of fortune is the lot of life (change of fortune is inevitable. Fortune is like a wheel. When the wheel goes up, we are prosperous ; but when it goes down, we are miserable and poor.)

Do to others as you would be done by (behave towards others as you wish others to behave towards you).

Desperate diseases require desperate remedies (extreme measures are necessary to put down an evil for which ordinary remedies are ineffectual).

What cannot be cured must be endured. (Try to find a remedy for every difficulty you can, but if you meet with one for which you can find no remedy, then bear it meekly and patiently).

Empty vessel makes much noise (a man of no worth brags most).

Cut off one's nose to spite one's face (to act from anger in such a way as to injure oneself).

3

Blow hot and cold in the same breath (to appear both to favour and to oppose ; to say two contradictory things in the same breath).

Carry coals to Newcastle (to take something where it is already plentiful. To do what is superfluous).

Better late than never. (It is better to do a thing even after long delay than not to do it at all.)

As you make your bed, so you must lie. (You must accept and bear the consequences of your own actions.)

· **Easy come, easy go.** (What is acquired without effort is spent without thought.)

Rome was not built in a day. (Great undertakings require time and trouble. One should not, therefore, be impatient.)

There are friends and friends. (Neither are all friends true nor are all friends false).

All his geese are swans. ('The phrase is applied to a man who always represents his own possessions as better than similar things which belong to another.')

Let sleeping dogs lie. ('This pharse is used when men who have quarrelled have allowed their quarrel to go to sleep,—a quarrel which an irritating world would readily revive'.)

To kill two birds with one stone (to accomplish two things with one stroke).

4

There are wheels within wheels (the phrase implies secret machinations in a scheme which do not appear on the surface).

Beggars should not be choosers. (Persons seeking favours must not dictate to the giver what they like best. They must accept what is given to them and be thankful.)

Example is better than percept (action is better than teaching. An ounce of practice is better than a ton of theory. A person's moral conduct is more impressive than his teaching).

Everybody's business is nobody's business. Too many cooks spoil the broth (a business will not be done properly where nobody is singly and solely responsible for it).

A full purse never lacks friends (friends surround a rich man).

First deserve, then desire (everybody should see first whether he deserves a particular thing or not ; then he should have a desire for it).

He lacks most who longs most (he who has numerous wants never has his wishes gratified).

It is never too late to learn (we may acquire knowledge at any time and at any age).

Let every herring hang by its own tail. Let every one attend to his business.

Jack of all trades but master of none (he who can turn his hand to many different occupations is an expert in none).

5

Look before you leap. First weigh then say (consider well before you act).

Little pitchers have long ears (children are listening to what is being said : used in warning).

Make hay while the sun shines. Strike when the iron is hot (do not lose an opportunity when it comes).

Man proposes, God disposes (human plans will often fail, but what God has arranged must come to pass).

There is many a slip betwixt the cup and the lip (we should not count on anything until it is actually in our grasp).

Marry in haste, repent at leisure (if you do a thing rashly, you will have to repent afterwards).

Prevention is better than cure (it is better to prevent a misfortune if you can, than to find a remedy for it after it has taken place).

Praise a fair day at night (do not think that circumstances are favourable to you till you have seen the end).

Patience is a plaster for all sores (if you have patience, you will be able to bear all the troubles of life).

Forgiveness is the noblest revenge (the way of being revenged upon a man who injures you is to forgive him).

6

To err is human, to forgive divine (every one is liable to err, but to forgive one who commits a mistake is a god-like act).

Out of sight, out of mind (an absent friend is soon forgotten).

Saying is one thing, doing another (easier said than done).

Waste not, want not (if you do not waste things, you will never be in want).

Procrastination is the thief of time (most time is lost by putting off a work till a future time).

Strain at a gnat and swallow a camel (to make difficulties about trifles and to overlook serious things).

Sow the wind and reap the whirlwind (to do or say anything that will bring severe punishment).

Time and tide wait for no man. Take time by the forelock (these sayings points out the folly of procrastination).

Well begun is half done (if a work is well begun, it becomes easy to go through with it)

– **It never rains but it pours** (when strokes of good or bad fortune come, they come in rapid succession).

7

Let the dead past bury its dead. Let bygones be bygones (it is useless to revive unpleasant memories of the past).

More haste less speed (slow and steady wins the race, and the man who is over-hasty always spoils his work and wastes his time. He always does something amiss in haste and has to waste much time in mending it.)

— **There is a silver lining to every sable cloud** (there is always some ray of hope in the darkest condition of affairs. Sweet are the uses of adversity. Misfortune, adversity, depression, however long they last, end in happiness and good fortune. "If Winter comes, can Spring be far behind?")

In for a penny, in for a pound. (In such a position that the penalty, loss, danger, chance, or risk is the same, regardless of the degree of responsibility involved ; when the enormity of the offence is not followed by a proportionate increase in punishment or risk ; seeking the largest profit. "As well be hanged for a sheep as for a lamb," as another proverb has it).

Little strokes fell mighty oaks (little by little we achieve great things).

Slow and steady wins the race. Slow but sure.

Bacchus has drowned more men than Neptune (wine has killed more men than water).

Barking dogs seldom bite. (Blustering and swaggering bullies do not often carry out their threats. "Thundering clouds seldom rain.")

Creaking doors hang the longest. (Sickly persons very often outlive the strong).

Poverty acquaints a man with strange bedfellows. (Nothing stands in the way of companionship among the wretched and needy).

8

Caesar's wife must be above suspicion. (The reputation of a great man's wife must be without blemish ; hence, any one who moves in select circles must be above reproach or too worthy to be suspected of evil).

Every bullet has its billet. (Nothing occurs by chance or is done without some purpose or effect).

Every cock crows on its own dunghill. (Every one can brag in his own home ; every one is brave on familiar ground or when surrounded by friends). "Every dog is a lion at home."

Drowning men catch at straws. (Men in danger seek to save themselves by clinging to anything, even to that which is not merely futile but absurd).

Early start makes easy stages. (A timely beginning enables one to proceed with leisure, as on a journey).

New brooms sweep clean. (Persons newly appointed to office or position zealously and enthusiastically correct the mistakes made by their predecessors. Also, those recently installed wish to introduce new methods and sweep away the old).

Fine or soft words butter no parsnips. (Mere words do not provide the means of livelihood ; actions speak louder than words).

A sleeping fox catches no poultry (an idle man does not get anything).

9

After me the deluge. (When my own career is closed, I care not what becomes of mankind).

First catch your hare and then cook it. (One must have possession of a thing before one can enjoy it ; the present must prepare for the future).

Count not your chickens before they are hatched. (Do not base your expectations, beliefs hopes, or plans, on something that may not happen).

Claw me and I will claw thee. (Praise me and I will praise you).

Corporate bodies have no souls to save and no bodies to kick. (Groups of men acting together in the form of Boards will do things to their fellow men which their individual consciences would probably not allow any of them to do singly).

Great cry and little wool. (Said of a boaster who uses many words, but says nothing of any importance).

Give the devil his due. (Do full justice to a person or cause).

Think of the devil and he is there. (Speak of some one and he will come into sight. Said of a person who, being discussed in his absence, suddenly appears).

Enough is as good as a feast. (Where there is sufficiency there is no need for excess).

The first stroke is half the battle. (Well begun is half done. The method of attack determines the end ; hence, the way in which a task is approached shows how it will be accomplished).

10

Don't hallo before you are out of the wood. (Don't rejoice too soon or exult till all danger is over).

A miss is as good as a mile (A narrow escape is as real as any other).

If the mountain will not come to Mohammed, Mohammed will go to the mountain. (If we cannot obtain what we wish without exertion we must exert ourselves to get it).

Money makes the mare go. (Much can be accomplished with capital).

Murder will out. (What is now kept secret is sure to come to light).

One swallow does not make a summer. (One difficulty overcome does not mean that all trouble is over. Winter is not over because one swallow has returned. Let us not conclude too soon from one good sign that the season of prosperity has returned).

Don't put a patch upon it. (Don't make bad worse by trying to excuse it ; avoid trying to hide a defect with a patch, as it serves to attract attention to it).

The proof of the pudding is in the eating. (Certainty is the outcome of actual experience).

Safe bind, safe find. (What is packed carefully will remain secure).

What is sauce for the goose is not sauce for the gander. (A thing which is good to one may be harmful to another, as men differ greatly).

11

Scornful dogs will eat dirty puddings. (Necessity knows no law. Need compels deeds no matter how unpleasant. Hungry dogs are not fastidious about their food).

You cannot make a silk purse of a sow's ear. (You cannot make anything refined out of something coarse and rude).

If the sky fall, we shall catch larks. (When the unexpected happens, we shall profit).

Pigs might fly if they had wings. (What is impossible will never happen. Said in ridicule of visionary schemes).

There is no smoke without fire. (There is no effect without a cause).

Spare the rod and spoil the child. (The word 'rod' here does not mean a stick, and hence has no reference to corporal punishment. The rod was simply the symbol of authority and power, and here it simply means 'parental authority').

Stolen waters are sweet. (That which is obtained by stealth is well-flavoured : applied in many phrases to fruit, game, love, etc.).

Two and two make four. (That cannot be controverted ; used to emphasize an undeniable and obvious statement).

When in Rome do as the Romans do. (Conform to the habits and manners of the people among whom you live).

A burnt child dreads the fire. (One who has suffered becomes wary and cautions).

12

Charity begins at home. (We should show kindness to those of our own blood first, before we come forward to do kindly deeds unto strangers).

Evil communications corrupt good manners. (If you associate with people of inferior moral habits, you yourself are likely to become depraved in character).

The best fish swim near the bottom. (Anything which is really valuable, and, therefore, worth having, cannot be got without trouble).

Love me little, love me long. (Do not love me too much at once and cease to love me soon).

Love me, love my dog. (If you love me you will have to like all that belongs to me).

There is small choice in rotten apples. (Where everything is corrupt there is little chance for selection.)

All asses wag their ears. (All foolish persons talk as if they were very wise ; those who talk much seldom say or do anything of value).

His bark is worse than his bite. (His are merely angry words and threats with nothing worse to follow).

One beats the bush another catches the hare. (One does the work, another caps the benefit.)

Beauty is but skin deep. (Loveliness is no deeper than the surface.)

13

Blood is thicker than water. (Kinship is stronger than friendship, for water evaporates but blood does not.)

True blue will never stain. (An upright man will never do wrong.)

You can't eat your cake and have it. (You cannot enjoy the possession of that which you have already given away.)

Care killed the cat. (A proverb emphasizing the deadliness of worry, a cat is supposed to be very tenacious of life.)

A cat may look at a king. (The humblest have some privileges in the presence of the greatest.)

A cobbler should stick to his last. (One should meddle only with matters with which one is familiar.)

Fine feathers make fine birds. (Dress makes the man.)

It is a game at which two can play. (The same course of action is equally open to your opponent.)

All is grist that comes to his mill. (Everything he gets he turns to account.)

14

Handsome is that handsome does. (Actions appropriate to the occasion, not words, are the test of one's sincerity or merit.)

Heads I win and tails you lose. (Used to characterize a one-sided business proposition.)

Two heads are better than one. (Collective intelligence is superior to individual intelligence.)

It is an ill wind that blows nobody any good. (It is a disastrous event or overwhelming misfortune that brings no good to any one.)

The fewer the words the shorter the quarrel. (Least said the soonest mended.)

Lock the stable-door after the horse is stolen. (To take percautions after the harm or mischief has been done.)

A little pot is soon hot. (A small or narrow-minded person is quick-tempered. It takes very little to anger a small mind.)

15

Those who live in glass houses should not throw stones at others. (One who is himself vulnerable should not blame or attack others.)

Throw lots of dirt and some will stick. (Lie about a man profusely and some people will believe some of the lies.)

Watch how the wind blows. (To await developments ; to be on the look out for something to happen.)

God tempers the wind to the shorn lamb. (The Almighty softens the afflictions of a sufferer or lightents the burden of the afflicted.)

All water runs to his mill. (Everything comes his way : said of a person favoured by fortune.)

Those who dance (or **call the tune**) **must pay the piper.** (Those who indulge themselves must bear the expenses or consequences.)

Discretion is the better part of valour. (It is foolish to run avoidable risks. Finding victory impossible he thought *descretion to be the better part of valour* and fled away).

Where there's a will there's a way. (He who resolves upon doing a thing, by that very resolution overcomes the obstacles to it and half secures its achievement. Difficulties disappear before an unswerving resolution.)

Marriages are made in heaven. (The partners joined in marriage on earth were foreordained to be so united.)

The mills of God grind slowly. (Retribution may be delayed, but it is sure to overtake the wicked.)

Exercises on Chapter IX

Exercise 49. *Complete the following idiomatic expressions :—*

(*i*) to hit below the......
(*ii*) fine feathers do not make......
(*iii*) a chip of the old......
(*iv*) to make both ends ...
(*v*) do to others as you expect them to......

Exercise 50. *Complete the following proverbial sayings, and express their meaning in your own words as briefly as possible :—*

1. A rolling stone......
2. Out of sight......
3. Necessity is the .....
4. Least said......
5. A drowning man......

PART II

THE STUDY OF WORDS

CHAPTER X

SOME EXPRESSIVE WORDS

289. Englishmen in conversation often use striking comparisons to give flavour and piquancy to their intercourse. Such short pithy phrases make conversational language interesting and attractive. Such comparisons are, however, not to be found in literary compositions, though they are generally met with in novels, magazines, letters, etc. The following are some instances :—

290. Idiomatic Comparisons :

As *bald* as a badger.
,, *bitter* as gall.
,, *black* as coal.
,, *black* as a crow.
,, *black* as ink.
,, *black* as midnight.
,, *black* as pitch.
,, *blind* as a bat.
,, *blind* as a beetle.
,, *blind* as a mole.
,, *blithe* as a bee.
,, *blithe* as a butterfly.
,, *blithe* as a lark.
,, *bold* as a lion.
,, *brave* as a lion.
,, *bright* as the day.
,, *bright* as the light.
,, *bright* as the silver.
,, *brittle* as glass.
,, *brown* as a berry.
,, *busy* as a bee.
,, *changeable* as the moon.
,, *changeable* as a weathercock.
,, *cheerful* as a lark.
,, *clear* as crystal.
,, *clear* as day, noonday.
,, *cold* as ice.
,, *cold* as marble.
,, *cold* as a cucumber.
,, *cold* as a stone.
,, *cunning* as a fox.
,, *dark* as midnight.
,, *dark* as pitch.
,, *dead* as a door-nail.
,, *dead* as a herring.
,, *deep* as a well.
,, *drunk* as a lord.
,, *drunk* as a fiddler.
,, *dry* as a bone.
,, *dry* as dust.

As *hot* as fire.
,, *hungry* as a horse.
,, *innocent* as a dove.
,, *light* as a feather.
,, *loud* as thunder.
,, *mad* as a March hare.
,, *merry* as a cricket.
,, *merry* as a lark.
,, *mute* as a fish.
,, *nimble* as a bee.
,, *obstinate* as a mule.
,, *old* as the hills.
,, *pale* as a ghost
,, *patient* as Job.
,, *playful* as a butterfly.
,, *playful* as a squirrel or a kitten.
,, *plentiful* as blackberries.
,, *poor* as Job.
,, *proud* as a peacock.
,, *quick* as lightning.
,, *quiet* as thought.
,, *quiet* as a lamb.
,, *rapid* as lightning.
,, *red* as blood.
,, *red* as a cherry.
,, *red* as crimson.
,, *red* as a rose.
,, *red* as scarlet.
,, *regular* as clockwork.
,, *rich* as Croesus.
,, *rich* as a Jew.
,, *dumb* as a statue.
,, *fair* as a rose.
,, *false* as a Scot.
,, *fast* as a hare.
,, *fat* as Big Ben.
,, *fierce* as a tiger.
,, *firm* as a rock.
,, *flat* as a board.
,, *fleet* as a deer.

As *free* as the air.
,, *fresh* as a daisy.
,, *fresh* as a rose.
,, *gay* as a lark.
,, *gaudy* as a butterfly.
,, *gaudy* as a peacock.
,, *gentle* as a lamb.
,, *good* as gold.
,, *graceful* as a swan.
,, *grave* as a judge.
,, *greedy* as a dog.
,, *green* as grass.
,, *happy* as a king.
,, *hard* as flint, marble.
,, *hard* as a stone.
,, *harmless* as a dove.
,, *heavy* as lead, sand.
,, *hoarse* as a crow, a raven.
,, *round* as a ball, or a globe.
,, *sharp* as a needle, a razor.
,, *silent* as the dead.
,, *silent* as the grave.
,, *silent* as the stars.
,, *silly* as a goose.
,, *silly* as a sheep.
,, *slender* as a gossamer.
,, *slender* as a thread.
,, *smooth* as a glass.
,, *smooth* as velvet.

To spread like wild fire.
To follow as a shadow.

As *soft* as butter, wax.
,, *sound* as a bell.
,, *steady* as a rock.
,, *still* as death.
,, *still* as the grave.
,, *still* as a statue.
,, *strong* as a lion.
,, *stupid* as a donkey.
,, *sure* as death.
,, *sweet* as honey, sugar.
,, *swift* as an arrow.
,, *swift* as lightning.
,, *tall* as a poplar.
,, *tall* as a steeple.
,, *tame* as a hare.
,, *timid* as a hare.
,, *tricky* as a monkey.
,, *ugly* as a scarecrow, a toad.
,, *vain* as a peacock.
,, *warm* as wool.
,, *weak* as a baby.
,, *white* as a sheet.
,, *white* as wool.
,, *white* as snow.
,, *wise* as serpent.
,, *wise* as Solomon.
,, *wise* as Solon.
,, *yellow* as saffron.
,, *yielding* as wax.

She wept a flood of tears.
As merry as the day is long.

To shake, tremble, or quiver like an aspen leaf.
He knows no more than a child how to do this.

291. Group Terms :

A *herd* of deer.
,, *shoal* of fish.
,, *flock* of geese.
,, *stack* of corn.
,, *stack* of wood.
,, *stack* of arms.
,, *pair* of shoes.
,, *herd* of swine.
,, *flock* of sheep.
,, *flight* of steps.
,, *bunch* of keys.
,, *bunch* of grapes.
,, *swarm* of flies.
,, *tribe* of Arabs.
,, *flight* of birds.
,, *shower* of rain.
,, *suit* of clothes.
,, *sheaf* of wheat.
,, *pack* of wolves.
,, *pack* of hounds.
,, *series* of events.
,, *bundle* of hay.
,, *sheaf* of grain.
,, *bundle* of sticks.
,, *group* of islands.
,, *gang* of labourers.
,, *regiment* of soldiers.
,, *bunch* of plantains.

A *convey* of partridges.
,, *chain* of mountains.
,, *nest* or *swarm* of ants.
,, *hive* or *swarm* of bees.
,, *heap* or *mass* of ruins.
,, *heap* of stones or sand.
,, *fall* of snow or rain.
,, *clump* or *grove* of trees.
,, *herd* of cattle (*i.e.*, cattle pasturing).
,, *drove* of cattle (*i.e.*, cattle being driven)
,, *crowd*, *or throng*, or *concourse*, or *multitude* of people
,, *cluster* or *galaxy* of stars.
,, *sheaf* of arrows.
,, *flight* or *swarm* of locusts.
,, *brood* or *flock* of chickens.
,, *gang* of thieves or robbers.
,, *bunch* or *bouquet* of flowers.
,, *range* of hills or mountains.
,, *group* of figures in a painting.
,, *collection* of relics or curiosities.
,, *brace* of pigeons.
,, *bevy* of ladies.
,, *crew* of sailors.
,, *fell* of hair.
,, *string* of camels.
,, *band* of musicians.
,, *brace* of pistols.

A *box* of cigars.
,, *brew* of beer.
,, *pile* of arms.
,, *posy* of flowers.
,, *stud* of horses.
,, *team* of players.
,, *yoke* of oxen.
,, *board* of directors.
,, *brood* of hens.
,, *flock* of birds.
,, *hoard* of gold.
,, *horde* of savages.
,, *leash* of hounds.
,, *host* of men.
,, *litter* of puppies.
,, *muster* of peacocks.
,, *nursery* of plants.
,, *team* of oxen.
,, *staff* of officials.
,, *basket* of fruit.
,, *cellar* of wine.
,, *clique* of people.
,, *clutch* of eggs.
,, *colony* of people.
,, *faggot* of sticks.
,, *family* of sardines.
,, *flight* of stairs.
,, *galaxy* of beauties.
,, *kennel* of dogs.
,, *museum* of art.
,, *muster* of soldiers.
,, *packet* of cigarettes.
,, *squad* of soldiers.

A *panel* of jurymen.
,, *posse* of constables.
,, *quiver* of arrows.
,, *suite* of rooms.
,, *bench* of magistrates.
,, *parade* of soldiers.
,, *throng* of people.
,, *trouple* of actors.
,, *battery* of guns.
,, *company* of actors.
,, *council* of advisers.
,, *gallery* of pictures.
,, *library* of books.
,, *nosegay* of flowers.
,, *division* of troops.
,, *flotilla* of boats.
,, *squadron* of cavalry.
,, *gathering* of people.
,, *shrubbery* of shrubs.
,, *party* of people.
,, *fleet* of cars or ships.
,, *genus* of animals or plants.
,, *jamboree* of boy scouts.
,, *congregation* of worshippers.
,, *syndicate* or merchants.
,, *commission* of enquiry.
,, *detachment* of soldiers.
,, *conference* of delegates.
,, *constellation* of stars.
An *outfit* of clothes.
,, *orchard* of fruit trees.
,, *assembly* of people.

292. Offspring of Animals :

Bear.........cub.	Duck.........duckling	Horse.........colt.
Buffalo......buffalo calf.	Frog.........tadpole.	Lion.........cub.
Cat............kitten.	Goat. ...... kid.	Sheep............lamb.
Cow..........calf.	Hare.........leveret.	Swan.........cygnet.
Dog.. ......puppy.	Hen.........chicken.	Tiger.........cub.

293. Words indicative of Sounds :

Apes *gibber*.
Asses *bray*.
Bears *growl*.
Bees *hum*.
Birds *sing, twitter, warble*.
Bulls *bellow*.
Camels *grunt*.
Cats *mew* or *purr*.
Cattle *low*.
Crows *caw*.
Dogs *bark, snarl, howl, yelp, whine*.
Doves *coo*.
Ducks *quack*.
Eagles *scream*.
Elephants *trumpet*.
Flies *buzz*.
Frogs *croak*.
Foxes *yelp*.
Goats *bleat*.
Geese *cackle, gaggle*.

Hawks *scream*.
Hens *cluck*.
Hogs *grunt*.
Horses *neigh*.
Jackals *howl*.
Larks *sing*.
Monkeys *chatter*.
Mice *squeak*.
Nightingales *sing*.
Owls *hoot, screech*.
Parrots *talk*.
Pigs *grunt*.
Pigeons *coo*.
Puppies *yelp*.
Ravens *croak*.
Rooks *caw*.
Serpents *hiss*.
Tigers *growl*.
Vultures *scream*.
Wolves *howl*.

The *chattering* of teeth
,, *whistling* of an engine.
,, ,, of the wind.
,, *clank* of chains.
,, *beating* of drums.
,, *blare* of trumpets.
,, *jingling* of bells.
,, *tinkling* of bells.
,, *lisping* of babies.

The *calanging* of arms.
,, *sound* of footsteps.
,, *creaking* of doors, shoes.
,, *clatter* of hoofs.
,, *sighing* of winds.
,, *rustling* of leaves.
,, *sighing* of trees.
,, *jingling* of coins.
,, *rippling* of waters.

294. Specialised Expressions. There are certain phrases in which some word is restricted to a certain connection, so that no other word can be substituted for it :—

Bevy of ladies—We never say "a bevy of *gentlemen*".
Bosom friend—We never speak of "bosom *enemy*."
Broad daylight—We do not speak of "broad *moonlight*," but "*bright moonlight*."
Burning question—We should not say "*burning problem*."
Drawn battle—We never say "a drawn *fight*." But we can say "a *drawn match*."
Fast friend—We do not speak of "a fast *enemy*" "a fast *foe*."

Foregone conclusion—We never speak of "a foregone *result*" or "a foregone *consequence*."

Golden age—We do not speak of "the golden *time* or *period*."
Gratuitous insult—We do not speak of "gratuitous *abuse*."
Honest penny—We do not speak of "turning an honest *six pence*."

Implicit confidence—We do not say, "implicit *love* or *hatred*." But we can say "*implicit faith*" or "*implicit reliance*."

Leading question—We should not say "a leading *inquiry*."
Livelong day or **night**—We cannot say "a livelong *hour*, or *week*, or *year*."
Maiden speech—We cannot say "a maiden *song*" or "a maiden *attempt*."

Market rate or **market value**—We cannot say "*trade rate*" or "*trade* value."

Moot point—We cannot say "a moot *question*." But we can say "an *open* question."

Open secret—We cannot say "an open *point*."

Out of doors—We never say "out of *door*" or "out of *gates*."

Retrench expenditure—We do not say "retrench *trade* or *business*."

Sinews of war—We cannot say "the *muscles* of war."

Snail's pace—We cannot say "snail's *movement*."

Spin a yarn or **yarns**—(traveller's tale ; rambling discourse). We never say "spin a *thread*."

Standing army—We never say "standing *navy* or *regiment*."

Standing joke—We never say "a standing *jest*."

Standing nuisance—We never say, "a standing *trouble*." We may say a constant *trouble*."

Standing water—(stagnant water). We can never say "standing *need*."

Standing rule—(established rule). We can never say "standing *practice* or *custom or habit*."

Standing orders—(especially those respecting manner in which business shall be conducted in Parliament). We can never say "standing *instructions*."

Stubborn fact—We can never say "an *obstinate* fact" or "a stubborn *truth*."

Sworn friends—We can never say, "a sworn *enemy*". We may say "an *avowed* enemy."

Tall talk—We never speak of "*lofty* talk."

Vials of wrath—We cannot say "vials of *anger*, or *indignation*, or *fury*."

Watery grave—We do not speak of "a watery *tomb*."

Whirlgig of time—We cannot say "whirlgig of *period*."

White lie—We do not say "white *falsehood*."

Willing slave—We do not speak of "willing *servant*."

295. Antonyms—Words of Opposite Sense. Pairs of words having opposite or contrary meanings are called *Antonyms* :—

Adjectives

Accustomed : unusual.
Active : inert.
Alert : careless, absent-minded.
Ample : scanty, *or* meagre.
Ancient : modern.
Arrogant : humble.
Beneficial : injurious.
Blustering : gentle.
Cautious : reckless.
Celebrated : obscure.
Compassionate : merciless.
Conceited : modest, unassuming.
Conspicuous : inconspicuous.
Courageous : timorous.
Dexterous : awkward.
Dubious : assured.
Equitable : unjust.
Expedient : inexpedient.
Expeditious : dilatory.
Exquisite : detestable.
Fidgety : placid, self-possessed.
Flexible : rigid.
Foolish : wise
Plenteous : insufficient.
Plentiful : scarce.
Progressive : retrograde.
Prudent : imprudent, reckless.
Resolute : vacillating.
Restless : calm.
Rigid : flexible.
Romantic : prosaic.
Ruthless : humane.
Salubrious : unhealthy.
Serious : trifling, light.
Shallow : deep.
Generous : mean, avaricious.
Genuine : spurious.
Healthy : diseased.
Hospitable : inhospitable.
Immaculate : soiled, spotted.
Initial : final.
Intelligible : unintelligible.
Invariable : fluctuating.
Logical : irrational.
Luscious : unpalatable, insipid.
Meek : ungovernable.
Miraculous : commonplace, ordinary.
Ordinary : uncommon, rare.
Simple : intricate, complex.
Steadfast : wavering, fickle.
Tainted : pure.
Tenacious : butter-fingered.
Tractable : refractory.
Vague : definite.
Venturesome : timid.
Violent : gentle.
Vital : immaterial.
Vivacious : languid.
Voluntary : compulsory.
Winsome : unprepossessing.

Nouns

Acquisition : loss.
Ability : incompetence.
Advantage : disadvantage.
Bravery : cowardice.
Brutality : humanity.
Cheerfulness : dejection.
Combatant : non-combatant.
Deficit : surplus.
Economy : extravagance.
Elegance : ugliness.
Entrance : exit.
Exterior : interior.
Gratitude : thanklessness.
Ignorance : knowledge.
Imbecile : sane.
Insufficiency : plenitude.
Lenience : severity.
Moderation : fanaticism.
Obligation : claim.
Optimism : pessimism.
Parsimony : prodigality.
Petulance : amiability.
Provision : waste.
Security : peril, risk.
Sedulousness : indolence.
Summit : base.
Rear : front.
Recklessness : prudence.
Tolerance : intolerance, bigotry.
Truth : falsehood.

Verbs

Accept : reject.
Accumulate : scatter, fritter.
Approach : retire, retreat.
Attract : repel.
Beautify : disfigure.
Choose : reject.
Collect : disperse.
Complicate : simplify.
Condemn : praise.
Consolidate : weaken.
Converge : diverge.
Defame : belaud.
Diminish : increase.
Distress : comfort.
Elevate : depress.
Enrich : impoverish.
Exonerate : implicate.
Exult : lament.
Fatigue : refresh.
Gratify : dissatisfy.
Harass : assist.
Illuminate : darken.

Impede : expedite.
Increase : decrease.
Induce : dissuade.
Insert : extract.
Interest : bore.
Lessen : extend, enlarge.
Magnify : reduce.
Obscure : clarify.
Permit : prohibit.
Persist : relinquish.
Persuade : dissuade.
Preliminary : final.
Pursue : avoid.
Recover : relapse.
Rejoice : lament, grieve.
Relieve : aggravate.
Repress : encourage.
Restore : appropriate.
Resolve : hesitate.
Retreat : advance.
Reveal : secrete.
Solidify : liquefy.
Triumph : fail.
Volunteer : desert.
Worry : comfort.

296. Diminutives. Diminutives are formed from certain words to express smallness, affection or contempt. We give below a list of some of the *diminutives* in common use :—

Ankle	...	Anklet	Lamb	...	Lambkin
Arm	...	Armlet	Lance	...	Lancet
Baron	...	Baronet	Leaf	...	Leaflet
Book	...	Booklet	Man	...	Manikin
Brook	...	Brooklet	Nest	...	Nestling
Bull	...	Bullock	Owl	...	Owlet
Cat	...	Kitten	Part	...	Particle
Crown	...	Coronet	Poet	...	Poetaster
Dame	...	Damsel	Ring	...	Ringlet
Dear	...	Darling	River	...	Rivulet
Duck	...	Duckling	Shade	...	Shadow
Eagle	...	Eaglet	Stream	...	Streamlet
Eye	...	Eyelet	Tower	...	Turret
Hill	...	Hillock			

297. The best way of teaching young boys the art of using the right word in the right place is to train them properly in doing such exercises as may require from them a knowledge of the right use of words.

Study carefully the following examples :—

Example 1. *Complete the following sentences by putting in the right words* :—

1. If prosperity gains friends, —tries them.
2. If you seek for peace, be prepared for—.
3. All the world's a—, and men and women merely—.
4. Neither a borrower nor a—be.
5. Hyprocrisy is the homage that vice pays to—.
6. There is nothing either good—bad,—thinking makes it so.
7. Where there is a will, there is a—.
8. God made the country, man made the—.
9. —labour bears a lovely face.
10. An honest man is the—work of God.

Ans.

1. If prosperity gains friends, *adversity* tries them.
2. If you seek for peace, be prepared for *war*.
3. All the world's a *stage*, and men and women merely *players*.
4. Neither a borrower nor a *lender* be.
5. Hypocrisy is the homage that vice pays to *virtue*.
6. There is nothing either good *or* bad, *but* thinking makes it so.
7. Where there is a will, there is a *way*.
8. God made the country, man made the *town*.
9. *Honest* labour bears a lovely face.
10. An honest man is the *noblest* work of God.

Example 2. *Fill in the blanks* :—

1. Peace hath her victories no less renowned than—.
2. To err is human ; to—divine.

3. Genius is an—capacity for taking pains.
4. Evil—corrupt good manners.
5. Patience and—can overcome mountains.
6. Beauty is truth.—beauty.
7. Fools rush in where—fear to tread.
8. Man proposes, God—.
9. There is a soul of—in things evil.
10. He who has never made a foe can never make a—.

Ans.

1. Peace hath her victories no less renowned than *war*.
2. To err is human ; to forgive *divine*.
3. Genius is an *infinite* capacity for taking pains.
4. Evil *communications* corrupt good manners.
5. Patience and *perseverance* can overcome mountains.
6. Beauty is truth, *truth* beauty.
7. Fools rush in where *angels* fear to tread.
8. Man proposes, God *disposes*.
9. There is a soul of *goodness* in things evil.
10. He who has never made a foe can never make a *friend*.

Example 3. *Fit these words into the blanks below* :—

hot	deaf	blue	keen	good	slow	bold	pale
bitter	fresh	smooth	rough	bright	tough	heavy	sharp

1. As—as the sky.
2. As—as a lion.
3. As—as death.
4. As—as leather.
5. As—as lead.
6. As—as a button.
7. As—as a needle.
8. As—as a snail.
9. As—as gold.
10. As—as fire.
11. As—as a daisy.
12. As—as gall.
13. As—as mustard.
14. As—as a post.
15. As—as velvet.
16. As—as a nutmeg-grater.

Ans.

1. As *blue* as the sky.
2. As *bold* as a lion.
3. As *pale* as death.
4. As *tough* as leather.
5. As *heavy* as lead.
6. As *bright* as a button.
7. As *sharp* as a needle.
8. As *slow* as a snail.
9. As *good* as gold.
10. As *hot* as fire.
11. As *fresh* as a daisy.
12. As *bitter* as gall.
13. As *keen* as mustard.
14. As *deaf* as a post.
15. As *smooth* as velvet.
16. As *rough* as a nutmeg-grater.

Example 4. *Fit these words into the blanks below* :—

chirp	hiss	bleat	bark	twitter	trumpet	neigh	bray
low	jingle	lisp	chatter	roar	hoot	caw	croak

1. Birds—.
2. Babies—.
3. Cows—.
4. Coins—.
5. Teeth—.
6. Lions—.
7. Owls—.
8. Crows—.
9. Sheep—.
10. Dogs—.
11. Sparrows—.
12. Elephants—.
13. Horses—.
14. Serpents—.
15. Asses—.
16. Frogs—.

Ans.

1. Birds *chirp*.
2. Babies *lisp*.
3. Cows *low*.
4. Coins *jingle*.
5. Teeth *chatter*.
6. Lions *roar*.
7. Owls *hoot*.
8. Crows *caw*.
9. Sheep *bleat*.
10. Dogs *bark*.
11. Sparrows *twitter*.
12. Elephants *trumpet*.
13. Horses *neigh*.
14. Serpents *hiss*.
15. Asses *bray*.
16. Frogs *croak*.

Exercise 51. *Look at the following* :—

As white as (paper, rose, dough, snow, cream).
The best of these *similes is* : *As white as snow*.
Pick out the best similes from among the following :—

1. As black as (coal, iron, dirt, night).
2. As green as (an apple, a cabbage, grass).
3. As sweet as (sugar, honey, an apple, lemonade).
4. As cold as (ice, water, iron, a cucumber).

5. As light as (silk, cotton, a leaf, a feather).
6. As soft as (velvet, silk, cotton, wool, a pillow, a cushion).
7. As straight as (a stick, a post, a knife, a tree, an arrow).
8. As quick as (lightning, a squirrel, a dart, quicksilver).
9. As blind as (a snail, a worm, a fish, a bat, a spider).
10. As happy as (a king, a clown, a jester, a singer, a bird).

Exercise 52. *Fill up the gaps with words expressing the opposite, or what are nearly opposite, to the words italicised :—*

1. A *dull* morning may lead to a—day.
2. Honest *poverty* is better than dishonest—.
3. We should try to avoid one who is brave in *words*, but not in—.
4. The *victories* of Alla-ud-Din were more like—.
5. To err is *human* ; to forgive—.
6. *Truth* is stranger than—, as the saying is.
7. *Meekness* is more attractive than—.
8. Some flowers *bloomed*, while others—.
9. It is better to be *provident* than—.
10. She is *reckless*, not at all—, in her expenditure.
11. He *differs* with me, but—with you.
12. What is one man's *meat* is another's—.
13. There is no music in *discord*, only in—.
14. I have more *contempt* than—for her character.
15. He was less *comforted* than—by the news.
16. It is more blessed to *give* than to—.
17. Their hostility is less *formidable* than their—.
18. Was he *acquitted* or was he— ?
19. *Avoid* what is *evil* ; —what is—.
20. The towns *prospered*, while agriculture.

CHAPTER XI

WORD CURIOSITIES

298. A romantic history sometimes lies buried in simple words. *Sandwich,* for example, is named after an Earl of Sandwich, who, rather than leave the race course to get a meal, ate his food in the form to which he has given his name.

A red blouse worn by ladies in the nineteenth century and called a *garibaldi* was named after the great Italian patriot who helped to create Italy.

The Verb *'to tantalise'* receives its name from the King of classical story, who was punished for an offence against the gods by being placed within sight of food and drink which he could never grasp.

Words and Classical Names

299. Proper Nouns used in a General Sense. Many interesting words frequently used in the English language come from the works of Greek, Roman, and modern writers of the first rank.

When we speak of a modern *Hercules* we are using the proper name Hercules in a general sense, applying it to any person who possesses the strength for which Hercules was famed. Similarly *a Goliath among men* means a man of gigantic stature and strength. Friends in relation to each other are often said to be *David and Jonathan* because of the well-known Biblical friendship of David and Jonathan.

300. Below is given a list of proper names used in a general sense :—

A Sop to Cerberus—something offered to an official to make him favourably inclined. Cerberus was the three-headed dog that guarded the gates of the under-world. The dead who passed through the gates tried to assuage his violence by offering him some delicacy.

A Yahoo—a coarse person possessing the instincts of a brute. Yahoo was the name given (by Swift in *Gulliver's Travels*) to a race of brutes in human shape.

A Vandal—a person who either wilfully or through ignorance destroys beautiful works of art. The Vandals were a Germanic race who invaded the Roman Empire and destroyed many books and works of art.

An Ishmael—an outcast one who hates and is hated by the majority of the people. Of Ishmael, the son of Hagar, it was said, "His hand shall be against every man, and every man's hand against him."

A Roland for an Oliver—an effective retort to a remark (tit for tat). Roland and Oliver were two heroes of French legend. They fought against each other on one occasion, but neither of them was able to defeat the other.

A Philistine—a man who has no interest in culture or the arts. The Philistines were regarded as the greatest enemies of the Israelites, who considered them more or less barbarians.

A Sibyl—an old fortune-teller or an old hag. The ancient races believed that the Sibyl had the power of prophecy.

A Daniel—an exceedingly wise judge. In *The Merchant of Venice* when Portia allowed Shylock to have his pound of flesh from the body of Antonio. Shylock exclaimed with joy, "A Daniel came to judgment."

An Amazon—a woman of masculine character. The Amazons were a fabled race of female warriors.

To go from Scylla to Charybdis—to escape from one misfortune only to fall into a more serious disaster. Scylla was a six-headed monster living on a rock, and Charybdis was a whirlpool so placed that it was hard to avoid it without being caught by the monster Scylla.

El Dorado—a fictitious country or city abounding in gold where boys play marbles with diamonds and the houses are roofed and the streets are paved, with gold.

Eysium—place, state, of ideal happiness. The Greeks believed it to be the abode of the blessed after death.

Islands of the Blest—where, according to the Greeks, the blessed lived after death. There they enjoyed nectar and lay on beds of asphodel.

A Don Juan—a dissolute person of the upper or aristocratic class. Don Juan, a young Spanish nobleman, who is represented as commencing his career of love and gallantry at sixteen, is the hero of Byron's poem *Don Juan*.

Dryasdust (Rev. Dr.)—A (fictitious) heavy author, very learned and very dull. In modern use the word signifies a dull, uninteresting speech or argument.

Faust—a student toiling after knowledge beyond his reach. *Faust* is the hero and title of a celebrated drama of the German poet Goethe.

Friar Tuck—a humorous, self-indulgent clergyman. This character is introduced by Sir Walter Scott in his novel called *Ivanhoe*.

A man Friday—a constant and submissive attendant.

A Hamlet—an irresolute, wavering sort of person whose action is held up by too much of reflection and thought. The hero of Shakespeare's famous play *Hamlet*.

John Bull—the national nickname for an Englishman, satirized as a rough, kind-hearted and bull-headed farmer.

A Martinet—a strict disciplinarian ; so called from the Marquis de Martinet, a young Colonel of Louis XIV, who reformed the French infantry.

A Mephistopheles—a sneering, irreverent, shallow temper. The character is that of a devil in Goethe's famous drama *Faust*.

A Merry Andrew—a buffoon ; so called from Andrew Borde, a Physician to Henry VIII, who combined considerable wit and drollery with great learning.

Puck—a mischievous, frolicsome and graceless fellow. Puck is a mischievous fairy in Shakespeare's *A Midsummer Night's Dream*.

Rip van Winkle—person who has gone to sleep for an age. Rip van Winkle is represented at a Dutch farmer who slept twenty years in the Kaatskill mountains and found on awaking that America had become independent.

A Sherlock Holmes—a very clever detective. The name is the Hero and the title of a novel by Conan Doyle.

A Shylock—a merciless Jew who was a great usurer. In allusion to the Jew in Shakespeare's *The Merchant of Venice*.

Tom Jones—a model of generosity, manliness and openness combined with thoughtless dissipation. The hero of one of Fielding's novels.

Uncle Sam—the United States (of America) Government.

Boycott—coerce, punish (person, class, nation) by systematic refusal of social or commercial relations ; combine in abstaining from (goods etc.) with this aim. (Captain Boycott, Irish landlord, first notable victim, in 1880).

Brother Jonathan—the people of the United States or the personification of their Government.

Bunkum—inflated or bombastic speech-making for effect only ; any specious utterance of a legislator made solely to please his constituents. The word is supposed to have had its origin in the remark of a member of Congress from Buncombe, N.C., that he was "talking only for Buncombe."

Cabal—a number of persons secretly united for effecting by intrigue some private or party purpose. In English History, the ministry formed in the reign of Charles II, after the fall of Clarendon (1667-1673). It was essentially a 'Committee of the Privy Council' ('committee for foreign affairs') under Charles II, so called because the initial letters of the names of its members formed the word : Clifford, Arlington Buckingham, Ashley and Lauderdale.

Coventry—a town in Warwickshire where women who spoke to soldiers were ostracized because of the unpopularity of the troops. Hence, *to send to Coventry*—to banish from society or sosial intercourse.

Enoch Arden, An—one who returns after a long absence during which he has been given up as dead by his friends and relations. From *Enoch Arden*, the hero of a poem of the same name by Tennyson.

Jezebel—a wicked wanton woman impudently brazen and given to painting her face ; from *Jezebel*, the wife of Ahab, king of Israel.

Joe Miller—a stale story or worn out joke : from Joseph Miller, an actor and humourist (1684-1738), whose name was printed on a jest-book published in 1739 but who never was known to write a joke.

John Chinaman—the English nickname for the Chinese as a people.

Johnny—a young man about town, especially one given to hanging about stage-doors.

Jonah—any person regarded as bringing ill-luck : from the Biblical story of the prophet Jonah.

Macaroni—an exquisite ; a fop ; a dandy. An exquisite of a class which arose in English about 1760 and consisted of young men who had travelled and affected continental tastes and fashions.

Malaprop (ism)—ludicrous misuse of word, especially in mistake for one resembling it (*e g* a nice *derangement of epitaphs* for *arrangement of epithets*.) From Mrs. Malaprop, in Sheridan's *Rivals*, noted for her heroic achievements in word-fowling with a blunderbuss.

Pontius Pilate—a pawn broker.

May Queen—a girl chosen to preside over May Day revels, usually in acknowledgment of her beauty or popularity.

Samaritan—a humane, compassionate person.

Sandwichman—a man who perambulates the streets bearing from his shoulders boards displaying advertisements before and behind him.

Santa Claus—the patron saint of children, in nursery folklore. a friend who brings presents on Christmas eve ; usually pictured as a fat, jolly old man dressed in red trimmed with white fur, who descends chimneys to fill the stockings hung by the chimney-piece with gifts.

Scotland Yard—used for the London Police, the headquarters of the detection of crime.

301. Proper Nouns used as Adjectives or Verbs. Many proper nouns have become generalized and are used as adjectives or verbs.

Achilles' argument—the sophism to prove that motion is impossible.
Adam's ale—water, aqua pura, fish broth.
Aladdin's Lamp—a source of wealth, prosperity or good luck.
Arcadian nightingales—asses, from their bray, so called by Rabelais.

Argus-eyed—vigilant ; watchful ; *e.g., the argus-eyed sentry* ; the *argus-eyed press*. Argus was a legendary person who possessed a hundred eyes. He was employed by the goddess Juno to prevent her enemies from escaping.

Augean stables, to clean—to clean out, as the stables of Augeus, which contained 3,000 oxen and had not been cleaned for 30 years, but Hercules performed the task in a single day by turning the river Alpheus through them. Hence to free from defilement ; purify ; remove abuses, as from an administration, a community, politics, etc.

Attic salt—refined wit. Attica was the name given to Athens whose inhabitants were renowned for their culture.

Bacchic frenzy—the mad excitement induced by wine. Bacchus was the god of wine.

Barmecide's feast—an illusory banquet or benefit : from the tale in the *Arabian Nights*, of an imaginary feast served by a Barmecide prince of Bagdad to a beggar named *Schacabac*, setting only empty dishes before him.

Cadmean victory—a victory that is ruinous or fatal to the victor : from Cadmus who showed the dragon's teeth from which sprang armed men who slew each other.

Ciceronian utterance—extremely eloquent or polished speech. Cicero was a great Roman orator and author.

Davy Jones's locker—the bed of the ocean as the last resting place of persons drowned at sea.

Fabian tactics—very cautious strategy. Fabius saved Rome by refusing to fight a pitched battle against Hannibal and by wearing out the forces of his enemies by a cunning policy of delay and inaction.

Fleet marriage—a clandestine marriage performed by a needy churchman (*Fleet parson*) in the *Fleet prison* (a debtor's prison in London, abolished in 1845), and duly recorded in the prison books. Prohibited in 1753.

French leave—informal or omitted leave-taking, as by one who has stolen some thing : from the French custom of leaving a social gathering without adieux to the host and hostess.

Gargantuan appetite—a very great appetite. Gargantua was the name of a giant invented by the famous French author Rabelais.

Hobson's choice—the opportunity to take the first thing offered or nothing : from Tobias Hobson, a livery-stable keeper of Cambridge, who always gave his customers the horse nearest the door—the first or none.

Jedburgh justice—to hang a suspected criminal and hold the trial afterward : from Jedburgh, a border town of Scotland, where many raiders were subjected to summary execution.

Judas' kiss—a kiss simulating friendship and characteristic of hypocrisy. *Judas' hair*, red hair of pronounced type.

King's evil—scrofula : once supposed to be curable by a monarch's touch.

King Log—a person who experiences temporary popularity only, to be disregarded later, as "King Log", who was replaced by "King Stork" in Aesop's fable of the "Frogs asking for a king."

King's shilling—the coin formerly given to recruits on enlisting, to bind the bargain.

Lilliputian—petty-minded, little-sized, and imperfect persons. Lilliput was the name given (by Swift in *Gulliver's Travels*) to the land of the pigmies.

Machiavellian strategy—unscrupulous plans. Machiavel was an Italian statesman who wrote a book on statecraft in which he advocated unscrupulous tactics.

Olympian heights—position of eminence. Olympus was the mountain which the Greeks believed to be the abode of the gods.

Oracular utterance—a profoundly wise speech. The oracle was supposed by the Greeks to be the voice of a god speaking to men.

Parthian shot—a last shot ; a parting missile. The Parthians, it is said, were accustomed to shoot while retiring on horseback at full speed.

Platonic abstraction. The mystical self-forgetfulness which leads the philosopher into a region of thought and spirit absolutely above his present condition.

Sardinian laugh—a laugh on the wrong side of one's mouth, a laugh that one will regret.

Sardonic smile—a smile of contempt, *Sardonic laughter*, bitter mocking laughter ; so used by Homer.

Scarborough warning—an attack without warning.

Spartan endurance—endurance of the highest type which was characteristic of the Spartans who were known for their courage, valour, hardihood, patience, and endurance.

Spear of Achilles—a spear that could cure as well as wound, rust from it having cured Telephus, king of Mysia, after Achilles had wounded him.

Sphinx's riddle—any problem of great difficulty. The Sphinx was a mythical monster, with a woman's head and lion's body, that sat by the road side of Thebes in Boeotia.

302. Some Interesting Words.

Abigail—a waiting maid. This name comes from the Hebrew. Abigail, when speaking to King David, called herself 'thine handmaid,' and her name is now used colloquially for maid-in-waiting or female servant.

Academy—a school of a superior kind ; a society of persons learned in some art or science. This word comes from *Akademia*, a grove at Athens in Greece where the philosopher Plato taught.

Acid test—a test or trial, that will finally decide the value, worth or reliability of anything, just as the application of acid is a certain test of gold. It is a phrase often used of measures to be taken during political, social, economic, or other crises.

Adonis—"a fine, spruce, young gentleman ; a dandy. Adonis, a beautiful Greek youth, was a bold hunter, and loved by Venus. Against the advice of the goddes Venus, Adonis continued his hunting pursuits, and at last received a mortal bite from a wild boar he had wounded. The tears shed by Venus at his death were changed into anemones, while the red drops from Adonis's side were transformed into red roses. Proserpine, queen of the under-world, restored him to life on condition that he spent six months with her and six months with Venus. His alternate return to and departure from earth correspond to the seasons of summer and winter." —Lay.

Aeolian—comes from Aeolus, the Greek god of the winds. An *Aeolian lyre* (or *harp*) is one which produces musical sounds on exposure to wind. Aeolus ruled over the winds, and kept them prisoner in deep abysses, where they roared behind the gates of their caverns till it was the pleasure of Jupiter to release them.

Ambrosia—the food of the (Greek) gods. In some cities in Greece it was the practice to observe festivals called ambrosia in honour of Bacchus. The food of the gods was called ambrosia, which signifies immortal. It gave immortality to all who partook of it. It was sweeter than honey, and it had the power of healing wounds. On account of its sweet perfume the gods used it on their hair.

Arcadian—of Aradia, a rural district of Greece ; rural ; rustic ; patoral. Arcadia was a country in the middle of Peloponnese. Surrounded on every side by mountains it may be looked upon as the Switzerland of Greece. It received its name from Arcas, son of Jupiter. The people were mostly shepherds who passed the time as carelessly as they did in the golden age. They worshipped the god Pan, who lived chiefly among them.

Argonaut—(Pl.) legendary heroes who sailed with Jason in the Argo for the golden fleece.

Argus—in Greek mythology a being with a hundred eyes. **Argus-eyed**, very vigilant or watchful.

Bachhanalian revels—drunken frolics. From Bacchus, the Greek god of wine.

Beckstairs influence—influence secured by intrigue or underhand methods, especially at Court.

Bedlam—a lunatic asylum. A corruption of the word Bethlehem (hospital).

Blue Books—Parliamentary reports and official publications presented by the Crown to both Houses of Parliament. Each volume is in folio, and is covered with a blue wrapper.

Bohemian—of Bohemia. When it is applied to a person, especially an artist, it means a socially unconventional person, of free and easy manners, and sometimes morals.

Bristol compliment—a gift of an article that one does not care to retain for oneself.

Brown Study—absence of mind ; apparent thought but real vacuity.

Carpet-knight—one dubbed at Court by favour and not for military achievements ; a stay-at-home soldier ; used derisively.

Cerberus—Pluto's three-headed dog, was the keeper of the gate of hell. His duty was to keep the inhabitants of hell from escaping, and also to prevent the curious from entering before they died. It was usual for those who visited the lower regions in their life-time to appease the mouths of Cerberus by giving him a cake. Thus arose the saying, "A sop to Cerberus."

Chimera—a delusion, an imaginary and grotesque conception. From Chimaera, a monster in Greek mythology, half goat, half lion.

Cicerone—a guide, from the name of the great Roman orator Cicero whose fluency was supposed to be equalled by guides to anitquities. "Dr. Britton was a *cicerone* after my own heart."—C. Bronte.

Circe—was a daughter of the Sun. She was celebrated for her knowledge of magic and venomous herbs. Circe lived on the island of Aeaea, and first feasted those who came there and then turned them into beasts by her magic. She detained Ulysses at her residence for a year, and changed all his followers to swine. Hence the phrase *'the wiles of Circe'* has come to mean beguilement with deceit or cunning.

Cockpit of Europe—Belgium, because within its territory many wars have been waged and battles fought.

Colossal—very large ; gigantic. From the Latin *colossus*, a large statue. The colossus was a brazen statue of the sun-god Helios at Rhodes, which was included among the seven wonders of the ancient world. It stood about 100 ft. high at the entrance of the harbour. It was completed in 780 B.C., after twelve years' labour. It was partially demolished by an earthquake in 224 B.C., and the ruins were sold by the Saracens to a Jewish merchant in A.D. 672.

Croesus—the King of Lydia. He was exceedingly rich and wished to be thought the happiest of mankind. He was told by the philosopher Solon that poverty and domestic virtue were greater producers of happiness. Hence the saying, 'the wealth of Croesus' : A Croesus is a person possessed of great wealth.

Cupboard love—love from interested motives. The allusion is to the love of children to some indulgent person who gives them something nice from her cupboard.

Cyclops—one of a fabled race of one-eyed giants. **Cyclopean**—of the Cyclops ; gigantic.

Damocles—The sword of Damocles is an ever-present imminent danger in what at first sight seems security and pleasure. Damocles was one of the flatterers of Dionysius of Sicily. He admired the tyrant's wealth and pronounced him the happiest man on earth. So he was invited by Dionysius to a sumptuous banquet. His pleasure was destroyed by perceiving a sword suspended over his head by means of a single horsehair.

Damon and Pythias—were two great friends who were devoted to each other. Hence the expression *"Damon-Pythias friendship."*

A Daniel among men—is a man who is noted for his courage and wisdom. The Daniel of Biblical story was courageous in the face of opposition, and wise in counsel.

David and Jonathan—said of two friends who are devoted to each other. The saying has originated in the Biblical account of the friendship of David and Jonathan.

Draconian (Code)—a very severe code. From the Athenian legislator Draco who decreed the punishment of death for every crime, great or small.

Dunce—one who learns slowly ; an ignorant or stupid person. From *Duns Scotus*, a renowned scholar of the middle ages whose followers called 'Dunces' were looked down upon by those of his rival philosopher Thomas Aquinas.

Epicure—a person fond of pleasure. From the Greek philosopher Epicurus who was misrepresented as teaching that pleasure was the highest good.

Ermine—a small fur-bearing animal ; fur obtained from it is much used for the official robes of judges and peers.

Flora—a collective name for all the plant life of a country or region. Flora was the goddess of flowers among the Romans. According to legend she married Zephyrus, the West Wind, and received from him the privilege of presiding over flowers, and of enjoying perpetual youth.

Goliath—an exceedingly strong man. To be a 'Goliath among men' is to surpass others by reason of great strength.

Mrs. Grundy—is a general name for public fault finders and busy bodies. The term "Mrs. Grundy" represents the opinion which one's friends and neighbours have about one's actions or words. 'Mrs. Grundy' has become proverbial for that section of society whose ideas of the proprieties are extremely narrow and conventional. A moral censor, the personification of respectability.

Hector (verb)—to bully, swagger, from Hector, the Trojan King, though as Dr. Brewer says, "it is hard to conceive how the name of the brave, modest and noble-minded patriot came to be made the synonym of a braggart and blusterer."

Herculean—of, or like Hercules, the "strong man." Hercules was a celebrated hero who after his death was ranked among the gods. He was possessed of immense

strength, and achieved a number of difficult enterprises, which are generally known as the twelve labours of Hercules

Hermetically sealed—sealed in such a way as entirely to shut out the outer air. From Hermes, the Greek God, who was supposed to be the inventor of chemistry.

Hydra-headed—having many heads (like the Hydra), hence difficult, to root out; spreading. Hydra was a celebrated monster with nine heads, which, if cut off, were succeeded by others. It was one of the labours of Hercules to destroy this monster. He did so with the assistance of Iolas, who applied a burning iron to the wounds as soon as one head was cut off.

Hymen—marriage **Hymeneal**—pertaining to marriage. The ancients pictured Hymen, the god of marriage, as a handsome youth crowned with flowers, holding a torch in one hand, and in the other a yellow veil destined to cover his bride. Hymen was the son of Bacchus and Venus.

Job—the patriarch Job in the Bible is a type of patience under trying circumstances and conditions. **Job's Comforters** are those who, like Job's friends, while professing to comfort and console, do the opposite.

Lethal—death-dealing; deadly; mortal. Lethe was a river of hell whose waters the souls of the dead had to drink when going to the next world. The water had the property of making them forget everything belonging to their former life. Lethe means the sleep of forgetfulness.

Laconic reply—a very concise and pithy reply. From the people of Laconia or Sparta who were noted for their dislike of talk, unlike their eloquent rivals, the Athenians.

Liberty hall—a house in which one may do as one likes, where there is little formality and much freedom for members of the family and their guests.

Martial—of war; warlike. Mars was the ancient Roman god of war. Though not invincible he was always accompanied by Victory, and is represented on ancient buildings with the uniform features of a strong man armed with a helmet, a pike, and a buckler.

Meander—a winding way or course (especially of a stream). From the Latin *Maeander*, a river in Phrygia proverbial for its windings.

One's mentor—one's adviser. From mentor, the aged counsellor of Telemachus, the son of Ulysses.

A mercurial disposition—of, belonging to, or resembling the god, Mercury; of a lively, active disposition. From Mercury, the messenger of the gods.

Midsummer madness—the height of madness. The reference is to the rabies of dogs, supposed to be brought on by midsummer heat.

Milk of human kindness—sympathy for another. From Shakespeare's Macbeth

Morphia—a drug, obtained from opium, which causes sleep, or which deadens pain. *Morpheus* was the son of sleep and the god of dreams which appeared to the sleeper. He is usually pictured by artists as a sleeping child surrounded by poppies, his favourite flowers, because poppies induce dreams.

Nectar—is the drink of the gods in Greek and Roman mythology. A very delicious drink; the honey-juice of flowers, collected by bees.

Nemesis—vengeance; punishment that follows wrong doing. Nemesis, a daughter of Night, was a Greek goddess who measured out happiness and unhappiness to mortals. Had a man been happy hitherto, Nemesis sent him his share of trials to preserve the balance of good and evil, and *vice versa*.

Pandora's box—a present which appears a blessing but is in reality a curse, a bundle of evils. In Greek mythology, Jupiter gave the beautiful Pandora a box which she was to present to the man who married her. When her bridegroom opened the box all the evils that flesh is heir to flew forth and have ever since continued to afflict the world.

Pecksniffian—hypocritical; falsely pretending to be very virtuous and benevolent, like Pecksniff, a character in Dickens' *Martin Chuzzlewit*.

Pharisee—a member of an ancient Jewish sect, which held to the latter, rather than the spirit, of Mosaic law. In modern use the word signifies a person who is more observant of the forms and ceremonies of religion than the practical application of it; a self-righteous person; a prig.

Philippic—an oration by Demosthenes, a famous Athenian orator, against the aggressions of Philip, King of Macedon. In modern use the word signifies a political speech or writing full of scathing denunciation.

Philistine—a man who has no interest in culture or the arts. The Philistines, ancient inhabitants of Palestine, were looked upon as the greatest enemies of Israelites, who regarded them as more or less barbarians.

To appeal from Philip drunk to Philip sober—to urge the reconsideration of a matter on which a hasty decision has been made.

In a Pickwickian sense—in a technical, esoteric, or merely professional way, without meaning offence. In Dickens' *Pickwick Papers* we read that Mr. Pickwick accused Mr. Blotton of acting 'in a vile and calumnious manner,' to which Mr. Blotton replied by calling Mr. Pickwick 'a humbug.' Thus both of them had settled their account. We may say: "Lawyers and politicians daily condemn each other in a Pickwickian sense."

Pin money—a lady's allowance of money for her own personal expenditure; apparel—or dress-money: so called because formerly pins were very costly.

Platonic love—spiritual love between persons of opposite sex. From Plato, the Greek philosopher, who strongly advocated pure love between men and women.

A Quixotic scheme—a foolish and impracticable scheme worthy of Don Quixote (the eccentric hero of a Spanish romance by Cervantes).

Samson—the strong man of Israel. In modern use the word signifies a person who is exceedingly strong.

Saturnalia—a time of licensed or tolerated disorder and misrule. The festival of Saturn (called Saturnalia) amongst the Romans was a time of unlimited licence.

A Saturnine temper—of sluggish, gloomy temperament which was supposed to be the disposition of those born under the influence of the planet Saturn.

Spartan—relating to Sparta (ancient Greece). The people of Sparta were noted for the military organization of their state, and the rigorous discipline and valour of their citizens. In modern use the word signifies a person of great courage and fortitude.

A Stentorian voice—a very loud and strong voice. From Stentor, the herald whom Homer describes as the loudest voiced man in the whole Greek army.

Sicilian Vespers—the massacre of the French in Sicily which began at the hour of vespers on Easter Monday in 1282. The term is used poverbially of any treacherous and bloody attack.

Sibylline Books, The—a collection of oracles of mysterious origin, preserved in ancient Rome, and consulted by the Senate in the times of emergency or disaster.

Slough of Despond—a period of, or fit of great depression.

Stygian—relating to Styx. Styx was a river in hell across which the shades of the departed were ferried by Charon. The phrase 'Stygian gloom' therefore means a deep or profound gloom or darkness.

Tantalize—to tease, vex, or torment, by raising false hopes. Tantalus, a highly-honoured and prosperous king of Lydia; but, because he divulged to mortals the secrets of the gods, he was plunged up to the chin in a river of Hades, a tree hung with clusters of fruit being just above his head. As every time he tried to drink the waters receded from him, and as the fruit was just out of his reach, he suffered agony from thirst, hunger, and unfulfilled anticipation.

Trojan—of Troy; an inhabitant of Troy; a brave fellow; one who is possessed of the pluck, endurance, determined energy attributed to the defenders of Troy.

Utopian scheme—an impracticable scheme for the improvement of society. From Utopia, Sir Thomas More's imaginary kingdom.

Vandal—one who wilfully, or through ignorance, destroys beautiful works of art. The Vandals were a race of Germanic origin who swept down on the Roman Empire and destroyed many books and works of art.

Xanthippe—wife of Socrates, whose peevish and quarrelsome temper has become a proverbial. Hence, "a constantly nagging and domineering wife with a heavy temper."

Yahoo—a coarse brutish person. In *Gulliver's Travels* Swift gives the name of 'Yahoo' to a race of brutes in human shape.

Zephyr—the west wind ; a soft gentle breeze. Zephyrus was, in Greek mythology, the gentle West Wind. The Greeks loved it because it brought freshness over their parched land. Zephyrus was said to produce flowers and fruits by the sweetness of his breath.

303. Foreign words and phrases. Foreign words and phrases should, as a rule, be avoided in speech and writing Only naturalized words, that is, words that have been adopted into English from other languages without change of shape, such as *rajah*, *lascar*, *vista*, *bouquet*, *souvenir*, *stampede*, *equilibrium* may be used when necessary. The want of adequate English substitutes is perhaps the only justification for the use of these foreign words. But it is considered a mark of bad taste in a writer of English to introduce a foreign word or expression merely from affectation, particularly when a suitable English equivalent to the word or expression used exists.

304. Below is given a list of foreign words and phrases which are commonly used in every-day speech and writing :—

ab extra : from outside.

ab initio : from the very beginning.

ad hoc : arranged for this purpose, special.

ad infinitum : without limit, for ever.

ad interim : in the meantime.

ad valorem : according to the value of goods.

Alma Mater : a university, college, or school where a person has been educated.

alumni : ex-pupils of a school or University, etc.

amende honorable : public apology and reparation.

ante meridiem (a. m.) : between midnight and noon.

a posteriori : (reasoning) from effects to causes : inductively.

a priori : (reasoning) from cause to effect ; deductively.

aqua or *aqua pura* : water.

au fait : conversant, instructed.

au revoir : (Good-bye) till we meet again.

badinage : light raillery.

beau monde : fashionable society.

bizarre : eccentric, fantastic, grotesque.

bona fide : genuine (-ly), sincere (-ly), in good faith.

bona fides : *n.* (legal), honest intention, sincerity.

bon bon : sweetmeat.

bonhomie : geniality.

boulevard : broad street with rows of trees.

bourgeoisie : the middle class.

cafe : coffee-house, restaurant.

canard : false report, hoax.

carte blanche : full discretionary power.

charge d'affaires : deputy ambassador, ambassador at minor court.

chauffeur : motor-car driver.

chef : head cook (male).

chef-d'aeuvre : a, one's, masterpiece.

chic : skill, effectiveness, style : stylish, in the fashion

cliche : hackneyed literary phrase.

contretemps : unlucky accident, hitch.

cortege : train of attendants ; procession

coup d'etat : violent or illegal change in government.

coup de grace : finishing stroke.

coup de main : sudden vigorous attack.

crescendo : with gradually increasing volume, progress towards a climax. (opp. "diminuendo").

debacle : rout, stampede, sudden rush, collapse.

debut : first appearance in society on stage, etc., as performer.

de facto : in fact, whether by right or not.

de jure : rightful, by right.

denouement : catastrophe, finale solution, in play, novel, etc.

de novo : afresh.

divide et impera : divide and rule.

dramatis personae : (list of) characters in a play, etc.

edition de luxe : handsome edition.

emigre : French emigrant, esp. Royalist who fled at French Revolution.

en bloc : in a lump, wholesale.

en fete : engaged in, or attired for, merry-making.

en masse : in a mass ; in a body.

en route : on the way.

esprit de corps : regard for honour and interests of body one belongs to.

et cetera : and others of the like kind, and the rest, and so on.

et seq (*quentia*) : and the words, (pages) etc. that follow.

et tu Brute : and thou also, Brutus ! implying betrayal by a dear friend.

e. (xempli) g. (ratia) : for instance.

exeunt : they (two or more actors) leave the stage.

exit : goes off the stage.

ex officio : in virtue of one's office.

ex parte : on one side only.

ex post facto : acting retrospectively.

facade : face of building towards street, open space, etc.; the front of an institution, that side which is (metaphorically speaking) turned towards the public.

facile princeps : easily first.

fait accompli : thing done and no longer worth arguing against.

fiance (e) : one's betrothed, (*-e*) male or (*-ee*) female.

forte : musical direction.

hauteur : haughtiness of manner.

ibid (em) : in the same book, chapter, passage, etc.

i(d) e (st) : that is to say.

il penseroso : the pensive man.

imprimatur : official licence to print ; sanction.

in memoriam : in memory of.

in statu quo : in the same state (as formerly).

inter alia : amongst other things.

inter se : between ourselves, themselves.

in toto : completely.

ipso facto : by that very fact.

ipso jure : by the law itself.

litterateur : literary man.

locus standi : right to intervene, appear in court, etc.

mademoiselle : unmarried French woman, French governess.

magnum opus : a great work.

mala fide : (acting, done) in bad faith.

marriage de convenance : marriage contracted from prudential or worldly motives.

Marseillaise : National song of Fr. Republic.

Materia Medica : remedial substances used in the practice of medicine.

melee : mixed fight, skirmish.

modus operandi : way a person goes to work, way a thing operates.

modus vivendi : mode of living, *i.e.*, arrangement between disputants pending settlement of debate.

monsieur : Fr. equivalent of 'Mr.'

nom de plume : writer's pseudonym, title or initials or borrowed name under which he writes.

n (ota) b (ene) : take notice.

nunc dimittis : the canticle, "Lord, now lettest thou."

obiter dicta : judge's expression of opinion uttered in arguing point etc., but not essential to his decision and therefore without binding authority.

oedipus complex : a sexual complex held by psycho-analysts of the Freudian school to influence the child in regard to parent of the opposite sex.

onus probandi : the burden of proof.

padre : chaplain.

par excellence : by virtue of special excellence, above all others that may be so called.

parole : word of honour, especially prisoner's.

persona grata : acceptable person.

p.m. (post meridiem) : after mid-day.

post mortem : (medical examination) after death.

precis : summary, abstract.

prima facie : (arising) at first sight, (based) on the first impression.

pro forma : (done) for form's sake.

pro rata : proportional (ly).

proletarian : member of the lowest class of the community.

pros and cons : arguments for and against.

proximo : of next month.

quasi : seeming (ly), not real (ly) practically, half, almost.

questionnaire : formulated series of questions, an interrogatory.

Q. E. D. : that which was to be proved.

quondam : formerly.

raision detre : purpose, etc., that accounts for, justifies, or originally caused thing's existence.

rapprochement : re-establishment or recommencement of harmonious relations, esp. between States.

re : in the matter of.

reichstag : German parliament.

R.(e'pondez) S. ('il) V. (ous) P. (lait) : reply, if you please.

restaurateur : restaurant-keeper.

role : actor's part, one's function.

salon : large reception-room ; annual exhibition of pictures at Paris.

sanctum sanctorum : Holy place in Jewish temple ; person's private room, study.

sang froid : composure, coolness in danger, etc.

sine die : without date, indefinitely.

sine qua non : indispensable condition or qualification.

sotto voce : aside, in an undertone.

stet : let it stand (cancelling correction).

sub-judice : under judicial consideration.

summum bonum : the chief good, or ultimate end.

tempo : time, rapidity of movement, characteristic style of movement.

terra firma : dry soil.

tour de force : a feat of strength.

te'te-e'-te'te : together in private ; private ; confidential ; private interview or conversation usually between two.

ult. (*-imo*) : of last month.

ultra vires : beyond one's authority.

ursa major : "The Great Bear."

vers libre : verses in which prosodical restrictions are disregarded.

versus : against.

via : by way of.

via media : mean between extremes.

vice versa : with the order of terms changed, the other way round.

vide : see.

vide supra, infra : see above, below.

vide licet (*viz*) : that is to say, in other words, namely.

virginibus puerisque : (addressed) suited to boys and girls.

viva voce : orally ; oral examination.

volte-face : turning round, esp. complete change of front in argument, politics, etc.

vox populi vox dei : voice of the people is the voice of God.

wanderlust : passion for travelling.

CHAPTER XII

WORDS LIABLE TO BE CONFUSED AND MISUSED

305. Difficulty often arises because the similarity in sound between two or more words causes them to be confused. Care is needed to differentiate between 'veil' and 'vale'; 'accept' and 'except'; 'canvas' and 'canvass' and 'compliment' and 'complement'. Failure to do this leads to slipshod and faulty writing.

306. The following is a list of some words commonly confused and misused by Indian students :—

A

Ability, Capacity. *Ability* is power to do something ; skill in the use of physical powers or intellectual faculties. *Ability* is developed through exercise. "Man are promoted on the basis of the *ability* that they show." "He has unusual *ability* as a mechanic." *Capacity* is power to receive, hold, or contain. As applied to intellectual faculties *capacity* means power to take in knowledge as distinguished from power to express in doing. It usually implies native power as distinguished from acquired. "His *capacity* for mathematics is very limited." (*Adapted*).

Accede, Concede. *Accede* means to *yield*, *e.g.*, "to *accede* to one's request." *Concede* means to *admit as true*, *e.g.*, "to *concede* the truth of a statement."

Accept, Except. "We *accept* a gift ; we *except* a thing from the application of a general statement."

Acceptation, Acceptance. *Acceptation* is not now used in the sense of accepting a thing. In this sense *acceptance* is used ; as, "the *acceptance* of an offer" ; "I have received your *acceptance*." *Acceptation* is now applied chiefly to words ; as, "This is the general *acceptation* of the word '*infer*'."

Access, Accession, Excess. *Access* means the possibility of coming to, *accession* means actual coming to the throne ; so *access to the throne*=the opportunity of coming to the throne, *i.e.*, approaching the sovereign (with a petition) ; and *accession to the throne*=coming to the throne, *i.e.*, becoming sovereign. *Accession* is generally restricted in the use to the idea of rising to a state, a rank. *Excess* is a Nonu meaning 'immoderateness intemperance, superfluity, or the extent to which one thing exceeds another' ; as, 'He smokes to *excess*' ; 'The cost was far in *exeess* of estimate'.

Accessary, Accessory. *Accessary* involves the notion of complicity or intentional aid or consent, and is accordingly used only where that notion is applicable, *i.e.*, chiefly (as a noun) of person and (as an adjective) of persons or their actions. *Accessory* has no such implication of consent, and, though it includes the notion of contributing to a result, emphasizes especially the subordinate nature of the contribution ; it is applied chiefly to things. He was an *accessary*, if not the principal. The *accessory* details of the picture.

Adapt, Adopt, Adept. *Adapt* means to make fit ; *Adopt* to receive, to embrace. This story is *adapted* from Andrew Lang. He will not *adopt* this child. *Adept* is an Adjective meaning proficient or skilled, and a Noun meaning one who has these qualities ; as, 'He is *adept* in modern languages.'

Admittance, Admission. In the modern usage *admittance* refers to physical entrance ; as, "By some means he gained *admittance* to the building". "No *admittance* except on business." *Admission* means admitted to society of persons or class of things. It also means acknowledgement of thing as true or that it is true. "His *admission* of guilt caused great surprise." "*Admission* charges shall have to be paid." "*Admission* is by tickets." "*Admission* to a concert, a play, or a game."

Adverse, Averse come into comparison as denoting opposition, which in *adverse*, refers chiefly to opinion or intention, in *averse*, to feeling or inclination ; as, he is *adverse* to submission ; *averse* to eating between meals ; *averse* to society.

Advice, Advise. *Advice* (noun), opinion, counsel ; *Advise* (verb), to give advice. A *advised* B, but B did not listen to A's *advice*.

A few, few. *A few* means a small number ; *few*, barely any.

Affect, Effect. *Affect* means to *influence* ; as, "Hot weather *affects* his health," or to feign ; as, "Beginners often *affect* learning." *Effect* is both verb and noun. As a verb it means *to accomplish, produce, carry out, bring to pass, complete* ; as, "He has *effected* great reforms" and "They *effected* a promise." As a noun *effect* means result, consequence—"The *effect* of his speech was to gain twenty converts."

Affection, Affectation. *Affection* means *feeling, an emotion, a disposition,* and *a feeling of love*. "A mother's *affection* for her child is great indeed." *Affectation* means *conscious use of false display, artificial show, forced imitation,* and *insincere pretence*. "His love for her is true ; there is no *affectation* (artificiality of manner) about it."

Afflict, Inflict. "The idioms are : '*afflict* a person *with* a thing, *inflict* a thing (*upon*) a person.' In the passive (where the confusion of the two words is more common than in the active), a person is afflicted *with* a thing, and a thing is inflicted *on* a person."

Aggravate, Annoy. *Annoy* means to *irritate* ; *aggravate* means to *make more heavy* or *grave*, or to *intensify troubles* already existing, *e.g.*, "His sickness was *aggravated* by his mental suffering."

Ago, Since. *Since* is preferable to *ago* when referring to events that are recent ; *ago* is preferable to *since* when referring to events that are not recent, *e.g.*, "*since* ten days" but "a year *ago*."

All-ready, Already. *All ready* means *quite prepared*, *e.g.*, "I am *all ready* to go." *Already* means *by this* or *that time*, *e.g.*, "He has *already* performed the task."

Allude, Refer. To *allude* means to refer *delicately, indirectly,* or *incidentally to something not distinctly specified*. To *refer* is to give definite specific directions or information ; as "*Refer* to Chapter XX." "He *alluded* to a matter to which he dared not openly *refer*."

Altar, Alter. *Altar* means communion table ; *alter*, to change. "He kneels before the *altar*." "Nothing can *alter* his convictions."

Alternate, Alternative. *Alternate* means every other ; *alternative*, choice between two or more things. "The doctor visits her on *alternate* days." "The brave Rajput saw no *alternative* before him but death."

Amiable, Amicable. *Amicable* applies to persons, and denotes an agreeable and good-natured disposition. *Amicable* means peaceable or harmonious temperament and applies chiefly to arrangements, settlements, or relationships between persons. "*Amiable* persons usually make *amicable* adjustments."

Anticipate, Expect. To *anticipate* means to forestall ; as, "His opponent *anticipated* the blow." "The counsel *anticipated* part of his argument." "England *expects* every man to do his duty."

Art, Artifice. *Art* is the application of skill or an occupation requiring skill. *Artifice* usually means a cunning, crafty, sly, or designing use of skill. An *artifice* is similar to a trick, a device, or a stratagem. "An artist who respects his *art* will not resort to *artifice* in order to please his patron."

Artist, Artisan. *Artist*, one who practises a fine art, *e.g.*, a painter. An *artisan* is one who is skilled in a mechanic art in which manual dexterity is dominant, such as carpentry. A painter of pictures is an *artist*, a painter of houses is an *artisan*.

Ascendant, Ascendancy. "His star is in the *ascendant* (supreme, dominating or rising)" ; and "His strength of character gives him the *ascendancy* over others.

Ascent, Assent. *Ascent*, going up, an upward road. *Assent*, to agree. Men *ascend* to virtue. The captain did not give his *assent* to the proposal.

Asset, Advantage. The word *asset* is a false form. Most of those who use it are probably unaware that, though now treated as plural, *assets* is itself (cf. *riches*) a singular ; the *-s* is not a plural termination ; French *assez* (enough) being its source, *-ts* represents the French *-z* ; and the right sense of the word is—what suffices or should suffice to meet liabilities. The false singular originates in incorrect uses to mean a variety of things. "Long hands are *something of an asset* (serviceable) in cricket." "A clear head is a *distinct asset* (great help) in an examination."

Assumption, Presumption. "Both of these nouns involve supposition and the act of taking certain things for granted. An *assumption* may be made without any evidence, simply as a starting-point for a process of reasoning. A *presumption* is based upon probable evidence or upon generalizations that are usually true." Our original *assumption* is that the man is innocent, but the facts already disclosed in this case create a very strong *presumption* of guilt.

Assure, Ensure, Insure. The constructions are :

(*i*) *assure* : (*a*) assure life, the future.
(*b*) assure a person *of* a fact, etc., or *that* a thing is so.
(*ii*) *ensure* : (*a*) ensure a person, thing, *against* or *from* risks, etc.,
(*b*) ensure *that* something shall happen ; ensure something *for* or to a person.
(*iii*) *insure* : *insure* is the legal commercial variant of *ensure*, used particularly in the construction (*a*) : to insure a house or person, or (used absolutely) to insure *against* fire, burglary, death.

In commercial idiom, the noun assurance is used of life (though you *insure* against death) and *insurance* of property, etc. (*Adapted*)

At, in. He lives *in* London *at* a boarding-house. There is a distinction between *at* and *in*, as signifying place ; we say '*at* the market cross', '*at* the fountain' but '*in* the town', '*in* France', '*in* America,' the one being a limited object, which we may stand close by, but the other a more extended surface, which we are contained in. In some cases both are applicable ; '*at*', or '*in*' school or church ; but we must say '*at* home'.—*Bain*).

Attenuate, Extenuate. "The villagers are *attenuated* (made slender : reduced) with famine." "Nothing can *extenuate* (lessen seeming magnitude of guilt, offence by partial excuse) your conduct."

Aught, Ought. *Aught*, anything ; *ought*, expresses duty, rightness, shortcoming, advisability, or strong probability. If there be *aught* of good in this religion. He *ought* not to play bridge.

Avenge, Revenge. "To *avenge* is to exact satisfaction by punishing a wrong-doer. To avenge is to punish in behalf of another, usually the innocent, weak, and oppressed. It is always an act of justice, never of resentful or malicious retaliation for personal injuries. 'God *avenges* the oppressed.' 'The judge *avenged* the wrong done to the helpless child'. *Avenge* is always a verb. *Revenge* is both a noun and a verb. As a verb it means to retaliate or vindicate. It usually implies the malignant inflicting of injury as a means of personal satisfaction. 'He *revenged* himself for the insult.' 'He took *revenge* on the neighbour who had ridiculed him.'"

Avocation, Vocation. His *vocation* (career or occupation) is the law ; gardening is his favourite *avocation* (subordinate occupation, usually one pursued for pleasure and pastime rather than for gain).

Await, Wait. *Await* is followed by a noun, pronoun, gerund, not by an infinitive : *wait* may have the infinitive construction, as well as the normally transitive construction of *await*, and an intransitive use with *for*. The following sentences will illustrate the difference between the two words.

I *await* your decision.
I *wait* for you to decide (not *await*).
They found her *awaiting* them.
They found her *waiting for* them.
I shall *wait* to bring him home (not *await*).
I *await* (or *wait*) his ruling on the matter with some impatience.

B

Bad, Bade. *Bad*, inferior, wicked ; *bade*, commanded. Pilate *bade* Jesus stand up. His design was not *bad* but the others were better.

Barbarian, Barbaric, Barbarous, Barbarism, Barbarity. We say—'a *barbarian* king—a king of barbarians' ; 'a *barbarian* custom—a custom among barbarians.' *Barbaric* is used in a favourable sense (=unsophisticated, rough, rude, unchastened) ; as *barbaric* finery, simplicity, gold. *Barbarous* is used in an unfavourable sense (=cruel) ; as, *barbarous* treatment, custom, words. *Barbarism*=(*a*) 'uncivilized condition' ; (*b*) 'grossly uncultivated taste' ; (*c*) 'illiterate expression' ; as, to live in *barbarism* ; to offend with *barbarisms* of speech. *Barbarity*=cruel conduct ; as, The *barbarity* of the victors is terrible to relate. (*Adapted*).

Bare, Bear. *Bare*, uncovered ; *bear* (noun) ; a wild animal ; *bear* (verb), to carry, to sustain. *Bare* skin. He could not *bear* the sight of human beings led like so many *bears*.

Base, Bass. *Base*, ignoble ; *bass*, lowest part in harmonized music. *Base* motives ; and let the *bass* of heavier deep organ blow.

Beach, Beech *Beach*, shore : *beech*, a tree.

Begin, Commence, Start. *Begin* is the familiar and usual word in speech and writing ; *commence* is the word of official and formal language ; *start* which is the same root as *startle*, is best restricted to the idea of actual physical motion. Exercises and operations *commence* in the army : a train *starts* ; a runner *starts* from scratch. In all other uses and for all other senses use *begin*. *Modern English Usage* says, '*Begin* has, owing to its greater commonness, more nearly passed into a mere auxiliary than *commence*, and from this it follows that *begin*, not *commence*, is even in formal style the right word before an infinitive'. To sum up, use *start* for motion, *commence* only in formal language and never before an infinitive, *begin* on all other occasions.

Beneficial, Beneficent. *Beneficial* means advantageous, useful, *e.g.*, "Primary education will prove *beneficial* to the people of this country." *Beneficent* means *kind*. "A *beneficent* providence has given us all these things", or "This is a kind and *beneficent* act."

Berth, Birth. *Berth*, sleeping-place in a train or aboard a ship : *birth*, bringing forth. Reserve your *berth* ; our *birth* is but a sleep and a forgetting.

Beside, Besides. *Beside*, by, close to ; *besides*, in addition to, moreover. Home *beside* the river ; *besides* himself with anger.

Between, Among. *Between* is used when only two people are in question. It may be used, however, for any number when there is mutual action. *Among* is used when more than two people are referred to, *e.g.*, "The cake was divided *between* the two sisters." "There was a fierce quarrel *between* the three brothers." "He distributed the money *among* the four beggars."

Blew, Blue. *Blew*, past tense, of blow ; *blue*, a colour. The policeman *blew* his whistle. The ink was *blue*.

Boldness, Daring, Courage, Audacity. *Courage* is a complimentary attribute, usually permanent, *e.g.*, "He is a man of *courage*." *Boldness* is usually transient, suggestive of a rising to the occasion, *e.g.*, "He showed *boldness* during the fire." *Daring* suggests rashness, and *audacity* has a strong flavour of impudence, *e.g.*, "He is a man of *daring* character." "His *audacity* was enough to flare him up."

Borne, Born. *Borne*, carried, sustained ; *born*, given birth to. The sea-*borne* trade of Egypt. He was *born* with a silver spoon in his mouth.

Bourne, Bourn *Bourne*, limit, destination ; *bourn*, a stream. The land from whose *bourne* no traveller returns. This is a small *bourn*.

Break, Brake. *Break*, to come apart ; *brake*, checking apparatus. *Break* my heart : apply the *brakes*.

Bridal, Bridle. *Bridal*, (noun) wedding, wedding-feast ; (adjective) of bride or wedding ; *bridle* rein, etc. ; to control a horse. The *bridal* gown was of a deep blue. The horse broke the *bridle* and ran away.

Broach, Brooch. *Broach*, to open and start using, to moot ; *brooch*, an ornament. Who will *broach* this topic ? The *brooch* looks beautiful in her *sari*.

C

Calendar, Calender. *Calendar*, a table showing months and days of the year ; *calender*, to press cloth, paper, etc. Hang the *calendar* on the wall ; *calender* the cloth to make it glossy.

Cannon, Canon. *Cannon*, a mounted gun, a billiard term ; *canon*, a church dignitary. The *cannon* was fired. He is the *Cannon* of the place.

Canvas, Canvass. *Canvas*, a strong coarse cloth ; *canvass*, to discuss, to solicit. Sails are made of *canvas* ; he came to *canvass* the vote.

Capable, Capacious. A *capable* man. A *capacious* (room) drawing-room.

Cast, Caste. *Cast*, list of actors taking part in a play ; *caste*, an exclusive class. The *cast* included Sir Henry Irving ; he is a Brahmin by *caste*.

Casual, Causal. *Casual* is used in the sense of occasional or irregular ; as '*casual* expense,' '*casual* reading,' '*casual* employment.' It is used also in the sense of incidental, cursory, off-hand ; as, 'a *casual* glance,' 'a *casual* remark.' *Causal* means

containing, expressing, or relating to a cause ; as, 'the *causal* connection between food and health,' 'a *causal* fallacy.''

Cellar, Seller. *Cellar*, underground room ; *seller*, one who sells. Put the wine in the *cellar* ; he is a fruit-*seller*.

Censer, Censor, Censure. *Censer*, vessel in which incense is burnt, *censor*, an official examiner of plays, films, news, etc. : *censure*, adverse judgment, expression of disapproval, to blame, reprove or criticize unfavourably ; The Assembly *censured* the Government.

Centre, Middle. *Centre* is often misused for *middle*, as, in ''the *centre* of the road.'' *Middle* applies to mere linear extension and to time but *centre* does not. *Centre* implies an object of definite outline and is more precise than *middle*. The *centre* of a room is a definite point ; the *middle* of the room is the indefinite space around or near the centre. We may find the *centre* of a ball, a box, or a picture. We put a chair in the *middle* of a room, keep to the *middle* of the road, wake in the *middle* of the night, stop in the *middle* of a speech, and live in the *middle* of the city. (*Adapted*).

Cereal, Serial. *Cereal*, edible ; *serial*, a story published in instalments. The French eat a lot of *cereal* ; this is a *serial* story.

Ceremonious, Ceremonial. *Ceremonious* commonly implies an excess of form and ceremony, formalities overdone ; as, ''His greeting was too *ceremonious*.'' *Ceremonial* means that which is related to ceremonies and rites ; as, ''Divali and Dushera are *ceremonial* occasions.'' *Ceremonial* applies only to things ; *ceremonious* applies to either persons or things.

Cession, Session. *Cession*, transfer of territory to another state ; *session*, meeting. The *cession* of the Punjab was unfavourably criticized by many ; the *session* is over.

Check, Cheque. *Check*, stoppage, restraint ; *cheque*, order to pay, drawn on a bank. He *checked* my progress ; I wrote over a *cheque*.

Childish, Childlike. ''*Childish* (foolish, unwise, silly) persuits.'' *Childlike* is applied in a good sense, *e.g.*, ''No one could fail to be impressed by his *child-like* (simple, meek) simplicity.'' His suggestion was simply *childish*.

Choir, Quire. *Choir*, a company of singers ; *quire*, twenty-four sheets of paper. He is a member of the Cambridge *choir* : I have used one *quire* of paper to-day.

Chord, Cord. *Chord*, string of musical instrument ; *cord*, a thin rope. The broken *chord* ; tighten the *cords*.

Coarse, Course. *Coarse*, rough ; *course*, part of a dinner, a line of action. She has *coarse* features ; the *course* of true love never did run smooth.

Collision, Collusion. ''A *collision* (a violent encounter) occurred between two railway trains'' ''The thieves acted in *collusion* (fraudulent secret understanding) with the police.''

Collusion, Co-operation. *Collusion* implies a secret understanding for a wrong purpose ; *Co-operation* means acting together. A *collusion* between Churchill and Hoare, they *co-operate* with Macdonald.

Coma, Comma. *Coma*, stupor ; *comma*, a punctuation mark. After the snake bite I fell into a *coma* ; put a *comma* here.

Compare with, Compare to. Use ''*compare with*'' when representing the relative merits of the things compared, *e.g.*, ''Her voice is not to be compared *with* Rama's.'' Use ''*compare to*'' when likening one thing to another, *e.g*., ''Christ compared the sinner *to* a lost sheep.''

Compensation, Remuneration. *Compensation* means that which is given or received as an equivalent (for services, debt, loss, etc.). *e.g.*, ''The pleasure *compensates* for the pain.'' *Remuneration* is a compensation for personal services ; ''He was *remunerated* for his extra work by an increase in his salary.''

Complacent, Complaisant. *Complacent*, pleased ; *complaisant*, obliging, polite. He has a *complacement* look : John's *complaisancy* is beyond praise.

Complete, Finish. We *finish* a dinner or a speech, but *complete* the building of a house.

Compliment, Complement. *Compliment*=expression of admiration or civility, *e.g.*, ''He paid him a *compliment*.'' *Complement*=that which fills up or completes, *e.g*., ''A regiment has its *complement* of men.''

Condemn, Contemn. *Condemn*, to doom ; *contemn*, to despise. He is *condemned* to loneliness ; I *contemn* his offers.

Confess, Admit. To *admit* is to acknowledge or concede as true ; to give assent to. "He *admitted* that he was present when the accident took place." To *confess* is not only to concede that a fact is true, but also to acknowledge responsibility or guilt. "He *confessed* that he caused the accident."

Confidant, Confident. *Confidant*, one who is entrusted with secrets ; *confident*, bold, fully assured. Sheila is John's *confidant* ; Ranjit is *confident* of success.

Conscious, Conscientious. "He is *conscious* of (has a knowledge of, is aware of) his own shortcomings." "He is a *conscientious* worker (acts according to the dictates of his conscience)."

Contemptible, Contemptuous. "His conduct was *contemptible* (deserving of contempt)." "His manner was *contemptuous* (disdainful)."

Continual, Continuous. *Continual* implies not coming to an end, though there may be breaks in the action. *Continuous* implies no break between the beginning and the end. "Yesterday there were *continual* showers ; today the rain is *continuous*." He interrupted her *continually* while she was writing, so that she could not work *continuously*.

Continuance, Continuation. *Continuance* means *duration*, perseverance, or time of remaining ; as, "He will draw the bonus during his *continuance* in the service." *Continuation* means prolongation or resumption ; as, "The *continuation* of the work was delayed longer than necessary."

Corporal, Corporeal. *Corporal* (bodily) punishment, *e.g.*, "*Corporal* punishment should be discouraged." Man is a *corporeal* (material) being but an angel is not.

Council, Counsel. *Council*, a deliberative body ; *counsel*, advice, to advise, a legal adviser. The *Council* met to day at noon ; this is a *counsel* of perfection. The senior *counsel* being absent, the poor junior had to bear the whole burnt of the judge's wrath.

Credible, Creditable, Credulous. *Credible*, worthy of belief ; *creditable*, worthy of credit or praise. Jack's story is not *credible* : Livingstone's journey was *creditable*. *Credulous* is an adjective meaning inclined to believe. It applies to persons who believe things too readily and are thus easily imposed upon, as ; "The *credulous* youth was taken in by the beggar's tale of woe."

Cue, Queue. *Cue*, a signal ; *queue*, a line of persons waiting their turn. This is my *cue*, I must now go on the stage. Wait at the end of the *queue*.

Currant, Current. *Currant*, a dried fruit ; *current*, now going on (*e.g.*, *current* events).

Custom, Habit. *Custom* means usual practice or something established by tradition. *Habit* as a certain faculty of body or mind that is acquired. Custom is the result of a *voluntary* act, habit becomes *involuntary* through custom : "He followed this *custom* (that of praying before meals, for example) until it became a *habit*."

Cymbal, Symbol. *Cymbal*, musical instrument ; *symbol*, a thing that typifies or represents. The crowd beat upon *cymbals* ; the cross is a *symbol* of sacrifice.

D

Decided, Decisive. A *decided answer* is one that is definite ; a *decisive* answer is one that terminates a discussion. "I will give you a *decided* answer this afternoon." "His answer was *decisive* and terminated the discussion." A *decided* victory is not necessarily a *decisive* victory.

Declaim, Disclaim. *Declaim* means to speak rhetorically and pompously in public. "He *declaimed* against civil liberties." *Disclaim* means to renounce, or to disavow any interest in, connection with, or responsibility for something.

Decry, Descry. "Don't *decry* (disparage ; cry down) conscientious objections." "I *descried* (dimly, or with difficulty caught sight of) him on a hill in the distance."

Deduce, Deduct. "What conclusion can be *deduced* (inferred) from this theory ?" "A large sum was *deducted* (taken away) from his salary."

Defective, Deficient. "*Defective* implies faultiness or unsatisfactory quality ; *deficient* implies insufficient quantity or total lack. A person's muscles or his knowledge of mathematics may be *defective* (or *deficient*, *i.e.*, not sufficient or quite wanting), whereas he himself may be *deficient* in muscle or in the knowledge of mathematics. Note that both of these epithets may be applied to the same noun, but with a difference in

meaning. Thus *defective* water implies impurity, *deficient* water lack of adequate quantity." (*Adapted*).

Definite, Definitive. *Definite*, precise ; *definitive*, final. I will not marry ; this is *definite* The reply is *definitive*.

Deliverance, Delivery. "O God, I want *deliverance* (rescue)." "The *delivery* (uttering or handing over) of a speech or of letters."

Depositary, Depository. *Depositary*, person with whom anything is deposited ; *depository*, a place of storage. Rama is the *depositary* of this money. This room is now used as a *depository* for odds and ends.

Depreciate Deprecate. *Depreciate* means disparage, lower in value, *e.g.*, "His merits were greatly *depreciated*." *Deprecate* means express one's disapproval, usually of some action. "His conduct was greatly *deprecated*."

Desert, Dessert, Deserts. *Desert*, a barren place, to abandon · *Dessert*, fruit course ; *Deserts*, something to which a person is entitled. The Sind *desert* ; to serve the *dessert* ; he got his *deserts*.

Desire, Want, Wish, Need, *Desire* is used of that which is near at hand or in thought ; *wish*, of that which is remote. "We *desire* wealth, distinction, honour, fame ; we *wish* to visit a distant friend." *Want* is used of that which may be simply lacking or both lacking and necessary ; *need* is used of that which is lacking and necessary. One may *want* a new garment, but may not *need* it. I want my *needs* to be fulfilled ; this is a genuine *want*.

Device, Devise. *Device*, a plan devised ; *devise*, to plan, to bequeath. It was a pleasure-dome of rare *device* ; *devise* a way out.

Dew, Due. *Dew*, moisture on grass ; *due*, owing, ascribable to. The *dew* had fallen, the poet arose ; give the devil his *due*.

Die, Dye. *Die*, to cease to live ; *dye*. to colour. To *die*, to go we know not whither ; *dye* his beard a flaming scarlet.

Diminish, Minimize. *Diminish* means to 'make or become less' ; *minimize* means 'to make least,' *i.e.*, to reduce to the lowest amount. So when a man's income is reduced 20 per cent, it *diminishes* ; but when you try to save a boy from punishment you *minimize* his guilt.

Disclose, Expose. *Disclose* means to reveal any fact, whether good or bad. *Expose* means to place in a dangerous situation, as to *expose* one's self to storm.

Discover, Invent. *Discover* now means to find or detect that which existed before ; as, "Columbus *discovered* America." *Invent* means to originate or devise something that has not existed before ; as, "Gutenberg *invented* printing."

Disinterested, Uninterested. *Disinterested* means freedom from bias or prejudice, freedom from personal or selfish motives. A *disinterested* person is one who has no axe to grind, no 'interest' in the sense of expectation or advantage ; a *disinterested* action is one performed without hope of any return. *Uninterested* means merely lacking in interest. A poor spectator may feel *uninterested* in cricket when he finds that a batsman takes an hour to score ten runs.

Displace, Replace. To *displace* is to put out of the natural or customary place ; as, to *displace* a book in the library. To *replace* is to fill the place of something ; as, 'The lost book must be *replaced* by a new copy.'

Divers, Diverse. *Divers* means several or sundry ; as, "*Divers* men tried to solve the problem." "*Divers* plans were suggested." *Diverse* means markedly different or unlike ; as, "Their views were *diverse*, as diverse as London and Paris.

Draft, Draught, Drought. *Draft*, a rough copy, a reinforcement ; *draught*, a current of air (as between door and window) ; *drought*, continuous dry weather ; want of rain. Make a *draft* application ; a *draught* of fresh air ; Ranchi has this year been suffering from *drought*.

E

Economic, Economical. *Economic* is associated only with *economics*, and *economical* only with *economy*. An *economic* rent is one in the fixing of which the laws of supply and demand have had free play ; an *economical* rent is one that is not extravagant ; in practice the first generally means a rent not too low (for the landlord), and the second one not too high (for the tenant).

Effectual, Effective, Efficacious, Efficient. *Effectual* applies to action apart from the agent, and means 'not falling short of the complete effect aimed at.' "The

means he employed were *effectual* (produced the desired effect)." *Effective* means 'having a high degree of effect.' "The medicine he took was *effective* (operative)." *Efficacious* means 'sure to have the desired effect.' It is used of things, principally medicines. "The doctor prescribed an *efficacious* tonic." "Quinine proves *efficacious* (produces the desired result) in malarial fever." *Efficient*, productive of effect; (of persons) competent, capable. "She was an *efficient* teacher." "The engine was *efficient* for the work it had to do."

Elicit, Illicit. *Elicit* is a Verb=to draw out, to educe: 'Cross-examination failed to *elicit* any cogent reason for his being present at the critical moment.' *Illicit* is an Adjective=unlawful. 'He has got *illicit* connections with Miss Ghose." "*Illicit* distillation of wine is punishable by law."

Eligible, Illegible. *Eligible* means 'fit to be chosen'; *illegible* means 'unable to be read.' "A person might be *eligible* for a certain appointment despite his *illegible* handwriting."

Emigrant, Immigrant. *Emigrant* is used with reference to the country *from* which, and *Immigrant*, with reference to the country *into* which, migration is made. The Indians who go to settle in England are *emigrants* from India and *immigrants* in England.

Eminent Imminent. An *eminent* (distinguished) person. An *imminent* (closely impeding) tragedy.

Empty, Vacant. "An *empty* room is one that has no furniture or other contents. A *vacant* room may be well furnished but it is unoccupied by persons. *Empty* is the literal term, as an *empty* chair, house, box, street, pail, hand, or well, as opposed to a full one. *Vacant* is less literal, as a *vacant* stare, space, moment, throne, office, or position, as opposed to an occupied one."

Envelop, Envelope. *Envelop*, to surround, to wrap up; *Envelope*, the cover of a letter. The mist *enveloped* us; put this typed letter in the *envelope* and post it.

Enviable, Envious. *Enviable* means arousing envy; *envious* means feeling envy. His *enviable* position makes many people *envious* of him.

Especially, Specially. *Especially* means 'to an exceptional degree'; *specially* means 'for one purpose and no other.' "The weather has been *especially* cold, but I came *specially* to see you." "He made a *special* trip." "He came *specially* for this meeting." "You have an *especial* opportunity." "Conditions are *especially* favourable."

Eternal, Everlasting. *Eternal*=that which has neither beginning nor end. *Everlasting*=that which has a beginning but no end. "The *eternal* providence." "Good deeds are *everlasting*."

Euphemism, Emphuism. *Euphemism* means (the use of) words or phrases substituted to soften down offensive expressions. Mistress is a *euphemism* for concubine. *Euphuism* means artificial or affected style of writing in imitation of Lily's *Euphuism*, 1580.

Excite, Incite. *Excite* means to produce agitation; *incite*, to arouse to action. "His words *excited* the people and eventually *incited* them to tear down the edifice." *Incite* is always used in a bad sense.

Excessive, Exceeding. *Excessive* applies to that which goes beyond just or reasonable amount or measure; as, "*Excessive* leisure leads to vice." *Exceeding* applies to that which is unusual or extraordinary in quantity or extent; as, "Your *exceeding* kindness is greatly appreciated." (*Adapted*).

Excuse me, Pardon me. "*Excuse me*" is properly used when one wishes perfunctorily to apologize for an imaginary or very slight offence. "*Pardon me*" or "*I'm sorry*", is used when one apologizes for a serious fault or a major breach of etiquette.

Exhausting, Exhaustive. *Exhausting* means producing exhaustion in literal sense; as, "*Exhausting* work, exercise, or other activity." *Exhaustive* means thorough; as, "An *exhaustive* investigation, report or study."

Expedient, Expeditious. The former is nearly always used predicatively and means 'advantageous'; the latter means done (or doing) speedily, prompt.' "It is *expedient* that we should use *expeditious* means of putting condemned criminals to death."

Extract, Extricate. "Honey is *extracted* from flowers." "The poor coolie was, however, soon *extricated* (disentangled; released) from the debris."

Event, Accident. An *event* is an occurrence of some importance not necessarily unexpected, *e.g.*, "The murder of Julius Caesar was an *event* that influenced the history of the Roman Empire." An *accident* is something that is unexpected and happens by chance. It often carries with it the idea of misfortune, *e.g.*, "He met with an *accident* and broke his leg."

F, G

Factious, Facetious. *Factious* means turbulent, rebellious; *Facetious* means waggish, jocular.

Factitious, Fictitious. "*Factitious* (=Lat. *facere, factum*, to make) means 'designedly got up,' 'not natural,' 'artificial.' Sir Thomas Browne speaks of '*factitious* gems,' in which sense Modern English would use *artificial*. A *factitious* meeting, argument, value is one that has been designed or made for a particular purpose. *Fictitious* (=Lat. *fingere, fictum*, to feign) means 'feigned,' 'counterfeit,' 'not genuine.' A *fictitious* account or report is one that is a lie; a *fictitious* document is one that is showy or counterfeit." (*An A. B. C. of English Usage*).

Fain, Feign. *Fain*, gladly, willing to; *feign*, to pretend. *Fain* would I climb but I fear to fall. He *feigned* repentance.

Faint, Feint. *Faint*, to swoon; *feint*, a pretended move to mislead an enemy. The king's *feint* misled Hamlet.

Fair, Fare. *Fair*, beautiful, just; *fare*, charge for conveyance of a passenger. A *fair* woman; a *fair* proposal; the railway *fare*.

Farther, Further. *Farther* expresses distance, *e.g.*, "I will not go a step *farther*," or, figuratively, "I shall not proceed *farther* in the matter." *Further* expresses that which is additional, *e.g.*, "I have nothing *further* to say," or, "*Further* details are not yet forthcoming." "Note that as a verb *further* is always used in preference to *farther*, *e.g.*, "One must not try to *further* his ambitions by foul means."

Fate, Fete. *Fate*, that which is pre-ordained; *fete*, entertainment. One cannot will away *fate*: a *fete* to celebrate the Jubilee.

Festal, Festive. *Festal* means pertaining to a feast or a holiday; as, "a *festal* occasion," *Festive* means joyous, gay, mirthful; as, "a *festive* company."

Fetch, Bring. *Fetch* means to *go and bring*, *e.g.* "*Fetch* me a book from the library." *Bring* means to come, taking something with one, *e.g.*, "*Bring* your breakfast when you come."

Fewer, Less. *Fewer* applies to *number*, *e g.*, "*fewer* books." *Less* applies to *size*, *e.g.*, "*less* money." When the amount is thought of as a unit, *less* is used, *e g.*, "*less* than five rupees." I ordered *fewer* horses and *less* corn.

Financial, Monetary, Pecuniary. *Financial* applies to public funds, to the revenues of a government, or to large private transactions. *Monetary* and *pecuniary* apply to transactions between individuals. *Monetary* relates more especially to actual money, a *monetary* transaction being one in which money is actually involved. *Pecuniary* relates to that in which money is indirectly involved; as, one's *pecuniary* affairs, difficulties, etc. "We always speak properly of the *financial* affairs of the government; of *monetary* transactions between individuals; of giving *pecuniary aid* to an individual."

Flagrant, Fragrant. We always speak of "*flagrant* (glaring, notorious, scandalous) crimes" and "*fragrant* flowers."

Flee, Fly. "Defeated enemies *flee*." "Birds and aviators *fly*."

Flour, Flower. *Flour*, ground grain; *Flower*, a bloom.

Forceful, Forcible. *Forceful* means full of or possessing force; as, "The speaker had a *forceful* personality." *Forcible* means done by force or compulsion; as, "The police made a *forcible* entry."

Fore, Four. *Fore*, in front; *Four*, a number. Shaukat Ali came to the *fore* in the debate; two and two always make *four*.

Forego, Forge, Forgo. *Forego*, to precede in place or time, *e.g.*, a *foregone* conclusion; *forge*, make way, advance gradually or with difficulty, *e g.*, *forge* ahead steadily; *forgo*, to abstain from, or go without. I gladly *forgo* this luxury.

Formally, Formerly. *Formally*, with the usual forms or ceremony; *formerly*, at an earlier period. The exhibition was *formally* opened by His Excellency; *formerly* there was no railway station here.

Fonl, Fowl. *Foul*, dirty, *Fowl*, a bird. *Foul* play ; snare for a *fowl*.

Frequent, Common. The following sentences illustrate the difference between these two words. "Mispronunciation was *common* in their talks." "Cases of mispronunciation were *frequent*."

From, Since, For. *Since* is used before *point of time* ; *For* is used before *period of time*. "He worked *from* morning till evening." "He has been working *since* two o'clock." "He has been working *for* the last two days."

Freedom, Liberty. *Freedom* is personal and private. We speak of *freedom* enjoyed by a person. *Liberty* is public. We speak of the *liberty* of the press, *e.g.*, "Give us death or *liberty*."

Gage, Gauge. *Gage*, article pledged as security ; *Gauge*, to measure. I threw down the *gage* to Bolingbroke ; a water *gauge*.

Gamble, Gambol. *Gamble*, to play a game of chance ; *gambol*, to frisk about. "It is not good to *gamble* ; look at the lamb *gambolling*."

Genius, Talent. *Genius*, implies the possession of rare natural gifts, *e.g.*, "Newton possessed great *genius*." *Talent* implies an extraordinary capacity that is acquired. *Talent* is high mental ability, not natural but acquired, *e.g.*, "He, by his *talents*, succeeded in the world."

Gentle, Genteel. *Gentle* means *polite*. *e.g.*, "His *gentle* behaviour was liked by everybody." *Genteel* means *well-bred*, *fashionable*, *e.g.*, "the manners of *genteel* society."

Gild, Guild. *Gild*, to apply a thin covering of gold or some other metal ; *Guild*, a society with a common purpose. *Gilded* top of the dome ; a *guild* of actors.

Gaol, Goal. "Nobody knows the *goal* (end, aim, object in view), of life." "The robber was sent to the *gaol* (jail)."

Godly, God-like. *Godly* means *pious*, *e.g.*, "Christ led a *godly* life." *God-like* mêans resembling God, *e.g.*, "The *god-like* prince administered equal justice to the rich and the poor."

Good, Goodly. *Good* means *possessing desirable qualities*, *e.g.*, "He is a *good* man." *Goodly*—(*a*) *Large*, *e.g.*, "a *goodly* number." (*b*) *Graceful*, *e.g.*, "a *goodly* person."

Grate, Great. *Grate*, fireplace ; *great*, big, distinguished. Put coals in the *grate* ; he is a *great* fighter.

Greed, Avarice, Ambition. *Greed* means *the desire for more than one needs*, *e.g.*, "*Greed* brings one to ruin." *Avarice* means the *love of money for its own sake*. "*Greed* and *avarice* are always ignoble." "His *avarice* brought about his ruin." *Ambition* denotes the *desire for success*, *fame or power* with personal advancement or preferment as its end, *e.g.*, "Everybody must be fired by *ambition*."

Guess, Suppose, Think. *Guess* is used when an opinion is based merely upon probable grounds, *e.g.*, "See if you can *guess* who he is." *Suppose* is used when an opinion is based upon grounds that one has good reason to believe exist, *e.g.*, "I *suppose* that he will come." *Think* is used when an opinion is reached after due deliberation, but where one is not in possession of exact knowledge, *e.g.*, "I *think* that he will come."

Habit, Custom. *Habit* is often misused for *custom* ; as, "The newspapers have a *habit* of printing a large paper on Sunday." *Habit* applies chiefly to individuals and means a tendency to repeat an action ; as, "He has the *habit* of going to the cinema every Sunday evening." *Custom* applies chiefly to groups and institutions and stresses the actual repetition of an act. "The social *customs* of the Hindus need considerable reform."

H, I, J

Hail, Hale. *Hail*, frozen rain-drops ; to greet ; *hale*, vigorous. All *Hail* ! Caesar ; the land of *hail* and snow ; he is *hale* and hearty.

Hanged, Hung. In modern idiom we say *hanged* of the death penalty ; as, "The criminal was *hanged*." In all other senses *hung* is the correct form ; as, "She *hung* out the garments." "The picture was *hung* on the wall."

Hardly, Scarcely. *Hardly* refers to degree ; *Scarcely*, to quantity ; *e.g.*, "I *hardly* see how I can go." "I have *scarcely* enough milk for my own needs."

Hasten, Hurry. *Hasten* is used to express quickness of motion ; *e.g.*, "I *hasten* to answer your question." "*Hurry* is also used to express quickness of motion, but it conveys also the additional idea of *confusion, e.g.*, "*Hurry* as fast as you can or you will miss the train."

Hate, Dislike. We always *dislike* to do that which is disagreeable ; and we always *hate* that for which we have an extreme aversion, *e.g.*, "I *dislike* to go there." "Don't *hate* your enemies."

Healthful, Healthy. *Healthful* means *conducive to health, e.g.*, "Outdoor exercise is very *healthful*." *Healthy* means *possessing* or *enjoying health, e.g.*, "How *healthy* you look !" Wholesome food in a *healthful* climate makes a man *healthy*.

Hew, Hue. *Hew*, to cut down ; *hue*, colour. He *hewed* the forest down ; of a dark *hue*.

Historic, Historical. *Historic* means famous or likely to become famous in history ; *historical* means based on, vouched for by, history. Thus we say, "a *historic* battle, voyage, or character," "a *historical* novel, investigation, evidence, or fact."

Hoard, Horde. *Hoard*, a store ; to accumulate ; *horde*, a gang. What is the use of *hoarding* wealth you cannot use ? The *hordes* of Tartars swept the plains.

Honorarium, Salary. *Honorarium* does not mean ordinary salary ; it is an honorary reward. "He gets an *honorarium* of Rs. 200 per month," although "his exact *salary* is Rs. 1,000 per month."

Honorary, Honourable. *Honorary*—(*a*) *intended merely to confer honour, e.g.*, "an *honorary* degree," (*b*) *Holding a place without receiving any remuneration, e.g.*, "an *honorary* magistrate." *Honourable*=*worthy of honour, e.g.*, "He is an *honourable* gentleman."

Hope, Expect. *Hope* means to *cherish pleasurable expectations* or *wishes, e.g.*, "I *hope* she will soon recover from her illness." *Except* means to regard as likely, *e.g.*, We *expect*rain to-night."

House, Home. A *house* means *any building intended for habitation, e.g.*, "Where is your *house* situated ?" *Home* has some family associations with it, *e.g.*, "East or West, *home* is best."

Human, Humane. *Human*=belonging to man, *e.g.*, *Human* nature is the same all the world over." *Humane*=kind, *e.g.*, "Always treat the poor in a *humane* manner."

Humility, Humiliation. *Humility* means *lowliness* or *modesty of mind, e.g.*, "Always serve the Lord with *humility* of mind." *Humiliation* means *abasement, e g.*, "He had to drink the cup of *humiliation* to the dregs."

Hypercritical, Hypocritical. *Hypercritical*, over-critical ; *hypocritical*, dissembling real feelings. Mr. Gandhi was *hypercritical* of the faults of the Government. Worldly wisdom teaches to us to be *hypocritical*.

Idle, Idol. *Idle*, lazy ; *Idol*, image of a god, something worshipped.

Ill, Sick. *Ill* means *out of health, e.g.*, "I am *ill*." *Sick* means *to be disposed to vomit, e.g.*, "He is *sick*." A man who is suffering from headache or cold cannot be called *sick*, he is *ill*. However, we use the phrase '*sick leave*' which means leave of absence obtained for reasons of health. We say, "He is a *sick man*" but not "He is an *ill* man".

Illusion, Delusion, Allusion. A *delusion* is a false impression or belief ; an *illusion* is an unreal image that one thinks one sees. He had a *delusion* that some one was pursuing him. As we grow older we shed our *illusions* ; the mirage is an optical *illusion*. "An A. B. C. of English Usage" says, "A *delusion* is a false impression accepted by the whole mind as the truth ; an *illusion* is also a false belief, but being based upon imagination it 'awaits full acceptance' by the mind. We speak of the *delusions* of lunacy, but of the *illusions* of childhood. 'That the sun moves round the earth was once a *delusion*, and still is an *illusion*, (*i.e.*, it seems to the senses to go round ; but the mind, on stronger evidence, rejects the belief). So the thing that deludes is a *delusion* ; the thing falsely supposed to exist is an *illusion*. 'What a conjuror actually does—his real action—is a *delusion* ; what he seems to do is an *illusion*.' *Allusion* means an indirect reference in speech or writing to a person, character, legend, book, etc.

Imaginary, Imaginative. *Imaginary* means *fancied, unreal, e.g.*, "No use trying to overcome *imaginary* misfortunes." *Imaginative* means *given to imagining, e.g.*, "He possesses an *imaginative* brain."

Imminent, Immanent, Eminent. *Imminent* means threatening, near at hand. It applies especially to danger or misfortune that threatens to happen immediately; as, "He was saved from *imminent* death." *Immanent* means indwelling, inherent (*in*); (*of God*) permanently pervading the universe; as, "The world is *immanent* in consciousness." "God is *immanent*." *Eminent* means prominent, lofty, towering; as, "an *eminent* author."

Immunity, Impunity. "*Immunity* means a state of freedom from liability of any kind, but is most commonly applied to pain and disease; as '*immunity* from measles. '*Impunity* means "freedom from punishment or loss." "Even a man with *immunity* from military service cannot with *impunity* display his pacificism."

Impassable, Impassible, Impossible. *Impassable*, that cannot be crossed; *Impassible*, not subject to suffering, incapable of feeling or emotion; *Impossible*, that which is not possible. Napoleon did not find the Alps *impassable*; no patient is *impassible*; nothing is *impossible* in this world.

Imperial, Imperative, Imperious. *Imperial* means *pertaining to an empire, e.g.*, "The *imperial* government suffered a heavy financial loss." *Imperious* means *haughty, e.g.*, "an *imperious* attitude." *Imperative* means *authoritative, obligatory*: "the army received *imperative* orders to march."

Impetus, Impetuous. *Impetus* is a noun meaning stimulus, incentive; as, "The prize gave the boy the *impetus* to work harder." *Impetuous* means eager, hasty, headlong, precipitate; as, "Her *impetuous* manner of speech made her many enemies."

Implicit, Explicit. *Implicit*=lit. 'folded up in,' 'implied': 'His attitute was *implicit* in the answer he gave you' (*i.e.*, it was folded up, hidden in—'). So the secondary meaning of this word is implicit (*i.e.*, is implied) in its primary meaning; as an adjective qualifying nouns like *faith, obedience, confidence*, it means 'complete', 'absolute'. *Explicit*='unfolded,' stated in detail, expressly stated and not merely implied—hence definite, outspoken; "He was glad to have had this opportunity of speaking out; what had before been *implicit* in this strange relationship was now *explict*." (*Adapted*).

In, After. *In* is used to denote some period of time in the *future, e.g.*, "He will come *in* four days, *i.e.*, "*at the end of four days*." *After* is used to denote some period of time in the *past e.g.*, "He came *after* four days."

In, Into. *In* means *inclusion e.g.*, "He is *in* the house." *Into* means *entrance, e.g.*, "Come *into* the house."

In, Within. *In* means *at the expiration of, e.g.*, "He will be here *in* an hour." *Within* means *within the limit of, e.g.*, "He will be here *within* an hour."

Incident, Accident. *Incident* means *event, occurrence* or (detached event attracting general attention. "This was the most important *incident* in Gandhiji's life." *Accident* means unexpected or unforeseen course of event; as, "Her life is a chapter of *accidents*." "He met with a serious *accident* while going on the Mall Road."

Incredible, Incredulous. *Incredible* means beyond belief; as, "Your report that you killed a tiger with a knife is *incredible*." Only a person can be *incredulous*, that is, unbelieving, doubtful, or sceptical; as, "I have not seen such an *incredulous* person as you are.'

Inculcate, Inoculate. He *inculcates* false doctrines; get yourself *inoculated* against plague.

Indict, Indite. *Indict*, to accuse; *indite*, to compose, to write. The judge read the *indictment*; the clerk *indited* it

Industrious, Industrial. An *industrial* worker is one who is engaged in industry, especially in manufacturing. An *industrious* worker is one who is active, diligent, and devoted to his task, whatever it may be. An *industrial* worker may be *industrious* or may be slothful.

Inflammatory, Inflammable. *Inflammatory* means tending to kindle, irritate, or excite; as, "An agitator delivered an *inflammatory* speech." *Inflammable* means easily enkindled, irritated, or excited; as, "Strikers constitute an *inflammable* audience."

Ingenious, Ingenuous. *Ingenious* means *skilful* or *witty, e.g.*, "An *ingenious* device" or, "an *ingenious* reply." *Ingenuous* means innocent, naive, *e.g.*, "An *ingenuous* child or "an *ingenuous* confession." "To quench the blushes of *ingenuous* shame,' a familiar line in Gray's Elegy, should help to fix the word in the memory."

Insensible, Senseless. *Insensible*=(a) *wanting sensibility*, *e.g.*, the *lower* part of my body has become *insensible*." (b) *not susceptible to emotion* or *passions*, *e.g.*, "*insensible* to danger." (c) *imperceptible*, *e.g.*, *insensible* to motion. *Senseless*=(a) *without sensibility*, *e.g.*, "The *senseless* sky does not care for prayers." (*b*) *without the reasoning faculty*, *e.g.*, "They were a *senseless* race." (*c*) *contrary to reason*, *e.g.*, "*senseless* perseverance "

Intelligent, Intelligible. An *intelligent* statement is one that contains good sense and reveals intelligence on the part of the speaker. An *intelligible* statement is one that is clear and understandable.

Intend, Mean. "When do you *intend* (propose) to go ?" "What do you *mean* by these remarks ?"

Interpellate, Interpolate. The president allowed time for *interpellations* ; this passage seems to have been *interpolated*.

Intolerable, Intolerant. *Intolerable* usually applies to things and conditions that are underable ; as, "*intolerable* cold, delay, or waste." *Intolerant* usually applies to persons who are illiberal or narrow-minded ; as, "He is *intolerant* of any opinions that differ from his own."

Invaluable, Valueless. *Invaluable*, 'not able to be valued,' *i.e.*, beyond value ; *valueless*, 'without value,' *i.e.*, worthless, or not valuable. "A book that we considered *valueless* proved *invaluable* to the library."

Irruption, Eruption. "An *irruption* is a violent breaking, bursting, or rushing in, often in the sense of an invasion, as 'the German irruption into Belgium.' The motion is inward. An eruption is a violent breaking, bursting, or rushing out, as of a volcano, geyser, passion, or disease. It is rare in the sense of a sudden movement of armed troops. The motion is outward." (*Adapted*).

Judicious, Judicial. *Judicious=wise, prudent*, *e.g.*, "His behaviour was kind and *judicious*" *Judicial=relating to Courts of Justice* or *to a judge*, *e.g.*, "There ought to be a *judicial* inquiry into this case."

K, L, M

Kind, Kindly. *Kind=tender, compassionate* (refers to *persons* as well as *acts* and *feelings*), *e.g.*, a *kind* man, a *kind* heart, a *kind* consideration. *Kindly=benevolent, gracious* (refers primarily to *acts* and *feelings*), *e.g.*, *kindly* acts, *kindly* words.

Knave, Nave. *Knave*, a rogue ; *nave*, part of a church. Casanova was a *knave* ; she staggered in the *nave* of the church.

Last, Latest. "Ram has read the *latest* novel to the *last* page."

Latter, Last. "He brought a knife and a watch, the *latter* being broken." "He brought a pen, a knife, and a watch, the *last* being broken."

Laudable, Laudatory. *Laudable*, passive, 'worthy to be praised' ; *laudatory*, active, 'praising, giving praise' : a *laudable* ambition, desire to get on ; a *laudatory* speech, article.

Lay, Lie. *Lay, laid, laid*, is transititive, and takes an object "The hen *laid* an egg." "You must *lay* the book down." *Lie, lay, lain*, is intransitive. "He *lay* on the straw." "He should have *lain* down to protect himself."

Lea, Lee. *Lea*, meadow land ; *lee*, windward side of a ship. Anne wandered all day in the *lea* ; the ship lay to the *lee*.

Lead, Led. *Lead* (noun), a metal ; *lead* (verb), to guide, to induce ; *led*, conducted. This vessel is made of *lead* ; into temptation *lead* us not.

Leant, Lent. *Leant*, past tense of *lean* ; *Lent*, a church season. He *leant* against the wall. All Catholics fast in *Lent*.

Learn, Teach. *To learn* is *to acquire knowledge* ; *to teach* is to *convey* it. "He has finally *learned* the lesson that I have been trying to *teach* him."

Less, Lesser. The comparative form is probably *less*, not *lesser*, *e.g.*, "of two evils choose the *less*." When used in the sense of *minor* or *inferior*, *lesser* is correct, *e.g.*, "the *lesser* lights," "the *lesser* prophets."

Lessen, Lesson. *Lesson*, to reduce, to grow less ; *lessen*, work set for pupil. This method will *lessen* expenditure. Learn your *lessons* regularly.

Lifelong, Livelong. *Lifelong* means 'during the whole length of life' : 'a *lifelong* friendship' ; 'a *life-long* interest in politics' ; 'a *life-long* illness.' *Livelong* means entire as applied to any period of time and implies slow, dragged out, and tedious ; as, 'the *livelong* day' ; 'the *livelong* night.'

Literally, Actually. "Whatever I say is *literally* (following word by word) true." "He *actually* told a lie."

Little, A little. *Little*=not much ; *a little*=some.

Loath, Loathe. *Loath*, or *loth*, unwilling ; *loathe*, to regard with horror. She was nothing *loth* to go ; I *loathe* the very sight of his face.

Loose, Lose. *Loose*, slack, relaxed, vague ; *lose*, to cease to possess. There is a screw *loose* in his brain ; don't *lose* your temper.

Lonely, Solitary. *Lonely* means *desolate, forsaken, lacking in companionship* or *sympathy*. *Solitary* means *alone*. "A person may be *solitary*, but not necessarily *lonely*."

Lovely, Lovable. *Lovely*=*exciting love, beautiful, e.g.*, a *lovely* flower. *Lovable*=*worthy of love* ; *e.g.*, "He possesses many *lovable* qualities."

Low, Lowly. *Low* implies *inferiority of any kind, e.g.*, "A man of a *low* mind ; a *low* voice." *Lowly* means *meek, humble, e.g.*, "Those who are meek and *lowly* will inherit the kingdom of God."

Luxuriant, Luxurious. *Luxuriant* signifies *richness in growth*, and is an epithet applied particularly to leaves, flowers, foliage, hair, *e.g.*, "Her hair is *luxuriant*." *Luxurious* means *given to luxury, e.g.*, "She led a *luxurious* life." We speak of *luxurious* tastes, food, ways of living—the opposite of *simple* or *economical*.

Main, Mane. *Main*, chief ; *mane*, long hair on the neck of an animal. This is the *main* plank in their programme of reform ; the *mane* of the lion was a beautiful thing to look at.

Maize, Maze. *Maize*, Indian corn ; *maze*, a network or tangle. Horses eat *maize* : Theseus lost himself in the *maze*.

Male, Masculine, Female, Feminine. *Masculine* and *feminine* are correct with the word *gender*. "The *feminine* mind gains much from association with boys and men, and the *masculine* from association with girls and women." *Male* and *female* are correct with the word *sex, e.g.*, "This book is recommended to our *male* readers," *i.e.*, readers of the male sex.

Mantel, Mantle. *Mantel*, enclosure for a fire-place ; *mantle*, loose cloak. Put this picture on the *mantel* ; Brutus's *mantle* fell on Caesar.

Marshal, Marshall. *Marshal*, an official, to arrange ; *Marshall*, an incorrect spelling of the same. He *marshalled* the French armies into position. He was a field-*marshal*.

Mead, Meed. *Mead*, a meadow ; *meed*, reward ; that which is due (*e.g.*, *meed* of praise). Daffodils grow in the *mead* ; Afzal got his *meed* of praise from the Principal.

Mean, Mien. *Mean*, stingy, low ; *mien*, personal bearing. The Jews are generally *mean* ; his *mien* and demeanour were dignified.

Medal, Meddle. *Medal*, a metal disc ; *meddle*, to interfere. Mohan won a gold *medal* ; don't *meddle* in other people's affairs.

Meet, Mete. *Meet*, proper ; to come together ; *mete*, to allot. *Meet* me at 6 o'clock ; *mete* out a square to each of these men.

Mendacity, Mendicity. *Mendacity*, lying ; *mendicity*, begging. The chairman was not above *mendacity* ; *mendicity* should be stopped by law.

Metal, Mettle. *Metal*, a hard substance such as gold, iron ; *mettle*, courage, endurance. Coins are made of *metal* ; this enterprise will test my *mettle*.

Meter, Metre. *Meter*, a measuring apparatus ; *metre*, unit of length in metric system ; *metre* or *meter*, rhythm of verse. This room is 6 *meters* long ; will you scan the *metre* (or *meter*) of this poem ?

Miner, Minor. *Miner*, a worker in a mine ; *minor*, lesser ; a person under age. Six *miners* lost their lives in the disaster ; since he is a *minor*, his property is put under the Court of Wards.

Mitigate, Alleviate, Remove. *Alleviate* means to *lighten the burden of the bearer*. *Remove* means to *take it away altogether*. *Mitigate* means to *make mild the burden of the other*. We *alleviate* pain but we *mitigate* punishment.

Moat, Mote. *Moat*, ditch (surrounding) castle, town, etc. ; *mote*, particle of dust. A *moat* surrounded the castle of Elsinore ; a *mote* it is to trouble the mind's eye.

Momentary, Momentous. *Momentary* means *lasting only for a moment, e.g.*, "His grief is *momentary* but his joys are immortal." *Momentous* means of *great importance, e.g.*, "His decision was of *momentous* importance."

Moral, Morale. The first (moral) is the adjective, meaning 'connected with manner, conduct, etc.', 'of (good) conduct'; the second (pronounced morahl) is the noun popularized during the Great War, standing for *condition, tone, general conduct*, usually in the phrase '*morale* of the troops.' (*An A.B.C. of English Usage*).

Muscle, Mussel. *Muscle*, motion-producing tissue; *mussel*, a shell fish. This exercise will develop your *muscles*; whales eat *mussel*.

Mutual, Common. *Mutual* implies *reciprocity*. *Common* implies something shared by, or affecting, all those concerned alike. "*Mutual friend*" has gained currency though it is wrong. *Cf*. The title of novel by Dickens.—"Our Mutual Friend." Mutual love, mutual admiration, are correct phrases, but "the mutual enemy of India" should be "the common enemy of India."

Mystical, Mythical. *Mystical* means mysterious, secret or incomprehensible; as, '*mystical* lore.' *Mythical* means imaginary, feigned, or fabulous, and not real, as, '*mythical* descriptions.'

N, O, P

Naught, Nought. *Naught*, nothing; *nought*, cipher. The gain of lust is *naught*; put six *noughts* to the left of this figure.

Necessaries, Necessities. "He has only the bare *necessaries* (things without which life cannot be maintained) of life." "This will meet the *necessities* (imperative needs) of the case."

Neglect, Negligence. *Neglect = wilful omission of duty, e.g.*, "The *neglect* of duty involves considerable loss." *Negligence = habitual omission of duty, e.g.*, "This is due to sheer *negligence* on his part."

Negligent, Negligible. *Negligent* means careless or thoughtless; as, "He is *negligent* about his dress." *Negligible* means so small or unimportant that it may be disregarded; as, "a *negligible* difference, a *negligible* amount."

Notable, Noticeable. That which can be seen or observed is *noticeable*. That which is prominent or conspicuous is *noticeable*. That which is worthy of being *noted* is *notable*. Persons whose acts and deeds are remarkable are called *notable*. Such persons often possess *noticeable* traits and characteristics. "Vanity is not often *noticeable* in a *notable* public leader."

Notorious, Famous. *Notorious* means 'well-known' (in a bad sense) 'a *notorious* criminal, district, book.' *Famous* is used in a good sense; as, 'a *famous* leader'; 'it was a *famous* victory.'

Noxious, Obnoxious. "*Noxious* means harmful and injurious. It applies especially to those things that affect health. *Obnoxious* means objectionable to such a degree as to be hateful and odious. The conduct of one person may make him *obnoxious* to another but hardly *noxious*. Vermin may be both *noxious* and *obnoxious*."

Oar, Ore. *Oar*, pole for rowing boat; *ore*, mineral containing metal. Push the *oar* into the water; iron *ore* has been discovered in Jamshedpur.

Observance, Observation. *Observance* is used to indicate the keeping of performance of something which is sacred; *e.g.*, "His strict *observance* of the Sabhath is commendable." *Observation* implies that which is carefully noted, *e.g.*, "This fact has not so far come under my *observation*."

Official, Officious. *Official = pertaining to an office, e.g.*, "This is an *official* act." *Officious = too forward in offering services, e.g.*, "He was very *officious* to me."

Ordinance, Ordnance. *Ordinance*, an order by authority; *ordnance*, cannon. The Viceroy has issued an *ordinance*. "All the battlements their *ordnance* fire."—*Shakespeare*.

Pair, Couple. *Pair* means a set of two persons or things that usually go together, *e.g.*, "a *pair* of shoes, a *pair* of gloves." *Couple* is applied to persons of different sexes, bound to each other by ties *of affection* or *matrimony, e.g.*, "What a lovely *couple* Saleem *and* his wife Aisha form!"

Pair, Pare. *Pair*, a set of two; *pare* to cut down, to cut away. Six pairs of gloves, *pare* the nails of your hands.

Palate, Palette, Pallet. *Palate*, roof of mouth ; *palette*, article used by artists for mixing colours ; *pallet*, a straw bed. My tongue chung to my *palate* when I saw the ghost ; the artist put the colours in the *palette* ; on your midnight *pallet* lying listen and undo the door.

Peace, Piece. *Peace*, absence of strife ; *piece*, part of a whole. The *peace* of a desert ; a *piece* of bread.

Peaceful, Peaceable. "*Peaceful* applies to places and conditions as well as to persons. A person or place that is already quiet, tranquil, and free from strife of excitement is *peaceful*. *Peaceable* applies to persons or animals but not to places of conditions. A person who seeks and contributes to a condition of peace is *peaceable*."

Peal, Peel. *Peal*, ringing of bells ; *peel*, rind. This is the *peal* of the wedding bells ; *peel* of an orange.

Pendant, Pendent. *Pendant*, an ornament for the ear ; *pendent*, hanging. This is a beautiful *pendant* you are wearing ; I saw the boy *pendent* by a beam.

Persecute, Prosecute. *Persecute*=to harass, *e.g.*, "To *persecute* an innocent child." *Prosecute*=(*a*) *To bring before a court, e.g.*, "He was *prosecuted* for forgery." (*b*) *To continue, e.g.*, "He has gone to England to *prosecute* post-graduate studies."

Person, Individual. *Individual* in the sense of *single person* should be used only when there is some idea of comparison with a crowd or body of people, *e.g.*, "Where the safety of the army is concerned, the comfort of the *individual* must be ignored." But it is incorrect to say, "This *individual* has been of great help to me." We should say, "This *person* has been of great help to me."

Personality, Personalty. *Personality*, distinctive personal character ; *personalty*, personal estate. The principal has a *personality* of his own ; six squares are the *personalty* of Ghias.

Personate, Personify. To *personate*, (the commoner equivale t is *impersonate*) a man is to pretend, by disguise and gesture or simply by using his name, to be the man ; to *personify* a thing, an abstract quality, is to endow it, metaphorically, with the characteristics of a human being (*Adapted*).

Perspicacious, Perspicuous. *Perspicacious*='having or showing insight,' and is generally used of persons ; *perspicuous*='clearly expressed,' and is generally used of speech or writing. "A *perspicacious* person (*i.e.*, one who has a clean insight into a matter) will probably be capable of making a *perspicuous* statement about it." (*Adapted*).

Physic, Physique. "As his *physique* (bodily health) is quite good he needs little *physic* (medicine)."

Picket, Piquet. *Picket*, soldiers on police duty ; *piquet*, a card game. A *picket* was on duty on the Mall ; they are playing *piquet*.

Plain, Plane. *Plain*, clear, simple ; *plane*, level surface, to smooth. Gandhiji was a *plain* man ; *plane* this piece of wood.

Pitiable, Pitiful, Piteous. *Pitiable* means arousing pity ; as, "His condition is *pitiable*." *Pitiful* means feeling pity ; as, "Reports of the Quetta Earthquake sufferers make us all *pitiful*." *Piteous* may mean either exciting pity or showing it. "He gave out a *piteous* groan before he died."

Pole, Poll. *Pole*, a long piece of metal or wood ; *poll*, taking of votes at election Buried with a *pole* in his breast ; a serious riot broke out when the *poll* was being taken.

Polite, Politic. *Polite* means courteous. *Politic* means *well devised, having reference to a policy*. He was very *polite* in carrying out his *politic* schemes.

Popular, Populous. *Popular* means *that which pleases the people*. *Populous* means *thickly inhabitated, e.g.*, "Burke was a *popular* orator." Delhi is a *populous* city.

Portion, Part. *Part* means a *section* or a *division, e.g.*, "*Part* of the orange is bad." *Portion* indicates an *allotment, e.g.*, "He gave an equal *portion* of the orange to each child."

Practical, Practicable. *Practical* means *opposed to theoretical, e.g.*, "He is a *practical* politician." *Practicable* means *capable of being performed, e.g.*, "These schemes are not *practicable*."

Practice, Practise. *Practice* (noun), custom, exercise of an art ; *practise* (verb), to exercise, to follow a profession. This is an evil *practice* ; *practise* it everyday ; he enjoys a lucrative *practice*.

Pray, Prey. *Pray*, to offer prayer ; *prey*, the object pursued or killed. *Pray* for my soul ; he fell a *prey* to fanaticism.

Precede, Proceed. *Precede*, to go before ; *proceed*, to go on. I will *precede* you in the line ; *proceed* and reach there soon.

Precipitate, Precipitous. *Precipitate* (adjective)=violently hurried, rash, unconsidered ; *precipitous*=steep (like a precipice). We talk of the *precipitate* flight of an army after defeat, and of a *precipitous* path.

Prescribe, Proscribe. *Prescribe* means *to lay down* or *to give directions*, *e.g.*, "Will you please *prescribe* some medicine for me ?" *Proscribe* means *to condemn*, *e.g.*, "This book has been *proscribed*."

Presumptive, Presumptuous. *Presumptive* is almost exclusively a legal term, meaning 'that which may be assumed to be valid or true until the contrary is proved.' Thus we speak of *presumptive* evidence, proof, or heir. "The heir *presumptive* to a throne or an estate is the heir pending the birth of the heir apparent." *Presumptuous* means 'full of presumption,' 'talking too much of oneself,' 'unduly confident' 'arrogant,' as, "He was *presumptuous* to attempt that task." "Her manner is altogether too *presumptuous*."

Principle, Principal. 'An A. B. C. of English Usage' says, "*Principal* is an adjective (=chief) which may be used in certain senses as a noun. *Principle* is a noun (=fundamental truth as basis of reasoning ; general law as guide to action ; personal code of right conduct)." "The *principal* should stick to his *principles*." However *unprincipled* he may be, still he is the *principal*.

Principal : the four *principal* streets of the city ; the *principal* character in the play ; the *principal* (=the chief master) of a college ; the interest on the *principal* (=the chief or capital sum of money) ; the *principal* clause of a sentence. I must consult my *principals*.

Principle : Newton formulated the *principle* of gravity. He was a man of high *principle*. In all these instruments the *principle* is the same. My friend has ability but no *principles*. They refused to play cards on *principle*.

Probable, Possible. *Probable* indicates greater certainty than *possible*. *Probable* is that which is expected to happen. *Possible* is that which *can* happen, but which is not *expected* to happen, *e.g.*, "It is very *probable* it will rain." "It is not *possible* that he can do anything of the kind."

Profit, Prophet. *Profit*, gain ; *prophet*, one who predicts. "What shall it *profit* a man if he again the whole world and lose his own soul ?" Mohammad was a *prophet*.

Prophecy, Prophesy. The Noun *prophecy*, meaning a forecast or prediction, should be distinguished from the Verb *prophesy*, meaning to foretell. "A man who *prophesies* makes *prophecies*."

Protagonist, Antagonist. *Protagonist* is not the opposite of *antagonist*. It means "the actor who takes the chief part in a play"—a sense readily admitting of figurative application to the most conspicuous personage in any affair ; as, "President Wilson was a *protagonist* of world-wide peace." An *antagonist* is an opponent in a struggle or a combat, as, "Our *antagonist* is our helper."

Provident, Providential. *Provident*=thrifty, showing foresight. *Providential*=divine care, strikingly opportune, *e.g.*, "He proved to be extremly *provident* in managing the household affairs." "His *providential* help at that moment saved her life."

Q, R

Quaint, Queer *Quaint* is usually applied to old-fashioned manners, customs, or furnishings, that are considered attractive. A *quaint* person or thing is unusual and odd in a pleasing way. A *queer* person or thing is a distinctly peculiar one, often an abnormal one. This word applies to those things which we dislike.

Quantity, Number. *Quantity* is used of *that which can be measured* ; *number* is used of *that which can be counted*, *e.g.*, "I have a large *quantity* of sugar with me." "There are a large *number* of eggs in the basket."

Raise, Raze. *Raise*, to life up ; *raze*, to destroy. *Raise* your status in life ; *raze* a house to the ground.

Rebellion, Revolt, Rising, Revolution, Mutiny, Strike, Riot. *Rebellion, revolt, rising*, imply attempts made to overthrow a government, whether the attempts may have been successful or unsuccessful. *Revolution* implies a change in the form of

government brought about by a rebellion or by peaceful means, *e.g.*, "The French Revolution." *Mutiny* is a rebellion of soldiers or sailors against their superiors ; as, "The Indian Mutiny." *Strike* means the refusal of workmen to continue their work ; as, "The N. W. Railway *strikes* caused considerable loss to the Government." *Rising* means taking up arms against established authority, *e.g.*, "The rising of Muslims against the Maharaja of Alwar was dangerous to the State." *Rebellion* means organised or systematic resistance offered to established government, *e.g.*, "The Marathas broke into open *rebellion* against Aurangzeb."

Recollect, Remember. We *recollect* that which we have difficulty in recalling, *e.g.*, "He *recollected* all points but one." We *remember* that which we have not forgotten, *e.g.*, "I shall always *remember* your kindness." "I *remember* the good times we had, but for the life of me I can't *recollect* the name of the game that we played so often."

Regret, Sorrow. *Regret* = sorrow for a thing done or left undone, *e.g.*, "I felt great *regret* in doing this." *Sorrow* = that which is caused by the sense of loss or the occurrence of evil, *e.g.*, "His friend's death caused him deep *sorrow*." *Regret* is lighter than *sorrow*.

Regretful, Regrettable. *Regretful* means 'full of regret for' ; *regrettable* means 'causing regret.' "A person who does a *regrettable* action is often *regretful* afterwards."

Repel, Repulse. The person who feels repulsion is *repelled*, not *repulsed* : *repulsed* means '*rejected*,' driven back by force of arms. That is *repellent* which keeps one at arm's length ; that is *repulsive* from which one recoils ; *i.e.*, the second is a much stronger word. "I am awfully keen on the next life. I think it will be wonderful. Pearly gates and golden streets do not keeps one at arm's length ; that is *repulsive* from which one recoils ; *i.e.*, the second is a much stronger word. "I am awfully keen one the next life. I think it will be wonderful. Pearly gates and golden streets do not *repel* me." She *repulsed* all my friendly advances. The Russians were *repulsed* with heavy losses.

Resource, Recourse. "When all his *resources* (means of supplying a want) were exhausted, he was obliged to have *recourse* (resorting or betaking of oneself to possible source of help) to begging."

Respectful, Respectable, Respected. *Respectable* = worthy of respect. *Respectful* = indicating respect. *Respected* = regarded with deference. "I have received a *respectful* letter from a *respectable* gentleman addressing me as '*Respected* Sir'." My father's wishes must be *respected*.

Respectfully, Respectively. *Respectfully* means in a *respectful manner*. *Respectively* refers to *persons* or *things thought of singly*, *e.g.*, "He behaved *respectfully* towards his parents." "The names of the boys are, *respectively*, Altaf, Ranjit and Mohan."

Rest, Wrest. *Rest*, *repse* ; *wrest*, to take by force. "*Rest, rest* perturbed spirit." "He *wrested* the book from me."

Restless, Restive. *Restless* means without rest, that is, uneasy, discontented, and agitated. *Restive* means stubborn, obstinate, intractable, and refractory. "The servants are *restive* under the new mistress of the house." "We passed a *restless* time awaiting our fate."

Reverend, Reverent. *Reverend* = worthy of reverence. *Reverent* = expressing reverence. "His *reverent* words impressed the *reverend* Archbishop."

Rhyme, Rime. *Rhyme*, agreement of sound in verse ; *rime*, hard frost. In a poem the *rhymes* should be correct ; there is *rime*, on the leaves. Latterly, however, there has been an effort to replace the traditional form "*rhyme*" by "*rime*."

Right, Rite. *Right*, just, true ; *rite*, observance or ceremony. Swaraj is my *right* ; the *rite* of circumcision.

Ring, Wring. *Ring*, circlet, circular, enclosure ; *wring*, to squeeze, to extort. The crowd pressed around the *ring* ; *wring* the last drop of water from this cloth.

Rode, Road. *Rode*, past tense of *ride* ; *road*, a made way, a route, Mazeppa *rode* six miles. Does the *road* wind up-hill all the way ?

S

Sail, Sale. *Sail*, sheet of canvas to contain wind, *sale*, the selling of an article. This took the wind out of his *sails* ; a bargain *sale*.

Same, Similar. *Same*, denotes identity ; *similar* implies mere likeness. He is the *same* man whom we met last year at Calcutta ; this problem is *similar* to the last.

Say, Tell, Speak, Talk. *Say*=to assert or declare, *e.g.*, He *said*, "Honesty is the best policy."

Tell=(*i*) Inform, *e.g.*, "He *told* me that my friend was sick."

(*ii*) Narrate, *e.g.*, "He *told* me all the details of the story."

(*iii*) Command in a mild form, *e.g.*, "He *told* his servants to clear out of the room at once."

Speak=to utter words, to express thoughts by words, *e.g.*, "He *spoke* passionately at the meeting."

Talk=to carry on conversation, *e.g.*, 'He *talked* to us for half an hour.'

Sanitary, Sanatory. *Sanatory* signifies 'conducive to health' ; *sanitary* has the more general meaning of 'pertaining to health' ; as, The camp is not *sanatory*, its *sanitary* conditions are bad.

Scatter, Spread, Sprinkle. *Scatter*=to throw or send a number of separate bodies in different directions, *e.g.*, "The farmer *scatters* the seed in the field." *Spread*= to cover a certain area with a given substance, *e.g.*, "The servant *spread* the carpet on the floor." *Sprinkle*=to scatter in small drops or particles, *e.g.*, "The roads are *sprinkled* with water."

Scene, Seen. *Scene*, a view ; *seen*, beheld. This is a beautiful *scene* ; she was *seen* by her father.

Scenery, Sight, Appearance. *Scenery* means a view of a landscape, *e.g.*, "The *scenery* of Kashmir is charming." *Sight* means a thing seen, *e.g.*, "What a lovely *sight* met his eyes when he entered the green fields !" *Appearance* denotes the outward form of a person or thing, *e.g.*, "Don't go by mere *appearances*."

Scent, Sent. *Scent*, fragrance ; *sent*, told to go, dispatched. The *scent* of the rose ; *sent* by my father.

Scull, Skull. *Scull*, a small oar ; *skull*, the bones of the head. Pull hard at the *sculls* ; a dead man's *skull*.

Sculptor, Sculpture. *Sculptor*, a person who sculptures ; *sculpture*, a work of art (carved, cast, etc.) Michael Angelo was a great *sculptor* ; his 'Night and Dawn' is a great piece of *sculpture*.

Sea, See. *Sea*, a tract of salt water ; *see*, (noun) a diocese ; (verb) to observe. The fish that live in the *sea* ; several new *sees* were created ; *see* the truth before you.

Seam, Seem. *Seam*, a line where two edges are joined ; *seem*, to appear to be. This coat is not well sewn at the *seam* ; she *seems* to be very intelligent.

Sear, Sere, Seer. *Sear* for the nouns (part of gunlock, mark of burn), and for the verb (burn) ; *sere* for the adjective (withered) ; *seer*, prophet, person who sees visions, person of preternatural insight especially as regards the future ; also an Indian measure of weight.

Seasonable, Timely, Opportune. *Seasonable* refers to that which occurs in good time or is in keeping with the season or circumstances ; *timely*, to that which occurs at the right time ; *opportune* often suggests that which fits directly into a given concurrence of circumstances. These grapes are *seasonable* ; but for your *timely* help I would have been no more ; he took advantage of the *opportune* moment, place or chance, a *timely* suggestion.

See, Look. *Look*=simply to turn your eyes towards an object. *See*=to observe an object with the eyes. "You may *look* at the sky for hours together, but you will not *see* any cloud there."

See, Witness. *See* is used of persons or things, *e.g.*, "I *saw* him last evening." *Witness* is used of *events* or *incidents*. "I *witnessed* his strange encounter with the lunatic."

Sensual, Sensuous. *Sensual* is used of one who inulges his animal appetites, *e.g.*, "*Sensual* men always come to grief." *Sensuous* is used of one who has a keen appreciation of the beautiful ; of those things which affect the senses, *e.g.*, "Keats was a *sensuous* poet."

Sensible, Sensitive. *Sensible*=having sense or consistent with reason. *Sensitive*= easily affected. "A *sensible* man cannot but be *sensitive* to these pungent remarks." "He has pointed out a *sensible* difference between the two articles." "He is *sensitive* to both praise and blame."

Sequel, Sequence. What is the *sequel* (result) to this story ? Can you trace the *sequence* (succession) of events ?

Servitude, Servility. What a state of *servitude* (slavery) you are in ? One should not fall into an attitude of *servility* (mean-spiritedness).

Shade, Shadow. *Shade* is opposed to light, a spot sheltered from the sun, *e.g.*, "This tree provides a good *shade*." *Shadow* is the patch of shade projected by a body, *e.g.*, "The tree cast long *shadows* in the morning and in the evening."

Shear, Sheer. *Shear*, clip wool, etc. ; *sheer*, absolute. We *sheared* our sheep yesterday ; it is a *sheer* drop of sixty feet.

Significance, Signification. "There is often much *significance* (importance) in small things." "These are the *significations* (implications) of the mathematical signs."

Simulate, Dissimulate. *To simulate* is to pretend to be what one is not *e.g.*, "The student *simulated* anger." To *dissimulate* is to hide what one is, *e.g.*, "He *dissimulated* his natural insincerity while speaking to the slaves."

Sleight, Slight. *Sleight*, dexterity (as *sleight of hand*) ; *Slight* slender, inadequate, The juggler's tricks depend upon his *sleight-of-hand* ; the *slight* web broke into pieces.

Soar, Sore. *Soar*, to rise high ; *sore*, injury to skin. Type of the wise who *soar* but never roam ; this is a Lahore *sore*.

Social, Sociable. *Social*=that which pertains to society in general or has to do with human intercourse, *e.g.*, "They hold a *social* meeting every month." *Sociable*=he who is companionable or fond of mingling or talking with others, *e.g.*, "He is a man of *sociable* habits."

Son, Sun. *Son*, male child ; *sun*, heavenly body that gives light and warmth to the earth. This is my beloved *son* ; the *sun* gives its light to the innocent and the guilty alike.

Sooth, Soothe. *Sooth*, truth ; *soothe*, to calm, to console. In *sooth* this is the man ; *soothe* my pain-erudite heart.

Spacious, Specious. *Spacious*=having ample room, *e.g.*, "It is a *spacious* building." *Specious*=pleasing in appearance, apparently right but not actually fair, just or correct ; *e.g.*, "His *specious* arguments convinced everybody."

Specie, Species. *Specie*, coins as opposed to paper money ; *species*, class, kind. The bank can issue only a certain amount of *specie* money ; this animal is a *species* by itself.

Spiritual, Spirituous. *Spiritual*=pertaining to the soul ; *e.g.*, "His *spiritual* qualities made him great." *Spirituous*=containing spirit, *e.g.*, "Always try to avoid *spirituous* liquors."

Spoiled, Spoilt. "*Spoiled*=stripped, took away the possession of ; *spoilt*=damaged : The Israelites *spoiled* the Egyptians ; A new hat is *spoilt* by rain."

Stake, Steak. *Stake*, a heavy pointed stick, a risk or wager ; *steak*, a piece of meat or fish for grilling. A *stake* was driven through Mansur's body ; have a beef *steak*.

Stationary, Stationery. *Stationary*, not moving, *e.g.*, "The pole star is *stationery* in the heavens." *Stationery*=writing materials, such as paper, ink, pen. "He sells books and *stationery*."

Statute, Statue, Stature. *Statue*=an image, *e.g.*, A *statue* of Nelson. *Statute*=a positive law, *e.g.*, The *statute* of England. *Stature*=size, *e.g.*, A man of great *stature*.

Stile, Style. *Stile*, a passage through fence or wall ; *style*, manner of writing, fashionable air. Cattle cannot cross a *stile* ; this is the characteristic *style* of Swinburne.

Stimulant, Stimulus. "*Stimulant* has a restricted meaning. Spirits and tonics calculated to excite the body or mind are *stimulants* ; anything that urges a man on, 'stimulates' him, is a *stimulus* (Lat, 'a goad'). The school-boy may think of an approaching examination as a *stimulus* to greater effort."

Stop, Stay. *Stop* is the reverse of *start* and indicates that a thing which was previous in motion has come to rest, *e.g.*, "This train will *stop* at the next station." *Stay* indicates the temporary rest of a person, *e.g.*, "He is *staying* at the inn."

Straight, Strait. *Straight*, not curved, direct ; *strait*, narrow. This road leads *straight* to Rome ; *strait* is the way that leads to salvation.

Stringed, Strung. *Stringed* means 'furnished with a string or strings', and is formed from the noun *string* ; *strung* is the past participle of the verb. Hence we

say, "*stringed* instruments ; gut-*stringed* racket ; highly-*strung* nerves ; over-*strung* piano."

Substitute, Replace. *Substitute*=make (person or thing) fill a place or discharge a function for another. *Replace*=be succeeded or have one's or its place filled up by, *e.g.*, "An oar was *substituted* for the broken mast." "The broken mast was *replaced* by an oar."

Suspense, Suspension. Do not keep me in *suspense* (waiting). The willing *suspension* (giving up) of hostilities exhibits nobility of soul.

T, U, V, W, Y

Tail, Tale. *Tail*, appendage to animal's body ; *tale*, a narrative. Twist the ox's *tail* ; tell me the *tale* of Ali Baba and the Forty Thieves.

Take, Receive. *Take*=to take hold of a thing ourselves, *e.g.*, "He *took* the book from the shelf." *Receive*=to accept delivery of a thing when it is offered, sent or paid to us, *e.g.*, "I *received* your letter last evening."

Team, Teem. *Team*, set of players ; *teem*, to swarm. Our *team* secured three goals ; these forests *teem* with snakes.

Temperance, Temperament. *Temperance*=moderation, sobriety, *e.g.*, "We must always observe *temperance* in eating and drinking." *Temperament*=internal constitution, the physical or mental character of an individual, *e.g.*, "He is a man of judicious *temperament*."

Temporary, Temporal. *Temporary*=lasting for a short time only, *e.g.*, "He was offered a *temporary* job." *Temporal*=as opposed to spiritual, *e.g.*, "The *temporal* (of this life ; secular) power of the clergy."

Testimony, Evidence. *Testimony*=oral or written statement under oath or affirmation, declaration, statements, *e.g.*, "We must rely on the *testimony* of history." *Evidence*=information (given personally or drawn from documents, etc., (tending to establish some fact), *e.g.*, "The *testimony* of the witness was contradicted by the other *evidence*."

Their, There. *Their*, of or belonging to them ; *there*, that place. *Their* wives ; *their* property ; go *there*.

Timid, Cowardly. *Timid*=fearful, *e.g.*, "What a *timid* child you are !" *Cowardly*=base, mean, *e.g.*, "You behaved in a *cowardly* manner."

Ton, Tun. *Ton*, twenty cwt. ; *tun*, wine cask. This carriage weighs ten *tons* ; roll that *tun* over here.

Transcendent, Transcendental. *Transcendent* means superior or supreme ; as, "A matter of *transcendent* importance" ; "An idea of *transcendent* worth" *Transcendental* means vague, visionary, or absurdly speculative ; as, "His ideas are too *transcendental* for me."

Transient, Transitional, Transitive, Transitory. "All four adjectives are derived from the Latin words *trans* '*across*' + *eo*, 'I go.' *Transitional*=at the 'going across' from one thing (*e.g.*, period, style, regime) to another. We talk of a *transitional* period in history ; *i.e.*, one that stands between two defined and generally contrasted periods *Transitive* has a grammatical meaning only." *Transient* refers to the affairs and feelings of man—*transient* greatness, *transient* glory, *transient* hopes, *transient* fears. *Transitory* is usually applied to life ; as, "The Prayer Book speaks of life as *transitory*."

Transpire, Happen. *Transpire*=become known. *Happen*=occur, *e.g.*, "The whole story at length *transpired*, and we all knew what had *happened*." The conditions of the contract were not allowed to *transpire*.

Trifling, Trivial. *Trifling*=of small importance, *e.g.*, "We must not mind *trifling* errors." *Trivial*=A thing which is small in itself, *e.g.*, "A *trivial* man is shallow, lacking in earnestness."

Union, Unity. *Union*=the state of *different things* being *combined* into *one*, *e.g.*, "The Legislative *Union* of England and Ireland." *Unity*—oneness, *e.g.*, "All recognize the *unity* of God."

Ugly, Awkward, Clumsy. *Ugly*=refers to the appearance of a person or thing, *e.g.*, "She seems to be proud of her *ugly* face." *Awkward* and *clumsy* refer to action and not to the appearance, *e.g.*, "It looks *awkward* to stand bare-headed." "He was so *clumsy* at the table that he dropped a tea cup on Mr. B's foot." *Clumsy* is generally more *active* than *awkward*.

Unqualified, Disqualified. *Unqualified* means not qualified in such a way as to meet the requirements. *Disqualified* means disabled or debarred. "He is *unqualified* for this post." "He has been *disqualified* for three years for using unfair means in the last University Examination."

Vocation, Vacation. *Vacation*, holiday ; *vocation*, a man's calling or profession. The Summer *vacation* will commence on the 5th of July ; he was brought up to no profession, he learnt no *vocation*.

Vain, Vane. *Vain*, conceited ; *vane*, weathercock. Ghias is not *vain* of his looks ; the sun fell on the *vane* first.

Vale, Veil. *Vale*, valley ; *veil*, covering for face. The world is a *vale* of tears ; she peeped at me through the *veil*.

Venture, Adventure. *Venture* applies chiefly to business undertaking, especially such as, involves chance, hazard, and speculation. 'He lost all his money in the first *venture*.' *Adventure* applies chiefly to bold and daring experiences in the meeting of danger. 'Her brief life is full of *adventures*.

Verbal, Verbose. *Verbal*=oral ; not written ; *e.g.*, "He only made a *verbal* statement." *Verbose*=wordy ; containing *more* words than are necessary, *e.g.*, "His is a *verbose* style."

Venal, Venial. *Venal*=leading services for money, for reward, *e.g.*, "A *venal* crew of scribblers." *Venial*=pardonable, trivial ; "A *venial* fault is one that has not much wrong in it."

Virtual, Virtuous. "*Virtual*=in effect but not in form. A *virtual* promise is one that is such for practical purposes, though not formally given ; *virtuous*=possessing moral goodness, blameless ; as, "*Virtuous* deeds ; *virtuous* conduct."

Wages, Fee, Salary, Pension, Income, Fare, Tax, Duty. *Wages*=the money paid to workmen and servants, *e.g.*, "The rich millowners belive in paying starvation *wages* to the poor labourers." *Fee*=sum paid to a professional man for special service, *e.g.*, "Have you paid the doctor's *fee* ?" *Salary*=the money paid at regular intervals to professional people such as officials, clerks, and soldiers. "What is the *salary* of a Deputy Commissioner ?" *Pension*=sum paid at fixed periods to servants who have retired from service, *e.g.*, "His father gets a *pension* of Rs. 50 a month." *Income*= total money earned or received, *e.g.*, "What is the monthly *income* of your father ?" *Fare*=money paid for a journey or voyage, *e.g.*, "What is the railway *fare* from Lahore to Delhi ?" *Tax* sum levied by the authorities on income, property or goods, *e.g.*, "Every person whose yearly income is more than Rs. 2,000 has to pay income *tax* to the Government." *Duty*=sum levied on the value of goods received, used, or imported, *e.g.*, "There is a heavy *duty* on goods imported from Japan into India."

Waist, Waste. *Waist*, part of body ; *waste*, unused, superfluous, of no use. Swarna has a beautiful *waist* ; don't *waste* your admiration on her.

Wave, Waive. *Wave*=move, *e.g.*, "He *waved* his hand to me." *Waive*=relinquish or forego (right, claim, opportunity, legitimate plea), *e.g.*, "He *waived* his claims to the estate."

Whet, Wet. *Whet*, to sharpen ; *wet*, rainy, damp. Franklin helped the man to *whet* the knife ; it was a *wet* day.

Whit, Wit. *Whit*, jot ; *wit*, intelligence, clever expression. The remedy is past the *wit* of man to devise. He cares not a *whit* for his colleagues.

Willing, Wilful. *Willing*=disposed ; ready ; having no reluctance, *e.g.*, "Every one should be *willing* to serve God." *Wilful*=obstinate, perverse, *e.g.*, "His *wilful* neglect of duty resulted in a prosecution."

Without, Unless. "I will not go *without* you." "I will not go *unless* he goes."

Womanly, Womanish. *Womanly* means proper for a woman ; as, She has the true *womanly* modety, compassion, tact, instinct, etc. *Womanish* is a disparaging adjective meaning efieminate. "His manner is too *womanish*."

Wreath, Wreathe. *Wreath*, flowers arranged in circlet, etc. ; *wreathe*, to encircle. The general placed a *wreath* on the cenotaph ; face *wreathed* in smiles ; the bays that *wreathe* the poet's brow.

Wreck, Wreak. *Wreck*=ruin, destroy, *e.g.*, "All his hopes were *wrecked*." *Wreak*=take vengeance upon enemy, *e.g.*, "He was most ruthless in *wreaking* vengeance on me."

Yoke, Yolk. *Yoke*, a neckpiece, a burden ; *yolk*, yellow part of an egg. Put the ox under the *yoke* ; the *yolk* of an egg contains much phosphorus.

EXERCISES ON CHAPTER XII

Exercise 53. *Show by means of sentences the difference in meaning between the following pairs of words :—*

(*a*) (1) usage, custom ; (2) human, humane ; (3) hoard, horde ; (4) informer, informant ; (5) desert, dessert. (*P. U. Inter., 1943*)

(*b*) (1) ingenious, ingenuous ; (2) symmetry, cemetery ; (3) imaginary, imaginative ; (4) eligible, illegible ; (5) historic, historical. (*P. U. Inter., 1940*)

(*c*) (1) stationary, stationery ; (2) judicial, judicious ; (3) practicable, practical ; (4) respectively, respectably ; (5) famous, notorious.

(*d*) (1) principal, principle ; (2) custom, habit ; (3) freedom, liberty ; (4) discover, invent ; (5) verbal, oral.

(*e*) (1) adverse, averse ; (2) expedient, expedition ; (3) canvas, canvass ; (4) official, officious ; (5) stimulus, stimulant. (*P. U. Inter., 1951*)

(*f*) (1) excess, access ; (2) persuade, pursued ; (3) minor, miner ; (4) bridal, bridle ; (5) application, implication. (*P. U. Inter., 1952*)

(*g*) (1) cast, caste ; (2) fain, feign ; (3) hail, hale ; (4) metal, mettle ; (5) pray, prey ; (6) wave, waive. (*P. U. Inter., 1952*)

(*h*) (1) accelerate, expedite ; (2) ancient, obsolete ; (3) common, vulgar ; (4) personal, personnel ; (5) physician, physicist ; (6) usage, custom ; (7) imaginary, imaginative. (*P. U. Inter., 1953*)

(*i*) (1) exceedingly, excessively ; (2) mutual, common ; (3) confirm, conform ; (4) apprehend, comprehend ; (5) sure, secure; (6) assent, ascent ; (7) mystic, mysterious. (*P. U. Inter., 1953*)

(*j*) (1) bill, act ; (2) deceptive, deceitful ; (3) amiable, amicable ; (4) beside, besides ; (5) excite, incite ; (6) doubt, suspect ; (7) official, officious. (*P. U. Inter., 1956*)

(*k*) (1) imperial, imperious ; (2) luxurious, luxuriant ; (3) human, humane ; (4) respectable, respectful ; (5) alternate, alternative ; (6) casual, causal ; (7) infectious, contagious. (*P. U. Inter., 1956*)

Exercise 54. *Put the proper word in each blank space :—*

(1) *Useful, interesting.*

Scott has written many—novels. Radium is a—discovery.

I hope you will find this book—for your examination.

A recent writer has written a book in which he has described many—things about marine life.

(2) *Cheat, deceive.*

A clever juggler easil—his audience.

If you—your class-fellows you will come to grief.

The pupil—his teacher by saying that he had secured pass marks.

In bargaining each party tries to—the other and obtain more than it is entitled to.

(3) *Ugly, awkward, clumsy.*

Large animals are often—in their movements.

In spite of his—appearance, he won the admiration of the ladies wherever he went.

He was placed in a very—situation.

On one side was the precipice, on the other a sheer wall of rock ; our position was therefore an—one.

(4) *Acceptance, acceptation.*

The speaker's remarks met with general—.

This is a wise statement and worthy of—.

The—of a bribe from a guilty person is a moral crime.

A scientist, in the ordinary—of the term, is a seeker after truth.

(5) *Access, accession.*

She is courteous and easy of—

His—to the throne was an event of great historical importance.

By the treaty of Versailles Great Britain received some—of territory.

(6) *Delusion, illusion.*

The trick by which the conjurer makes a golden ring appear on the finger of one of the spectators is a very clever—.

The belief that the untouchables have no right to enter temples is a mere—.

(7) *Depreciate, deprecate.*

Her merits were greatly—. Her conduct was greatly—.

Hasty actions should always be—.

Everybody must—any resort to coercion until peaceful measures have been tried.

Exercise 55. *Supply the correct words in the spaces left blank :—*

(1) *Rebellion, revolution, etc.*

Charles I's policy caused a—in England.

The French—stood for fraternity, equality and liberty.

The cruelties perpetrated by proprietors excited a—among the workmen, who carried destruction wherever they went.

The prestige of England was once greatly endangered by the—of the sailors at Spithead.

A—in a country marks the beginning of democracy.

(2) *Hope, expect.*

The sky is overcast ; we—the storm will soon burst.

—springs eternal in the human breast. —sustains life.

Though the country is suffering from financial troubles, I—business will not suffer much.

(3) *Steal, rob.*

Rich people are more liable to have their houses—and their goods—than the poor.

He who—my purse,—trash ; but he who—me of my good name leaves me poor indeed.

(4) *Scenery, sight, appearance.*

Desert—is very fascinating to some people.

The lynx is proverbial for its sharp—.

The natives fled at the—of the Assyrians on horse-back ; they had never seen such a—before.

The—of Kashmir is very charming.

Then a horrible—met their eyes.

(5) *Conduct, character.*

He possesses a good moral—.

Only those who have good—need apply for responsible posts.

The—of Henry VIII, was many-sided.

In some cases his—was inexcusable.

(6) *Event, accident.*

I was much pained to hear of the—at Park Circus.

A child fell down from the roof of a three-storied house and broke its leg ; it was a very sad—.

The revolution in France was an—of far-reaching importance.

The discovery of America was an—of much moment ; it was really—, because Columbus expected to find India.

(7) *Notorious, famous, illustrious, notable, renowned, noted.*

He is—throughout the city for his drinking and other bad habits.

L. Lajpat Rai was—for his high achievements.

Coming from an—family—for courage and bravery in war, he was also—for his reckless daring in battle.

(8) *Amusement, entertainment, diversion, recreation.*

Football supplies the players with— ; the spectators with—or—in watching the game ; and with—in seeing the ludicrous falls of some of the players.

We were supplied with—in watching the tricks of the conjurer.

The spectacle provided a good deal of—to the audience.

Exercise 56. *Fill up each blank with the appropriate word :—*

(1) *Observation, observance.*

Perfect health depends on the——of a few simple rules of health.
The——of the stars established the validity of the Theory of Relativity.
The Africans have great powers of——.
This fact has not so far come under my——.
Her strict——of the Sabbath is commendable.

(2) *Eminent, imminent.*

The two ringleaders are in——danger of being rusticated.
Newton was an——scientist of his day.
An——person presided over the proceedings of the All-India Educational Conference.

(3) *Principal, principle.*

The——food of the Bengalis is rice.
It is a matter of——with him to deal out equal justice to all.
A——stands or falls by the——he observes or neglects.

(4) *Practise, practice.*

Do not preach what you do not——. ——makes perfect.
Evil——have resulted in failures.
If you——hypocrisy, you will soon become a confirmed hyprocrite.

(5) *Wages, fee, salary, fare, income, tax, duty, pension.*

Workmen earning good——suffer from the strike as well as clerks earning small——.
An official with a fixed——cannot become rich.
The——from Delhi to Bombay varies according to the route followed.
Much discontent was caused by the increase in the——on income.
At the end of twenty years' service a government servant gets half the pay as——.
The path of——is the way to glory. The——of sin is death.
The war greatly affected the—— of artists and musicians.

(6) *Regret, sorrow.*

I wish to express my——at my inability to grant your request.
Behold and see : is there any——like unto my——.
Her misconduct has filled me with——.

(7) *Affect, effect.*

The——of this battle were far-reaching. The thief——his escape.
He was not at all——by his arguments.
He concealed his real feelings by——grief.
He was much——by the news. ——presuppose causes.

Exercise 57. *Put the appropriate word in each blank space :—*

(1) *Habit, custom.*

——is second nature.
In ancient times the cruel——of *sati* existed in India.
If was the——of kings to preserve forests for hunting.
Smoking is a bad——which it is necessary to repress.
Only a revolution can make a nation abandon its ancient——.

(2) *Discover, explore.*

Captain Cook——the Pacific and——a great number of islands.
Columbus——America, and——the coast of Central America.
Many travellers have——the Arctic regions without success.
Amundsen——the South Pole.

(3) *Insure, ensure.*

You must——your life and your property against accident if you want to——peace of mind.
Work hard and your success is——.
Ships must carry life-boats to——the safety of the passengers in case of shipwreck.

(4) *Know, believe, think, suppose, trust, hope, expect.*

We——that the earth moves round the sun.
We——in the goodness of God. I—— it will soon rain.
You will soon be going to the hills, I——.

You will soon be better, I——. I——she will die soon.
I——she will soon recover from her illness.

(5) *Much, very, too, quite.*
This book is much——expensive for me.
I found her——alone in the room.
Thank you——much. It is really——kind of you.
I was——exhausted when I reached home.
This is——more beautiful than the other one.
The distance is——great for me to walk.

(6) *Say, call, tell, speak, utter.*
——what you mean, and mean what you say.
Go and——the doctor at once.
I can't——you how anxious I am about the safety of your sister.
She——very well and held the audience spell-bound.
Always——the truth. Don't——lies.
Promise me you won't——any one.
He——that he would never——to me again.

Exercise 58. *Fill up each blank with the appropriate word :—*

There were some—reasons for his appointment. (*good, weighty*)
Put the—on the right word. (*Accent, emphasis*)
Appearances are often—. (*Deceitful, deceptive*)
Wellington was a—general. (*Notorious, famous*)
The roads were not practicable owing to the—rains. (*Heavy, massive*)
The painter was a man of great—ability. (*practical, practicable*)
—dropping wears away a stone. (*Continual, continuous*)
She acted in a most—manner. (*Contemptible, contemptuous*)
The hot climate of India greatly—his health and spirits. (*Affected, effected*)
He—to give a pice to the beggar. (*Refused, denied*)
I want leave as I—to go home, sir. (*Intend, wish*)
We are—to the heat in India. (*Accustomed, habituated*)
Good deeds are—. (*Everlasting, eternal*)
I have—enough milk for my own needs. (*Scarcely, hardly*)
—as fast as you can or you will miss the train. (*Hurry, hasten*)

Exercise 59. *Illustrate by means of sentences the difference in meaning between the following pairs of words :—*

accident, incident ;
advance, advancement ;
advise, advice ;
affect, effect ;
affection, affectation ;
anomalous, ambiguous ;
ascent, assent ;
bath, bathe ;
cite, site ;
compliment, complement ;
corporal, corporeal ;
council, counsel ;
credible, creditable ;
debate, discussion ;
democrat, diplomat ;
dissent, descent ;
dissuade, persuade ;
elicit, illicit ;
expedient, expedite ;
explicit, implicit ;
heavy, weighty ;
imperious, imperial ;
ingenious, ingenuous ;
judicial, judicious ;
luxurious, luxuriant ;
manage, arrange ;
momentous, momentary;
notable, notorious ;
official, officious ;
petrol (*n.*), patrol (*vb.*) ;
policy, polity ;
practice, practise ;
president, precedent ;
principle, principal ;
record (*vb.*), record (*n.*) ;
resent, recent ;
resource, recourse ;
statute, statue.

CHAPTER XIII

SOME IMPORTANT SYNONYMS

"An inestimable bad is done not only by putting good words to a purposely bad use, but by using good words with good purpose inaccurately, whether from ignorance, chronic slovenliness, or occasional carelessness."—*Finely*.

"A misapplied or misapprehended term is sufficient to give rise to fierce and interminable disputes ; a misnomer has turned the tide of popular opinion ; a verbal sophism has decided a party question ; an artful watchword, thrown among combustible materials has kindled the flame of deadly warfare, and changed the destiny of an empire."—*Roget*.

307. Words are the instruments by which we fashion and embody our ideas ; it is in words that the writer, as well as the speaker, clothes his thoughts ; it is by means of words that he depicts his feelings. It is therefore essential to his success that he should try to enlarge his vocabulary so that he may have a fairly good stock of words at his disposal. The main difficulty arises in the selection of the right word, or words, 'by which the various trains of ideas that are passing through the mind may be most fitly and aptly expressed' so that 'the diversified and nicer shades of feeling which accompany them may be depicted in their true colours and proportions.' Besides, 'it very often happens that the same word admits of various applications, or may be used in different senses.' Hence unless the student understands the differences of meaning, he will not be able to make any appreciable headway towards the writing of good English. The beginner, for example, may fail to see the distinction that exists between such words as :—

affect, effect ; between, among ; boldness, daring, audacity ; compliment, complement ; farther, further ; mutual, common ; person, individual.

308. Consider the following group of words :—

Accomplish, effect, execute, achieve.

At first sight these four words may seem to mean very much the same thing, but a closer examination will reveal important differences of meaning :—

Accomplish signifies 'to complete to the end.' *Effect* signifies 'to make up until nothing remains to be done.' *Execute* signifies 'to follow up, or carry through to the end.' *Achieve* signifies 'to perform.'

"We may *accomplish* an object, *effect* a purpose, *execute* a project, *achieve* an enterprise. Perseverance is requisite for *accomplishing*, means for *effecting*, abilities for *executing*, and spirit for *achievement*. Some persons are always striving to attain an end without *accomplishing* what they propose. It is a part of wisdom to suit the means to the end when we have any scheme to *effect*. Those who are readiest in forming projects are not always the fittest for carrying them into *execution*. The ardour of character which impels the *achievement* of arduous undertakings belongs to but very few."

309. Study carefully the following synonyms :—

1. **Abandon, Desert, Forsake.** We may *abandon* not only persons but things. We can only *desert* a person or a cause. A man *abandons* house, lands and wealth ; he *deserts* his friends, his country or his standard. A soldier who *abandons* his standard shamefully *deserts* his duty.

'*Forsake*' is rarely used in reference to anything abstract. We may *forsake* a house, friends, country ; but not fortune, rank or station.

2. **Abdicate, Resign, Relinquish.** We can only *abdicate* a high dignity or station. We may *resign* any kind of situation high or low. A king *abdicates* a crown. A private person may *resign* wealth and station. To '*relinquish*' is oftener used for claims of some kind...something whose possession is disputed or struggled for ; as for example, a contested inheritance.

3. **Accurate, Exact, Precise.** What is accurate must be exact ; but exactness does not necessarily imply accuracy. An *accurate* writer is one who *aims at exactness*. We speak of an '*exact* coincidence.' We cannot use the word 'accurate' in this sense. 'Precise' when applied to *things*, is nearly the same as 'exact,' but less extended in signification. A *precise* person always implies one who is over-strict and scrupulous in trifles.

4. **Admittance, Admission.** 'Admittance' is almost always applied to a literal permission to enter some place, and is never used figuratively. 'Admission' is more general in its signification, and is used both in a literal and in a figurative sense ; as, 'to make some *admission* on a disputed subject.'

When used in the literal sense, they somewhat differ in their shades of meaning. 'Admittance' is, in fact, a *right* to 'admission.' When we have got a ticket for some show, we have gained 'admittance', *i.e.*, permission to enter. When we have *entered*, we have obtained 'admission.'

5. **Alleviate, Mitigate, Relieve.** Pain or grief is said to be *alleviated* or *mitigated* when it is *only partially* removed ; it is said to be *relieved* when it is either lessened or entirely removed. We might say, 'I hope this remedy will *mitigate* your sufferings, even if it cannot entirely *relieve* them.' To 'relieve' may also be applied either to persons or things. We speak not only of 'relieving a sufferer,' but of 'relieving pain or distress.'

There is a slight shade of difference between 'alleviate' and 'mitigate.' 'To alleviate' is only used to describe what is done to others ; 'to mitigate' is rather oftener applied to ourselves. 'This course of action *mitigated* his own sorrow.' 'He endeavoured to *alleviate* the sorrow of his friend.'

6. **Allow, Permit, Suffer, Tolerate.** To '*allow*' is used more in the active, and '*permit*' more in the passive sense. When I say, 'I *allow* him to walk in my garden,' I seem to give a positive sanction to the action ; 'I *permit* him' simply implies that 'I do not hinder him.'

To '*suffer*' is more passive than either. It implies rather tolerance than sanction. An indolent and careless teacher will *suffer* his pupils to neglect their lessons. To '*tolerate*' is always used in permitting unpleasant or something otherwise objectionable to the tolerator ; thus, we speak of *tolerating* differences in religion.

7. **Also, Too, Likewise, Besides.** '*Too*' is a slighter, and a more familiar expression than 'also,' which has something in it more specified and formal. '*Likewise*' implies some connection or agreement between the words it unites ; as 'He is a poet, and *likewise* a musician' ; but we cannot say, 'He is a *prince*, and *likewise* a musician,' because there is no natural connection between these qualities. '*Besides*' is used rather when some additional circumstance is named *after* others ; as a kind of afterthought, and generally to introduce some new clause of a sentence ; as, '*besides* what has been said, this must be considered.'

8. **Amaze, Astonish.** To '*astonish*' merely implies, to affect very strongly with over-powering wonder. To '*amaze*' generally conveys the impression of some degree of perplexity or bewilderment. 'We are *astonished* at the rapid progress of a man ; we are *ambazed* when a person's conduct is quite contrary to what we expected.'

9. **Amusement, Entertainment, Diversion, Recreation.** 'Diversion' conveys the idea of distracting the attention and drawing the mind from subjects fatiguing or depressing, at other times it is used to describe the lightest and gayest kind of pleasures, and those which excite most laughter and merriment. 'Recreation' always implies refreshment after business or serious employment. All idle persons may

enjoy amusement, entertainment, or diversion, but never recreation. 'Amusement' is applied to a useful pursuit that pleases and recreates the mind ; as, 'I find much *amusement* in gardening.' 'Entertainment' conveys the idea of an elaborate show or spectacle ; as, 'Musical *entertainment*.' We might express ourselves thus : "They enjoyed the *recreation* of a game of cricket ; the spectacle afforded much *amusement* (or *entertainment*) to the spectators ; and the ludicrous falls of some of the players supplied them with infinite *diversion*.'

10. **Anger, Indignation. Displeasure, Resentment.** 'Anger' is always *personal*. It always applies to injuries inflicted, or supposed to be inflicted, on ourselves, or on those who are connected with us so nearly as to be regarded almost as a part of ourselves. 'Indignation' is more generally used in reference to some injustice or oppression shown to others, whether to strangers or friends. A man who is filled with *indignation* means one who disavows selfish *personal* feelings and is affected merely by the character of the act in itself.

'Displeasure' is a calmer feeling than either 'anger' or 'indignation.' It implies a sentiment scarcely stronger than simple disapproval, and is generally applied to the faults of an inferior, either in age or station. We cannot speak of being 'displeased' at the conduct of a superior. 'Resentment' is a stronger feeling than any of those before mentioned. It generally implies a *long-continued* feeling. It may be defined as a long-continued anger felt against some one who has *knowingly injured* us.

11. **Anger, Wrath.** 'Anger' is more correctly applied to the inward feeling ; 'wrath' to the outward manifestation. We therefore speak of the *wrath* of God, more correctly than of his *anger*. Anger may be either a selfish or a disinterested passion, it may be provoked by injuries done to ourselves, or injustice done to others ; as, 'Good men are *angry* with those who act improperly.'

12. **Announce, Proclaim, Declare.** The arrival of a distinguished person is *announced* ; the tidings of a victory are *proclaimed* ; a man on trial *declares* his innocence. 'To announce' is applied to persons and tidings, but not to opinions ; 'to declare' and 'proclaim,' to tidings and opinions, but not to persons. 'To announce' is used in reference to the present, and to things that are to happen in the near future ; an approaching marriage, for example, is *announced* ; but 'to proclaim' and 'to declare' only apply to the present and what is just past.

13. **Answer, Reply.** In general, we are said to 'answer' a *question*, and to 'reply' to an *attack*. The first time a question is responded to, it is always called an 'answer' ; but if this, again, is 'answered,' this second 'answer' to the first 'answer' is called a 'reply.' 'Answer,' is used to imply something which serves the purpose for which it was said—which satisfies the questioner, silences the objector, and defeats the opponent. A 'reply' is merely something said in return, or by way of an 'answer' to some question, attack, etc. Hence we say, 'His *reply* is no *answer to* my question,' or, 'Many statements have been issued in *reply* to this author, but he has never yet been *answered*.'

14. **Ask, Request, Beg, Beseech, Supplicate, Entreat, Implore, Solicit.**

'*To ask*' is the simplest form of making a request.

'*Request*' is merely a more polite form of asking.

'*To beg*' is stronger ; a starving man is said to *beg*, not to *ask*, for alms.

To beseech is the same 'as to beg,' but stronger still, and more highflown and poetical ; it is an earnest and a continued process, and implies an appeal to the hearer's feelings of pity.

'*To entreat*' is more argumentative than 'to besearch.' We *entreat* an equal ; we *beseech* a superior.

'*To supplicate*' and '*to implore*' both imply extreme distress and urgency of entreaty ; but we implore equals and supplicate superiors. Supplication generally implies a state of humiliation and object inferiority. A slave will supplicate pardon of his master. '*To solicit*,' on the other hand, is simply to make a request to some one whom we address as our superior.

15. **Attachment, Affection, Tenderness, Fondness, Love, Liking.** 'Attachment' is generally used to express a feeling which has more of the character of fidelity than of sentiment. A man may have a strong attachment to his party, sect ; in this sense, the word 'affection' would never be used. A faithful subject would have an 'attachment' to his king—a High and clansman, to his chief ; in all these cases, the word implies devoted fidelity. It is also used in relation to our feeling towards *places*, which is seldom or never the case with affection.

'Affection' is *attachment* combined with more warmth and feeling : it is also less restricted in its sense. 'Attachment' is not felt towards inferior either in age or station : affection may be felt towards all. A mother is not said to feel 'attachment,' but affection for her child.

'Tenderness' means 'affection' combined with thoughtfulness and care for the feelings, comforts and pleasure of the man towards whom it is shown. Only a man of a gentle and soft nature possesses tenderness.

'Fondness' is applied to that caressing kind of affection which has more of demonstration than deep feeling. It is used in reference chiefly to babies. We may have a 'fondness' for gardening or mechanics—for music or painting. But it is never used in reference to higher pursuits, as science or philosophy.

'Love' is usually employed to qualify *one* kind of affection, the being 'in *love*.' It is also used for a strong desire for the welfare of its object. It is in this sense that we speak of 'the *love* of mankind,' it is in this sense that we are commanded to '*love* our neighbours,' 'to *love* our enemies,' etc.

'Liking,' on the other hand, implies a preference for the society of its object quite independent of any wish for his welfare or any feeling of strong affection. Hence, people are *liked* for very different qualities from those for which they are *loved*.

16. **Authentic, Genuine**. 'A *genuine* book is that which was written by the person whose name it bears, as the author of it. An *authentic* book is that which relates matters of fact as they really happened ; a book may be *genuine* without being *authentic*, and a book may be *authentic* without being *genuine*. *Anson's* Voyage may be considered to be an *authentic* book ; it probably contains a true narrative of the principal events recorded in it ; but it is not a *genuine* book, having not been written by Walter, to whom it is ascribed, but by Robins.'

17. **Bear, Suffer, Endure** To '*suffer*' when used as an intransitive verb, implies simply to be in pain or distress of body or mind. '*To bear*' or '*endure*' is to suffer that distress with fortitude. We are born to *suffer*. It is impossible to *bear* such distress.

18. **Beautiful, Handsome, Pretty, Lovely, Fine**. Beautiful includes all the other terms of admiration mentioned here. It implies a certain degree of softnes and delicacy which makes it inapplicable to a man, for whom the only terms of admiration are 'handsome' and 'fine'.

'Handsome' implies (1) the beauty of some person or thing which is *trained* or *cultivated* ; we speak of a *handsome* man or woman, a *handsome* house, a *handsome* horse or dog, or tree. (2) It excludes the highest degree of beauty ; and the same is the case when applied to moral conduct. 'Handsome bahaviour' is behaviour that is liberal, fair, right, honourable.

'Pretty' is applied to external beauty on a small scale and never of a very high order. It implies softness and delicacy, and is therefore never used for a man except in contempt.

'Lovely' implies something more than mere external beauty. It may be applied to the mind as well as the person. It implies personal beauty and pleasing manners combined. A woman who is disagreeable and ungraceful would never be called a 'lovely' woman, however faultless her features may be.

'Fine' implies beauty of rather a large and coarse kind. 'A fine' face is one with a bold and strongly-marked contour , a 'fine' child is a stout, rosy, healthy child ; a 'fine' woman is one whose features and figure are not delicate.

19. **Benevolent, Beneficent, Munificent, Liberal, Bountiful** 'Benevolent' is applied to both feelings and actions; 'beneficent' is restricted to acts of kindness on a great scale; hence we speak of the *beneficence* rather than the *benevolence* of the Creator. 'Benevolent' draws one's attention more to the character of the agent ; as, 'a man of *benevolent* disposition' ; *beneficent*, to that of the act performed

'Munificent' resembles 'beneficent,' in referring always to favours on a large scale, and conferred by superiors. But there is one important difference. 'Beneficent' always implies some real and essential good done, while 'munificent' may be applied equally to any *gift*, whether really useful or not. One who makes a present of jewellery or pictures to a friend is munificent, but would not be called 'beneficent.' If he raised a distressed family from starvation, the word beneficent' would be more appropriate.

Any one who is ready to give *freely* is 'liberal'. 'Bountiful', again, is stronger than 'liberal', and implies giving in abundance. 'Liberal' is opposed to 'stingy' or 'miserly.' Many people live in a *liberal* style, who are very far from being 'bountiful.'

20. **Calm, Tranquil, Quiet**. 'Calm applies either to the outward manner, to the temperament, or to the mood of the mind at the moment. 'Tranquil,' properly speaking, only to the mood of mind. It implies not only outward serenity but ease of mind. If we exhort a person 'to be *calm*,' we are merely advising him to practise self-control. 'A strong-minded person will be *calm* in the midst of dangers and calamities.' We speak of 'the *tranquillity* of soul.' 'He preserved a *tranquil mind.*' We also say 'a *tranquil* scene,' '*tranquil* surface of pond.'

'Quiet' is more applicable, in general, to external circumstances than to temper or manner ; when applied to these, it implies a silent, retiring disposition.

21. **Civil, Polite, Courteous, Polished, Well-bred**. Civility is *now* something less than politeness or courtesy. It implies that attention to others which is *absolutely* necessary. 'A man of culture must possess *civility*.'

The difference between 'courtesy' on the one hand, and 'politeness' and 'polish' on the other, is, that courtesy has more reference to others ; politeness to ourselves. '*Courtesy* requires that we must apologise to others for the wrongs we have done them.' '*Politeness* is a marked feature of a gentleman's character.'

Polish refers even more completely to ourselves than *politeness*. 'A man of *polished* manners is loved by all.' 'Well-bred' implies general propriety of behaviour 'A *well-bred* person will behave *politely* towards others.'

22. **Completely, Entirely, Scarcely, Hardly**. '*Completely*' is used in questions of degree ; '*entirely*' in those of quantity. We should say 'I am *completely* tired' not 'I am *entirely* tired,' and 'the space was *completely* (not entirely) filled up.' '*Scarcely*', again, relates to quantity ; '*hardly*', to degree. We say, 'He is *scarcely* five years old.' 'It is *scarcely* a mile off'; but, 'I shall *hardly* be able to finish this work.'

23. **Confess, Acknowledge, Own, Avow, Admit**. To '*confess*' is to make a declaration of some action we have done, which is not known to the person to whom we speak, as a Christian penitent *confesses* his sins to his priest. If the action is already known we *acknowledge* it by declaring our consciousness of it, as for instance, we *acknowledge* a letter or gift we have received, and *own* a fault which we have committed. To '*avow*' is never used in the sense of confessing a fault ; it implies a bold, frank acknowledgment of a truth. We never *avow* what we are ashamed of ; but we *avow* our motives, the reason of our conduct, our opinions, etc. We *confess* our weaknesses, errors, or faults...we *acknowledge* as our *own* what we are charged with. '*I admit*' is a positive way of saying "I do not deny." As *confess* is often accompanied by a feeling of shame, inferiority, or humiliation, *admit* is either accompanied by *frankness* or surrounded by an atmosphere of unwillingness, as if relating to an adversary beaten and (figuratively) at bay.

24. **Confidence, Trust, Reliance**. 'Confidence' implies *trust*, but 'trust' does not imply *confidence*. We may feel *trust* in a man's honesty, but not to his good judgment. We may repose trust in a person in whose character we have no confidence. But we can repose confidence only in that man whom we trust. 'Reliance' is only applied to qualities or actions ; not in general to persons ; if so used, it may usually be considered as transferred from the action or quality to the person qualified.

25. **Conquer, Subdue, Vanquished, Subjugate.** '*Vanquish*' is always used for a combat, generally with some *personal* enemy ; '*conquer*' for a series of combats. We speak of *vanquishing* an enemy in a single encounter, but of conquering a country. Achilles *vanquished* Hector before the walls of Troy ; Napoleon in his campaigns *conquered* the greater part of Europe. "*Subdue*" is applied to individuals and indicates mental as well as physical conquest. A child, or a captive, is said to be completely *subdued* by severe treatment, when the spirit is broken and the mind enfeebled. '*Subjugate*' is always used in speaking of *nations*. India is being *subjugated*—that is to say, kept under by a continuous pressure from without ; but its spirit remains *unsubdued*.

26. **Consolation, Comfort, Solace**. 'Consolation' has relation to real afflictions, while 'comfort' may also apply to what mitigates lesser evils, besides including the material and substantial conveniences of life. We administer 'consolation' to a friend in distress ; we exhort him 'to take *comfort*'. 'Solace' differs from both the other words, in being never applied to human agents. We do no tafford a *solace* to sufferers. Habits or occupations are most frequently described as affording a *solace* in trouble ; as, for example, 'Books are his chief *solace* in his present melancholy situation.'

27. **Contentment, Satisfaction**. A *contented* person does not indulge in fruitless wishes for what is beyond his reach, his desires are limited by what he possesses. 'Satisfaction' implies more. It means that we have obtained all we want ;

not that our desires are *limited* but that they have been *gratified*. A poor and needy man may be *contented* but he cannot feel *satisfied* with his condition. When applied to conduct, 'satisfaction' indicates approbation ; as, 'Your behaviour gives me great *satisfaction*.'

23. **Continual, Continuous, Perpetual.** A 'continuous' action is one which is uninterrupted and goes on unceasingly *as long as it lasts*, though that time may be longer or shorter. 'Continual' is that which is constantly renewed and recurring, though it may be interrupted as frequently as it is renewed. A storm of wind or rain, which never stops an instant, is *continuous* ; a succession of showers is *continual*. 'If I am exposed to *continual* interruption, I cannot pursue a *continuous* train of thought.'

'Perpetual' is sometimes used in the sense of 'continual,' but has rather a stronger signification, implying something which is still *more* constantly recurring. It also means something which is at once continuous, and lasting ; as, 'the *perpetual* motion.'

29. **Cruel, Barbarous, Inhuman, Savage.** A 'cruel' man is one who takes pleasure in another's pain. A 'barbarous' man is one who inflicts pain, whether from spite, revenge, or interest, in a wild and violent manner. 'Savage' is much the same as 'barbarous,' but rather an exaggeration of it, implying even more violence.

One who is 'inhuman,' again, is utterly dead to compassion—he may not take delight in *purposely* inflicting suffering ; but he either inflicts it if he sees cause, or endures the sight of it, without either compunction or pity ;—he is hard-hearted.

30. **Deceit, Deception, Fraud.** 'Deception' is used for *individual* acts of one who deceives ; '*deceit*', for the acts, or for the act when continued and repeated. 'Deception' is likewise used more in respect of the effect produced on the *person deceived* ; 'deceit' with regard to the agent, or deceiver. 'Fraud' is always used for an individual *act* of deceit ; a system of 'fraud' is a series of such individual acts.

31. **Distinguish, Discriminate.** To *distinguish* is merely to mark broad and obvious differences ; to *discriminate* is to notice minuter and more subtle differences. The generality of people can *distinguish* colour ; but many who possess no sharp faculty of observation cannot readily *discriminate* between the nice shades. An ignorant man can *distinguish* a rose from a lily, only a botanist can *discriminate* between the varieties most closely allied and nearly resembling one another.

32. **Durable, Lasting, Permanent.** 'Lasting' is generally used in an abstract sense—as, 'a *lasting* remembrance ; 'a *lasting* effect ; 'durable' oftener to sensible objects—as, 'a *durable* material ;' 'permanent' can be applied to both. When applied to abstract subjects, it implies something which is established and intended to remain—not intended to be removed or changed ; as, 'a *permanent* situation' ; 'a *permanent* resting place.' When applied to tangible objects, on the other hand, 'permanent' means something that remains as it is, and will not wear out *itself*. A '*permanent* dye' or colour in painting is one which will not fade or be changed by time. 'Durable', on the other hand, is oftener applied to *texture*, and always to something which will *endure*, not time alone, but wear and tear ; 'a *durable* stuff' will bear rough handling, and can be worn long.

33. **Effects, Consequences, Results.** 'Effect' is applied to something which *immediately* follows from any cause, whether mental or physical. It can therefore be to a certain extent calculated beforehand. 'Consequences' are more remote and spring less directly from causes ; they rather follow in the train of an event. We may foresee the 'consequences' of anything, but we always *act with a view to its* 'effects.' We may say 'His conduct had a bad *effect* on those around him,' or, 'The *consequence* of his conduct was,—such and such an event.'

'Results' are still more remote than 'consequences.' 'Consequences' and 'effects' are both applied to a change which is in the act of taking place ; while 'result' implies the state of things when the change *has* taken place. We should say, 'My entreaties produced a powerful *effect* on him, and the *result* was that he granted my request.' The 'effect' of ploughing is, the lossening of the soil ; the 'consequences' are, the seed can be sown on it ; the 'result' is, the fertility of the land.

34. **Endue, Endow.** To '*endue*', is limited to mental qualifications ; to '*endow*' also includes physical and worldly ones. An institution is richly *endowed* ; a person is *endowed* with beauty, strength, talents, etc. ; he is *endued* only with mental qualifications.

35. **Enemy, Antagonist, Adversary, Opponent.** Of these four words, 'enemy' is the only one which implies general personal hostility. We may be adversaries, antagonists, or opponents or those with whom we are on friendly terms. 'Enemy' is oftener

applied to one who is personally hostile, and 'adversary' to one who happens for a time to be placed in the *position* of an 'enemy', as in war or in argument. 'Antagonist' and 'opponent' are generally used in speaking of a single combat, or a debate or a dispute between *two*. 'Antagonist' is applied to one who is *actively struggling* with another, whether literally or in argument. 'Opponent' simply denotes one who differs, or who opposes a *passive* resistance. 'Antagonist' may be used either for real fighting, or for *verbal* disputes ; 'opponent,' almost exclusively for the latter.

36. **Error, Mistake, Blunder.** 'Error' is always used to designate some action which is *blamed*, whether morally or intellectually. It may proceed from nothing but a failure in judgment ; still the word implies some degree of blame, though generally slight. An error is always a mistake ; a mistake is not always an error. A *mistake* may attach no sort of blame to the person who makes it ; it may even be 'a *fortunate* mistake.' A 'blunder' implies a mistake which is inconsistent with the knowledge the agent possesses. If any one is said to make a *blunder* in spelling or grammar, it implies that he is acquainted with both.

37. **Everlasting, Eternal.** Both these terms imply endless duration; but 'eternal' extends to something more—that which has always existed. Many writers hold that the world is 'eternal'—that it never had a beginning. The heathens believed that their gods were 'everlasting'- that is, immortal, but not 'eternal' for their birth and origin were always recorded.

38. **Expense, Cost.** Strictly speaking 'expense' should be applied to the purchaser, and 'cost' to the thing purchased A splendid motor-car is a *costly* article ; the person who bought it is an *expensive* liver, or one of *expensive* habits.

39. **Falsehood, Falsity.** 'Falsity' is, properly speaking, the *quality* of a false proposition ; 'falsehood', the proposition itself. When we have found out that a person has told a 'falsehood', we are convinced of the 'falsity' of his assertion. So it is wrong to say, 'I perceive the *falsehood* of your declaration', or 'He told a *falsity*.'

40. **Famous, Celebrated, Illustrious, Renowned.** We speak of 'a *famous* juggler', 'a *celebrated* chess-player.' We cannot call them 'illustrious'. 'Famous' conveys the idea of name being more 'blazoned abroad', and more loudly praised, then 'celebrated'. 'Illustrious' always implies fame of a lofty and elevated character. We speak of 'an *illustrious* warrior.' 'Renowned' resembles 'famous', but, like 'illustrious', is used for a high and dignified kind of reputation ; as, 'He is *renowned* for his bravery', or, 'a *renowned* scholar'.

41. **Forbid, Prohibit.** The expression '*prohibit*' has often a more official character than is implied by '*forbid*', which is oftener used in relation to private life. A Government prohibits traffic in contraband goods. A schoolmaster *forbids* his pupils to break the rules of the school.

42. **Forgiveness, Pardon.** In ordinary life 'pardon' is applied to more trifling matters than 'forgiveness'. We beg a person's 'pardon' for jostling him in a crowd ; we ask his 'forgiveness' for having seriously injured him.

43. **Fortitude, Courage, Valour, Bravery, Intrepidity, Gallantry, Heroism.** 'Fortitude' is a virtue which consists in the habit of bearing pain and encountering danger. It is often confined to the endurance of pain. It indicates a spirit that resists pain. *Courage* is active *fortitude* and is shown against every sort of danger. *Bravery* and *valour* are both *courage*, exhibited against the danger of death from a living opponent ; *bravery*, perhaps, extends to all living opponents ; *valour* is certainly confined to human adversaries, and chiefly in regular war. Firm *courage* is *intrepidity* ; adventurous *courage* is *gallantry*. The contempt of danger, not from ignorance, but from just confidence in the power of overcoming the peril, is *heroism*. *Fortitude* was shown by Regulus when he returned to death rather than violate his pledged word. *Courage* may be shown by a seaman who braves the dangers of the sea, or by a horseman who mounts a horse which no one else will approach. *Bravery* may be proved in a single combat ; *valour* is the courage of a soldier in war. A defence is *intrepid*, and seems scarcely to be *gallant* unless we consider the attacks by which the defence is carried on ; it is in attack that *gallantry* is shown.

44. **Fruitless, Useless, Ineffectual, Vain.** '*Fruitless*' is generally applied to an undertaking which fails owing to some unexpected hindrance or calamity. For example, 'Mr. Mehtab has made a *fruitless* attempt to dissuade his friend from the rash step he was about to take' ; here the attempt is supposed to fail, not from its being unwise or ill-judged, but from the obstinacy or folly of the person advised.

'*Useless*', on the other hand, is applied to undertakings which are in themselves ill-calculated for success. We should say to a very self-willed person. 'It is *useless*

to advise you'—meaning. 'Your character is such that all advice will be lost upon you.'

'*Ineffectual*' nearly resembles 'fruitless,' but implies a failure of a less hopeless character. We might say 'I desisted, finding all my efforts *fruitless*'; but 'after several *ineffectual* efforts at last I succeeded.'

'*Vain*', in the sense in which we are now considering it, is nearly synonymous with 'fruitless.'

45. **Gift, Present, Donation**. The 'gift' is an act of generosity or condescension; it contributes to the benefit of the receiver; the 'present' is an act of kindness, courtesy, or respect; it contributes to the pleasure of the receiver. The *gift* passes from the rich to the poor, from the high to the low, and creates an obligation; the *present* passes either between equals or from the inferior to the superior. Whatever we receive from God, we entitle a *gift*; whatever things we receive from our friends, or whatever princes receive from their subjects, are entitled *presents*. The value of a *gift* is often heightened by being given opportunely; the value of a *present* often depends upon the esteem we have for the giver. The smallest *present* from an esteemed friend is of more worth than the *costliest presents* that monarchs receive. A 'donation' is always a *gift* made to a public charity or other institution.

46. **Graceful, Elegant**. *Grace* is in great measure a natural gift; *elegance* implies cultivation, or something of a more artificial character. A rustic, uneducated girl may be *graceful*; but an *elegant* woman must be accomplished and well-trained. It is the same with things as with persons; we talk of a *graceful* tree, but of an *elegant* house or building. Animals may be *graceful*, but they cannot be *elegant*. The movements of a kitten, or a young fawn, are full of *grace*; but to call them *elegant* animals would be absurd. Lastly, 'elegant' may be applied to mental qualifications, to which 'graceful' can never apply. *Elegance* must always imply something that is *made* or invented by man; as, 'an *elegant* piece of work.'

47. **Grateful, Thankful.** '*Grateful*' is an expression most commonly used in reference to a *human agent* who has conferred some special favour on us. '*Thankful*' is more commonly applied to express our feeling of the goodness of Providence. One who makes an ill return for the kindness of a benefactor is 'ungrateful'; one who is forgetful of the mercies shown him by his Creator is 'unthankful.' 'Thankfulness' is used to describe the state of a person's mind; 'gratitude' for the *conduct springing* from the state of mind.

48. **Help, Aid, Assistance**. 'Help' implies more done by the helper, and by the person helped, than 'aid' or 'assistance.' We may *aid* a person in carrying a heavy load, we *help* him out of a ditch into which he was fallen.' In sudden distress the cry raised is always, 'Help!' not 'aid.' We always seek 'God's *help*.' In the common expression, 'I cannot *help* it.' 'You must *help* yourself', the word *aid* cannot be substituted. 'Assistance' is used in the sense of *co-operation*. Two persons are said 'to *assist* each other', not 'to *aid* each other.' It implies *mutual aid*.

49. **Idle, Lazy, Indolent, Slothful**. '*Slothful*' and '*indolent*' are applied to a general slowness and languor, and hatred of movement or exertion. An 'indolent' person likes always to remain quiet. A '*lazy*' person is one who is disposed to be idle. It is applied more to the disposition itself; 'idleness' to a tendency to yield to it. But an idle person may be active in his own way; he may even be very persevering in following up some scheme of his own. Many *idle* boys will work very hard at their own sports and take great pains to leap, run, or play at games; but neglect their lessons. A *lazy* person, on the other hand, may employ himself, but will dislike the trouble of getting up to fetch a dictionary if he is learning a lesson. 'Lazy' may, therefore, be considered the opposite of 'alert'; 'slothful', and 'indolent', as opposed to 'active'; 'idle' as opposed to 'busy'; 'negligent' to 'diligent.'

50. **Illusion, Delusion**. 'Illusion' has most to do with visions of the imagination; 'delusion' with some decided mental deception. An 'illusion' is an idea which is presented before our bodily or mental vision, and which does not exist in reality. A 'delusion' is a false view entertained of something which really exists.

51. **Joyful, Glad, Pleased, Delighted**. '*Joyful*' is used for the highest degree of pleasure, and always for pleasure excited by some external event. '*Glad*' is the lowest degree of pleasure; it is the opposite of 'sorry.' '*Pleased*' may imply either gladness or approbation. '*Delighted*' is a much stronger expression of the same feeling.

52. **Misfortune, Calamity, Disaster**. 'Misfortune' applies to all kinds of untoward events. 'Calamity' is applied to some great public or family misfortune,

such as, famine, or pestilence, or death or ruin of the head of a household. 'Disaster' is applied to some unfortunate event, occurring as a hindrance to some undertaking or work. A man who loses his property encounters a *misfortune*, if he meets with losses in some speculation or other enterprise, they are *disasters*. A war is a great *calamity* to a nation. It brings *misfortunes* to individuals. The defeats and failures it brings in its train are *disasters*.

53. **Mislead, Delude**. To '*mislead*' is simply to lead astray in any manner; '*to delude*' is to mislead by acting on the imagination. A man may be *mislead* by any one who gives him bad advice. '*To delude*' always implies some intention to 'deceive'; as, he *deluded* his followers with his visionary tales and pretended inspiration.

54. **Nearly, Almost**. '*Nearly*' is applied to questions of quantity, time and space; as, It is *nearly* eight o'clock'. 'This child is *nearly* six years old.' 'She walked *nearly* four miles'. '*Almost*' is more commonly applied to questions of *degree*; as, for instance, 'It is *almost* as white as snow.'

55. **Neglectful, Negligent**. 'Neglectful' refers to our conduct towards persons; 'negligent' towards *things*. A person is said to be *neglectful* of his friends; *negligent* of his business. A *negligent* correspondent is one who forgets his friends when away from them, and acts on the maxim—'out of sight, out of mind.'

56. **Only, Solely, Alone, Merely, Simply**. '*Only*' relates to cases of number, time or quantity, which none of the others do; as, 'I have *only* one left'; 'He *only* left me now' but when 'only' relates to questions '*unconnected*' with time, number, or quantity, '*solely*' approaches the nearest to it in sense; as, 'I have been influenced *solely* by this consideration.' '*Alone*' has nearly the same meaning as 'only'. '*Merely*' and '*simply*' somewhat resemble each other; but '*merely*' conveys the sense of 'no more': while 'simply' seems to convey a disavowal of complex acts or motives in the speaker. For instance, "This is *merely* a personal argument,' implies that nothing more is urged: 'This is *simply* a statement of facts', excludes the idea of any comment accompanying it.

57. **Patience, Fortitude, Resignation**. 'Fortitude' may be classed in two ways: it may be reckoned either with courage, intrepidity, etc., on the one hand, or with 'patience' and 'resignation' on the other. It may be called a *link* between two classes of virtues. It is always used, however, in the same sense; as, 'A *resistance* to evil rather than a *submission* to it'; it is shown in sustaining firmly some violent and over-whelming stock, whether bodily or mental. 'Patience,' on the other hand, implies a gentle submission to the lesser evils of life, and an endurance of *continuous* suffering, whether of body or mind. 'Fortitude' may be shown in sustaining some great calamity or sudden reverse of fortune, or in enduring a severe operation without a groan. 'Patience' is manifested rather in bearing a lingering illness with serenity and gentleness.

'Resignation' resembles more nearly 'patience' than 'fortitude,' inasmuch as it implies submission, and not resistance; but, on the other hand, it is always passive. A man is said to be *resigned* under a hopeless blindness or an incurable illness. 'Resignation' always implies a *religious* submission; in this, it differs from the two words before mentioned. A stoic might display *fortitude*; *patience* is often the result of a sluggish tameness of character; but nothing short of religious principles can inspire *resignation*; its essential character is submission to the will of our Maker.

58. **Pity, Compassion, Sympathy** 'Pity' and 'compassion' resemble each other very nearly in their signification; but there is a shade of difference. 'Pity,' often implies an approach to contempt; 'compassion' has more of tenderness in it. We may speak of *pitying* the wicked, or the hopelessly foolish; we only speak of feeling *compassion* for those into whose feelings we can enter.

'Sympathy' implies more of fellow-feeling than either of the other terms and is not restricted to subjects of pain, but may be equally felt for the pleasures of others. We may 'sympathise' with others, without essentially serving them; but if we feel 'compassion' we naturally turn our thoughts towards relieving them.

59. **Pleasing, Agreeable, Pleasant**. 'Pleasing' is generally applied to manners and personal appearance. 'Agreeable' is used in a more extended sense; when applied to manners and conversation it differs from 'pleasuring,' and means, rather clever and entertaining, than winning or attractive. Many persons are *agreeable* who are not *pleasing*; a '*pleasing*' person may not have sufficient spirit, *or* variety of conversation to constitute him 'agreeable.' 'Pleasing' refers more to the person himself; 'agreeable' to the impression made on others. 'Pleasant,' is applied to things—to weather, scenery, situation, etc.

60. **Praise, Admire, Commend, Extol, Eulogize.** We *praise* or *commend* a person for what he *does*; we *admire* him for what he *is*; we *praise* his actions; we *admire* his natural qualities. Secondly, 'to admire' relates to feeling rather than to the expression of the feeling; while 'to praise' or 'commend' is the outward expression of the sentiments of esteem or approbation. We are said to *praise* him in verse; we could not be said to *admire* him in verse, but only to give utterance to our admiration. To '*extol*' is to express either praise or admiration in a vehement and highflown manner; to *eulogize* is to do the same thing in a set discourse.

61. **Secret, Hidden, Concealed, Covert.** What is '*secret*' may be accidentally or unintentionally so; 'hidden' and 'concealed,' imply something intentionally kept secret. We speak of 'a *hidden* plot,' 'a *concealed* intention.' 'Covert' is something not *avowed*. It may be *intended* to be seen; 'a *convert* allusion' is meant to be understood, but is not openly expressed.

62. **Security, Safety.** 'Security' implies an absence of all fear or anxiety, but not necessarily absence of danger; for there may be a *false* security. By 'safety' we understand a well-grounded security; an absence of *danger*, not merely of the *sense* of 'danger.' 'They believed themselves to be in a place of *safety*, but theirs was a false *security*.'

63. **Self-conceit, Pride, Vanity, Haughtiness, Arrogance.** To be 'self-conceited,' is to possess a monstrously high opinion of oneself. A person, however, may be conceited in some things and not in others; he may greatly overrate his own capacity in some *one* particular point, while in others he has a just estimate, or even perhaps too low an estimate of himself.

'Pride,' on the other hand, may be defined as a disposition to rate one's own claim to respect or attention too highly, and to disdain others—viewing our equals as our inferiors, and our superiors as our equals. A *proud* man, in short, rates very highly what he *really possesses*—a *self-conceited* man *imagines* himself to possess what he really does *not*.

'Haughtiness' proceeds from pride but is applied *almost* exclusively to manners and deportment. A *proud* disposition will often show itself in *haughty* manners.

'Vanity' means an excessive desire of applause and approbation for qualities we *do* possess, as well as for those we *do not*. Persons are said to be *vain* of their talents or beauty, when they *really* possess these qualifications.

An *arrogant* person is without deference, even for those of whom he *himself* thinks most highly. An arrogant person may say, and think, that he is extremely inferior tocertain persons; he may hold them in the highest esteem and admiration, but he would set their opinions on any matter utterly at nought. He may not have a high estimate of his own powers in general; but practically, on each particular occasion, he appears to consider himself infallible.

64. **Shun, Avoid, Elude.** We shun the person we dislike or we *avoid* either a person, a thing, an action, or a course of action; we *elude* search *or* pursuit only. To 'elude' always implies literally or figuratively an attempt to defeat efforts to seek or follow us; and it also implies a round-about and indirect way of escape. 'To shun' or 'avoid,' on the other hand, is hardly ever used when a search is implied. 'To shun' is always personal; 'we *shun* vices.'

Lastly, 'to avoid,' and 'to elude' both generally, if not always, imply *success*; which 'shun' does not. We might say, "I have constantly *shunned* her, but I cannot *avoid* meeting her sometimes, for I cannot *elude* her continued pursuit of me."

65. **Silly, Foolish, Absurd, Weak, Stupid, Simple, Dull.** '*Silly*' is commonly applied to words, writings, manners, or character; '*foolish*' to actions. We speak of a '*silly*' book,' a '*silly* speech,' a '*silly* manner'; but seldom of taking a '*silly*' step, committing a '*silly*' action; in these last cases we use the word 'foolish'. 'Silly' very frequently, though not always, implies *deficiency* of intellect or feebleness of character; 'foolish,'an *abuse* of intellect. A 'foolish' man is one who does not make use of the sense he possesses. More of blame is implied in the word 'foolish'; more of contempt in 'silly.'

'*Weak*' implies some moral deficiency. A '*weak*' man is one who wants either sufficient firmness to maintain his principles, or clearness of moral sense to perceive distinctly what is right.

'*Stupid*' implies want of intellect. It is entirely a negative quality. 'What a *stupid* fellow you are!'

'*Absurd*,' applied to an action, implies something laughable. An *absurd* person is one who commits ridiculous acts of folly.

'*Dull*' implies not so much deficiency of intellect as of slowness of understanding. A boy who is slow and *dull* in learning may not be wanting in sense.

'*Simple*' when it is applied to an act of folly, implies a want of quicksightedness.

66 Sincere, Honest, Upright. 'Sincerity' may be used in *two* senses—(1) reality of conviction and earnestness of purpose ; (2) purity from all unfairness or dishonesty. 'He is *sincere* in what he says.' 'Honest' implies straightforwardness and fairness of conduct. '*Honest* labour bears a lovely face.' 'Upright,' implies honesty and dignity of character ; it is the opposite of 'meanness.' 'An *upright* judge cares not for anything but justice.'

67. Sublime, Magnificent, Splendid, Grand, Superb. 'Sublime' is the highest and strongest of these words. When applied to the productions of genius, whether in art or literature, it always implies the loftiest style of excellence. In natural scenery it is the same ; those landscapes which are called 'sublime' must be characterised by the most awful and lofty character. It is never applied to anything on a small scale, whether in art or nature. It is also applied to human actions and sentiments.

'Magnificent' is also applied to anything on a large and grand scale, but it is never properly applied to human conduct nor to production of the fine arts (except architecture) or of literature. We speak of *magnificent* buildings, furniture, jewellery, etc.

'Splendid' is like 'magnificent,' but rather less strong in its signification ; it differs also in this point, that it is applied to abstract qualities, to which 'magnificent' can never be applied. We speak of '*splendid* talents,' 'a *splendid* display of genius'. It always implies something brilliant, gorgeous, or striking.

'Grand' is merely used for something in a great or lofty style.

'Superb' is nearly the same as 'magnificent'. Superb means 'of the most impressive or splendid or exalted kind' ; as, '*superb* beauty, courage, impudence,' 'a *superb* view, display, collection, specimen, voice, binding.'

68. Teach, Instruct, Inform, Educate. '*Teaching*,' strictly speaking, when distinguished from *instruction*, is applied to a branch of knowledge ; *instruction* to the theory. A child is *instructed* in the grammer of a language, and *taught* to teach the language. Thus, *teaching* may be merely mechanical ; while *instruction* implies a degree of understanding in the pupil as well as in the master.

Matters of fact, made known to one who could not have known them before, are called *information*. A traveller gives us *information* respecting foreign countries ; a philosopher *instructs* us in the principles of moral philosophy—principles evolved or deduced from facts already known to us. To *educate* includes the harmonious drawing out of all the faculties (together) of the educated person, so as to teach the pupil how to teach himself.

69 Tolerance, Toleration. 'Tolerance' is a habit of mind ; 'toleration' applies to action, not disposition ; as, 'Principles of *tolerance* will lead to the *toleration* of different opinions.'

70. Transient, Transitory, Fleeting. What is '*transient*' is in itself momentary and short in duration ; what is '*transitory*' is *liable* to pass away. The one expression directs our attention to its shortness, the other to its uncertainty. All earthly pleasures are 'transitory,' the diversions which yield but a momentary amusement are 'transient,' or 'fleeting.' These two words are nearly alike ; but 'fleeting' refers rather to the fact of their being *in the act of* passing away, 'transient' to their shortness of stay.

71. Trifling, Trivial. A *trifling* matter is one merely of small importance ; a *trivial* matter is a small matter made too much of. The word 'trivial' implies contempt, which 'trifling' does not. By saying, 'He never neglects a *trifling* matter,' we are rather supposed to praise ; but in blaming a person for frivolity, we often say, 'He is always engrossed in *trivial* concerns.'

72. Understand, Comprehend. To '*comprehend*' is used in reference to things that are difficult to follow. 'A deep mystery cannot be *comprehended* easily.' 'He was able to *comprehend* the sense of the problem though it was deep and abstruse.' To '*understand*' is to follow without little or no difficulty. 'I did not *comprehend* his exposition, or his arguments, although I *understood* the language and the grammatical structure of each sentence.'

73. **Utility, Usefulness.** 'Utility' is employed in more *general* and *abstract* sense than 'usefulness.' We speak of the 'utility' of an invention or discovery ; of the 'usefulness' of the article discovered or invented ; of the utility' of a society or instruction ; of the 'usefulness' of an individual.

74 **Weighty, Heavy.** We speak of *weighty* reasons, but '*heavy* cares'. As a term of blame, 'heavy' is always the word employed. We should say, 'This man's speech contains *weighty* arguments, but his opponent's was a very *heavy* discourse.'

75. **Wisdom, Prudence.** 'Wisdom' consists 'in the ready and accurate perception of analogies.' It consists 'in the employment of the best means for the attainment of the most important ends.' 'Prudence' is a lower kind of 'wisdom'. It consists in the employment of the best means for the accomplishment of *any* one particular end. A man may therefore be prudent in some things and not others. Prudence, again, is of a more *negative* character than wisdom ; it consists rather in avoiding a danger than in taking a decided step for the accomplishment of any object. A *prudent* statesman will keep out of war and debt, but will not always pass important laws or make improvements. 'He was *prudent* in foreseeing distant evils, but he showed a want of real *wisdom* in taking no steps to check them.

76 **Wonderful, Strange, Surprising, Admirable, Curious.** We *admire* what is excellent, glorious, eminent ; we are *surprised* at what is *unexpected* ; we *wonder* at what is extraordinary, lofty, great, or striking, although it may not be unexpected. We are filled with *wonder* while contemplating the work of nature. The word 'strange' refers to something that is uncommon or odd. 'Her manners are *strange*.' Again, what is positively unpleasant to the eye or mind may be 'strange' but not wonderful.' We speak of '*wonderfully* beautiful', but of '*strangely* ugly'. '*Curious*' means something 'wonderful' on a small scale, but does not exclude the idea of beauty. The minute parts of a leaf or flower are at once 'curious' and 'beautiful.'

Exercise 60. *Show by means of sentences the differences in meaning between the constituents of the following groups of synonyms :—*

Accomplish, effect, execute, achieve.
Continual, perpetual, continuous, eternal.
Enormous, vast, huge, big, immense.
Give, confer, grant.
Glad, delighted, gratified, merry.
Grave, sober, serious, solemn.
Idle, lazy, negligent. indolent.
Leave, quit, forsake, desert, relinquish, abandon.
Liberal, generous, charitable.
Lie, falsehood, untruth, deception, fiction.
Pain, grief, sorrow, agony, anguish.
Remark, observe, notice.
Sensuous, sensual, sensitive, sensible.
Silly, foolish, stupid, simple.
Sympathy. compassion, fellow-feeling, pity.
Timid, cowardly, timorous.
Transient, transitory, fleeting.

Exercise 61. *Construct sentences to bring out the precise meaning of five of the following words :—*

Truth, falsehood, announce, proclaim, publish, circulate, spread, propagate, broadcast, disseminate. (*P. U. Inter., 1945 : Suppl.*)

CHAPTER XIV

ONE-WORD SUBSTITUTIONS

Brevity is the soul of wit.—*Shakespeare* : *Hamlet*

310. It is neither wisdom nor good literary sense for one to use ten words where only one can do. One should, as far as possible, avoid being 'wordy' and should choose 'short clearcut words that mean only one thing and leave no vagueness.' Short words and expressions possess a greater effect and force than long ones. For instance, it is far more effective to say that 'His writing is *illegible,*' than to say that 'His writing is *such as cannot be read clearly.*' Such examples can be multiplied.

It will be a useful practice for the student to pause and think while writing and find out whether he has used any of those expressions which can, without much altering the sense, be substituted for by *single* words. In this way alone, can he learn to be precise in speech and writing.

311. We give below a list of phrases or clauses whose meaning can as well, if not better, be expressed by single words. The list is by no means exhaustive, but it contains some very common and useful expressions :—

1. A wolf is an animal *that cannot be tamed.* (**Untameable**).
2. That word is *no longer in use.* (**Obsolete**).
3. His motive was purely *to get some money.* (**Mercenary**).
4. A child *born after the death of its father.* (**Posthumous child**).
5. A battle *in which neither party gained the victory.* (**Drawn battle**).
6. A speech *made by the speaker for the first time in a particular assembly.* (**Maiden speech**)
7. Who *performed the service at Church* this morning ? (**Officiated**).
8. My friends *found fault with my ways.* (**Censured**).
9. You *did not rightly understand* the teacher's exposition of this problem. (**Misunderstood**).
10. Captain Cook *sailed round the globe* several times. (**Circumnavigated**).
11. His words left on my mind an impression *never to be effaced.* (**Ineffaceable**).
12. John's friend is very *easily made angry.* (**Irritable**).
13. The nature of the deity *none can understand.* (**Incomprehensive**).
14. He was *averse to mixing in society.* (**Unsociable**).
15. This man is *most inordinately desirous of money.* (**Avaricious**).
16. This writing *cannot be deciphered at all.* (**Undecipherable**).
17. The devil is *not to be seen with human eyes.* (**Invisible**).
18. The handwriting of this letter *is not very clear to read.* (**Illegible**).
19. The sound coming from the depth of the forest was too slow *to be made out with any degree of clarity.* (**Inaudible**).
20. The value of this gem is *so high that it cannot even be estimated.* (**Inestimable**).
21. This pearl is *beyond all price.* (**Invaluable**).
22. Gentlemen, it is now proved *beyond a doubt* that the accused *made away with* the deceased at *the beginning of the day.* [(*a*) **Unquestionably**, (*b*) **Murdered**, (*c*) **Dawn**].

23. He took out the note from the man's pocket *so stealthily that none might observe his action.* (**Surreptitiously**).

24. Gentlemen, this accusation is most *unwarranted, most uncalled for,* and *quite motiveless.* (**Gratuitous**).

25. Shall we be turned out of our ancestral homes by these *ruffians who merely serve for hire?* (**Hirelings**).

26. *One who believes in going out naked on all occasions.* (**Nudist**).
27. This action is most *contrary to law.* (**Illegal**).
28. *State of being married.* (**Matrimony**).
29. *A state of complete continence.* (**Celibacy**).
30. *A state of complete continence on the part of a woman.* (**Virginity**).
31. *One who lived at the same time as* Napoleon. (**A contemporary of Napoleon**).
32. He has this quality *from his parents and forefathers.* (**Hereditarily**).
33. *A child who is without both parents.* (**An orphan**).
34. *One residing in a country of which he is not yet a full-fledged citizen.* (**Alien**).
35. *A medicine tending to loosen the bowels.* (**Laxative**).
36. This is a disease *commonly caught from others.* (**Highly infectious**).
37. *Something which cannot fail to come to pass.* (**Inevitable**).
38. *Something which is entirely beyond belief.* (**Incredible**).
39. *That which it is impossible to describe adequately.* (**Indescribable** or **ineffable**).
40. *That which cannot be escaped from.* (**Inescapable** or **Ineluctable**).
41. A measure *which it is not possible to justify.* (**Unjustifiable**).
42. Conduct *which can by no means be defended.* (**Indefensible**).
43. That precedent *cannot possible apply* to the present suit. (**Inapplicable**).
44. They fought as to *the question which of them should go first* to the king. (**Precedence**).
45. You are *not giving me your attention.* (**Inattentive**).
46. The Permanent Settlement of Bengal is *a law which cannot be revoked.* (**Irrevocable**).
47. This theory is *not to be refuted, at least* in our day. (**Irrefutable**).
48. His argument is *perfectly beyond answer.* (**Unanswerable** or **Irrefragable**).
49. The extent of the Solar Universe *cannot be measured.* (**Immeasurable**).
50. He is not a believer in *being married only to one person at a time.* (**Monogamy**).
51. The Mormons of North America freely advocate *a plurality of wives.* (**Polygamy**).

52. In certain South Indian tribes, there prevails the custom of *women having many husbands at one and the same time.* (**Polyandry**).

53. *A state in which the succession is through women alone.* (**Matriarchy**).
54. He is *one who hates all mankind.* (**Misanthrope**).
55. After his wife's treachery, he became *a hater of all women.* (**Misogynist**).
56. *Lasting only a very short time.* (**Ephemeral, Transient, or Temporary**).
57. His conduct *deserves all praise.* (**Laudable**).
58. The law declares that such damages *cannot be recovered.* (**Irrecoverable**).

59. He is one of the few Germans *who have been admitted to citizenship* in England after the War. (**Naturalized**).

60. It may surprise some people that there are, and have always been, people *who combine in their own self characteristics, even physical, of both sexes.* (**Hermaphodites**).

61. My brother is *a person who always takes the brightest possible view of things.* (**Optimist**).

62. I am *habitually inclined to take chiefly the gloomy side of things into consideration.* (**Pessimist**).

63. Such diseases not only plague the individual all his life; their curse *descends from father to son down the generations of the family.* (**Hereditary**).

64. In respect of style this essay is throughout *strongly reminiscent of that of Dr. Johnson.* (**Johnsonian**).

65. The pages of this book have *interspersed throughout, alternately, pages of* blotting paper. (**Interleaved**).

66. He is a man *accustomed to using his left hand where people generally use their right.* (**Left-handed**).

67. We used to give each other *light dainty articles of furniture, dress, or food,* as presents. (**Knick-knacks**).

68. She is of an age *fit to marry at.* (**Marriageable**).

69. These faults *by their very nature belong to men and not to women.* (**Masculine**).

70. You have indeed undergone a *change surprising enough to be called magical.* (**Transformation, Metamorphosis, Transmogrification**).

71. He is *just now at the stage of growth between boyhood and youth.* (**Adolescent**).

72. He spent his life trying to discover *how to transmute baser metals into gold.* (**Alchemy**).

73. This window is made of such a kind of glass *that though the light passes through it, yet people cannot see across clearly.* (**Translucent**).

74. Our shaving-set is specially *easy to carry over long distances.* (**Portable**).

75. In childhood the character is *easy to shape in any desired mould.* (**Malleable**).

76. He has *applied* my *money fraudulently to his own use.* (**Misappropriated**).

77. He knows *the science of telling what will come to pass with the aid of dreams.* (**Oneirocriticism**).

78. Will you please *specify by name, one by one, all* the horses that are, to run in this race ? (**Enumerate**).

79. A thick fog *surrounded* us *on all sides.* (**Enveloped**).

80. His argument *uses ambiguous words to conceal the truth or mislead his hearers and readers.* (**Ebuivocal**).

81. His mind is *not easily disturbed by sudden misfortune.* (**Equanimous**)

82. Just before the war things were in *a state of perfect balance.* (**Equilibrium**).

83. His soul is *much too lofty ever to harbour petty feelings.* (**Magnanimous**).

84. He is *a graduate of the University of Oxford/Cambridge.* [(*a*) **Oxonian**, (*b*) **Cantabrigian**].

85. The detenus raided *the building where arms, ammunition, and provisions had been stored.* (**Magazine**).

86. Such negligence is *not only blamable : it can be proceeded against in a court of law.* (**Culpable**).

87. He is a man who *can be easily duped or fooled by any swindler.* (**Gullible**).

88. Adulteration has *changed the nature of this alcohol.* (**Denatured**).

89. His behaviour was *marked by open and effusive exhibition of his feelings.* (**Demonstrative**).

90. This is an assertion perfectly *capable of being proved.* (**Demonstrable**).

91. The constitution of the U. S. A. is *of the people, by the people, and for the people.* (**Democratic**).

92. He did this thing *of set design.* (**Designedly, Deliberately**).

93. The constitution of the ancient Greek States *was such as to enable the few to govern the many.* (**Oligarchy**).

94. He is *an ambassador deputed to act at his discretion and invested with full powers for the purpose.* (**Plenipotentiary**).

95. In a so-called democracy, all the constitutional power gets vested in practice *in the class of the wealthy.* (**Plutocracy**).

96. The tyres of this bicycle are *functioning by means of air.* (**Pneumatic**).

97. Shakespeare's plays contain some *mistakes of mentioning things decisively of a later age in an earlier period.* (**Anachronisms**).

98. His injured leg was *cut off by a doctor.* (**Amputated**).

99. He is a *total abstainer from all alcoholic drinks.* (**Teetotaller**).

100. Many people of to-day, thanks to the United Nations, are *believers in the doctrine that the total abolition of war is both possible and desirable.* (**Pacifists**).

101. In such a contingency recourse must be had, according to the constitution, to *the direct vote of all the electors of the State.* (**Plebiscite** or **Referendum**).

102. The tea-growers of India spend large sums annually on *organized schemes of popularising the consumption of tea.* (**Propaganda**).

103. The decree was *made known to the public* only a day after his marriage. (**Promulgated**).

104. Sexual relations in certain savage tribes are entirely *unrestricted by marriage or any other regulation.* (**Promiscuous**).

105. The new doctrines of economics invariably support *the lowest class of a community, e.g., indigent wage-earners, labourers, penniless agriculturists* against the *possessors of the capital used in production.* [(*a*) **Proletariate** (*b*) **Capitalists**].

106. His temperature keeps *without any variation at* 105. (**Uniform**).

107. Napoleon always relied most on *skilfully planning the movements of his troops.* (**Manoeuvring**).

108. His money-bag stolen, he was in a *very sad condition.* (**Predicament**).

109. Those scientists always seem *to take for granted* the disputed doctrine of Evolution. (**Postulate**).

110. He had always given me the impression of possessing much energy *not actually in use but capable of being easily called into action at a moment of emergency.* (**Dormant**)

111. The two (three, four, five) brothers were *born at one and the same time.* [**Twins** (**Triplets**, **Quadruplets**, **Quintuplets**)].

112. The soldiers, strange to say, were *so much like one another that it could not be said which was which.* (**Indistinguishable**).

113. Fame is *beyond all power of time to destroy.* (**Imperishable**).

114. His anger is such *that nothing can avail to appease it.* (**Unappeasable**, **Implacable**).

115. He possesses in abundance *the quality of doing the right thing at the right place and time.* (**Tact**).

116. This is the *purest and most essential* part of the drug. (**Quintessence**).

117. The consequences *cannot be avoided by any action on our part.* (**Unavoidable**)

118. Pythagoras was *a believer in the doctrine that human souls are incarnated in* the bodies of animals and *vice versa.* (**Transmigration**).

119. *That which can be eaten.* (**Edible**).

120. *That which can be drunk.* (**Potable**).

121. *That which can be allowed.* (**Allowable** or **Permissible**).

122. *That which will last a very long time.* (**Permanent**, **Longlasting**, **Durable**).

123. *The power of seeing everything.* (**Omniscience**).

124. *That which will last for ever.* (**Eternal**, **Everlasting**).

125. *The power of being present everywhere.* (**Omnipresence**)

126. *Emitting a bad smell.* (**Malodorous**, **Foul-smelling**).

127. *Having an ugly or displeasing sound.* (**Cacophonous**).

128. *That which cannot be surmounted or overcome.* (**Insurmountable**).

129. *One who acts between two or more parties.* (**Intermediary**).

130. *The operation of two things on each other.* (**Interplay**).

131. *Give and receive mutually.* (**Reciprocate**).

132. *Walking from place to place on business.* (**Itinerant**, **Peripatetic**).

133. He does not write under his own name but *conceals his identity as a writer under an assumed pen-name.* (**Pseudonym**).

134. *A person speaking many languages.* (**Polyglot**).

135. *Cessation from arms before a formal treaty is signed.* (**Armistice**).

136. *That which can be wounded or penetrated.* (**Vulnerable**).

137. I attach the highest value to *the duty of subjects to their sovereign and Government.* (**Allegiance**).

138. *The science dealing with bird life ; one learned in such science.* **(Ornithology ; Ornithologist)**.

139. He was always remarkable for *holding the currently accepted doctrines of his time, especially in religion.* **(Orthodoxy)**.

140. Indian society is *composed of elements highly diverse in character.* **(Heterogeneity)**.

141. The priests are everywhere *organized in a large number of successive grades.* **(Hierachy)**

142. The two things happened *at one and the same time.* **(Simultaneously)**.

143. Mahmud was *a person who went on everywhere assailing cherished beliefs and accepted faiths.* **(Iconoclast)**.

144. *The power of reading the thoughts or mind of others immediately.* **(Telepathy** or **Thought-Reading)**.

145. *Belonging to one's ancestors.* **(Ancestral)**.

146. Modern science will soon be able to perfect *its power of seeing what exists or happens even at places far distant from view.* **(Television)**.

147. This thing is *very pleasing to eat.* **(Toothsome)**.

148. He is one of the few persons *who can use both hands with equal facility.* **(Ambidexterous** or **Ambidextral)**.

149. Shelley's poetry is always *self-generated, gracefully natural and free of external incitement.* **(Spontaneous)**.

150. A speech *made without any previous preparation.* **(Extempore : Impromptu : Unpremeditated : Improvised)**.

N. B.—Many more such words can be learnt if some of the longer words in Chap. XV are picked out, and their meanings learnt with the aid of a dictionary.

Exercise 62. *For each of the following italicised phrases substitute a single word of equivalent meaning :—*

(1) That man *can use either hand with ease.*
(2) Both fell *at the same moment.*
(3) He is *unable to pay his debts.*
(4) A voice *that can hardly be heard.*
(5) A style *that cannot be imitated.* (*P. U., B. A.* 1927)

Exercise 63. *Substitute one word for the expression in italics :—*

(1) His post is *one for which no salary is paid.*
(2) The object was shaped like an *eight-sided figure.*
(3) We usually hear little of countries which *are far distant.* (*P. U., B. A.*, 1930)

Exercise 64. *For each of the following phrases substitute a single word of equivalent meaning and write a sentence illustrating its use :—*

(1) The original pattern or model of a work.
(2) A remedy for all diseases.
(3) Not having a backbone.
(4) Happening at the same time.
(5) A remedy to counteract the effects of poison.
(6) A person who is full of crazy, capricious and eccentric ideas.
(7) Words written on the tombstone after one's death.
(8) Evenness of mind or temper.
(9) A person who is free from national prejudices and thinks himself a citizen of the world.
(10) Mental weariness from lack of occupation or interest.

Exercise 65. *Express in a single word the idea conveyed by any six of the following :—*

(1) The friendly reception of guests or strangers.

(2) One who takes a leading part in a struggle.

(3) With disordered nerves.

(4) A slender turret on a mosque.

(5) A foot-soldier who advances in front of any army.

(6) A belief passed on from one generation to another.

(7) Taking advantage of high position to place the member of one's family in office.

(8) To move like a wave.

(9) Sprung from the people.

(10) A conclusion following from some previous statement.

Exercise 66. *Substitute a single word for each of the following :—*

(1) Omission from sentence of words needed to complete construction or sense.

(2) The vault of heaven with its clouds and stars.

(3) Having the dignity and beauty of a statue.

(4) Thinking kept to recall the past.

(5) Short-handled semi-circular-bladed implement now chiefly used for lopping and trimming.

(6) Operations of encamped attacking force to take or compel surrender of fortified place.

(7) A hard-hearted money-lender.

(8) Mental transport, ecstatic delight.

(9) Ludicrous misuse of words.

(10) Delighting in needless risks.

Exercise 67. *Substitute a single word for each of the phrases or clauses in italics :—*

(1) She is plainly a *woman who has violated her oath of allegiance to her country*.

(2) Rama was a good worker, but *over-scrupulous about minute details*.

(3) The greatest defect in him was that he *worked merely for money* or *some other material reward*.

(4) The substance was *one that could not be resolved into its constituent parts*.

(5) She was a *girl who had no like, or equal, or parallel*.

(6) To *leave one country to settle in another*.

(7) *State of practising government by the people*.

(8) A *style that contains more words than are wanted*.

(9) His qualities *are more like those of a woman than those of a man*.

(10) A state *which is beyond all hope of improvement*.

Exercise 68. *For each of the following italicised phrases substitute a single word of equivalent meaning :—*

(1) *To put off till to-morrow what can be done to-day* is an evil practice.

(2) He received a letter *that carried neither the writer's name nor his address*.

(3) Indian literature abounds in *purely fictitious narratives usually involving supernatural events and persons*.

(4) *One who retires into solitude and practises severe self-discipline*.

(5) *Property that one inherits from one's parents or ancestors*.

(6) *That which cannot be hurt or wounded*.

(7) A *person who possesses narrow and prejudiced religious views*.

(8) To *divert money fraudulently to one's own use*.

(9) *One who exerts himself for the well-being of his fellow-men.*

(10) *Office of profit or honour without duties attached.*

Exercise 69. *Give one word having the same meaning as each of the phrases in italics in the following :—*

(1) He used to come here *from time to time.*

(2) He goes away *now and again.*

(3) He spent his money *with open hands.*

(4) He behaved *with the utmost violence.*

(5) 'No !' he said, *with marked emphasis.* (*P.U. B.A., Suppl.*, 1945)

Exercise 70. *Give one word having the same meaning as each of the phrases in italics in the following :—*

(1) The table top had the form of an *eight-sided figure.*

(2) He looked *the picture of misery.*

(3) The wicked king was *removed from the throne.*

(4) I think I must *make an apology to him.*

(5) The road seemed *to have no end.* (*P U., B.A.*, 1945)

Exercise 71. *Express by a single word the idea contained in the following italicised part of each of the following sentences :—*

(*a*) (1) He is *liked by the people.*

( ) The council were *of one mind.*

(3) The applicant is *one who under the rules cannot be elected.*

(4) Certain words in use in Shakespeare's time are *now no longer in use.*

(5) These two words are *identical in sense and usage.* (*P. U. Inter.*, 1950)

(*b*) (1) The king *renounced his crown* in order to marry *the lady of his choice.*

(2) He is serving in a post *which carries us salary.*

(3) The man is *unable to pay his debts.*

(4) The two words are *diametrically opposite in meaning.*

(5) They fired guns *at one and the same time.*

CHAPTER XV

SPELLING

312. A knowledge of spelling, as of correct punctuation, is one of the essentials of correct composition. Nothing offends an examiner so much as habitual bad spelling. Incorrect spelling ever gives an impression of illiteracy. English spelling no doubt presents serious difficulties to Indian students, who, by reading cheap novels and magazines, contract the evil habit of using those words which are frequently misspelt. But all these difficulties can be mastered if students set about, in right earnest, the task of grasping the correct spelling. A distinguished writer has suggested that the following points should be noted carefully by the students if they want to learn the correct spelling :—

(1) Always keep a dictionary at hand to consult it whenever you are doubtful about the spelling of a particular word.

(2) Try to make a list of those words which are frequently misspelt, and practise constantly.

(3) Commit to memory the main rules of spelling and apply them whenever you are in search of a spelling.

(4) Note carefully the formation of words.

(5) Be careful about the pronunciation of words. Careless pronunciation leads to careless spelling : thus if one says "magnificient" instead of "magnificent," one is apt to write it in that form.

(6) Mark the spelling of the printed word while reading. This habit will lead you to correct spelling.

313. These points will be of great help in finding out whether a word is rightly or wrongly spelt. By practising them, correct spelling will naturally come to you. But considerable practice is needed for the acquirement of correct spelling. A knowledge of some of the important rules of spelling will not be unnecessary. The following are some of the important rules :—

Rule 1. All monosyllables ending in *l*, with a single vowel before it, have *ll* at the close ; as *mill, sell, tell.*

Rule 2. All monosyllables ending in *l*, with a double vowel before it, have one *l* only at the close ; as *tail, sail, fail, mail.*

Rule 3. Monosyllables ending in *l*, when compounded, retain one *l* each ; as, *fulfil, skilful, wilful.*

Rule 4. All words of more than one syllable, ending in *l*, have *l* only at the close ; as *faithful, delightful.* Except compound words ; as, *befell, recall, unwell.*

Rule 5. All derivatives from words ending in *l*, have one *l* only ; as, *equality* from *equal* ; *fulness* from *full.* Except when they end in *er* or *ly* as, *kill, killer* ; *full, fully.*

Rule 6. All participles ending in *ing* from verbs ending in *e*, lose the final *e* ; as *give, giving* ; *house, housing*. Except when they come from verbs ending in double *e*, and then they retain both ; as, *see, seeing* ; *agree, agreeing*.

Rule 7. All adverbs ending in *ly* and nouns ending in *ment*, retain the final *e* of their primitives ; as, *brave, bravely* ; *confine, confinement*.

Rule 8. All derivatives from words ending in *er*, retain the *e* before the *r* ; as, *confer, conference*. Except *hindrance* from *hinder* ; *remembrance* from *remember* ; *disastrous* from *disaster* ; *monstrous* from *monster* ; *huntress, ambassadress*.

Rule 9. All compound words, if both end not in *l*, retain their primitive parts entire ; as, *hailstone, changeable, graceless*. Except *already, always, also*, and *deplorable*.

Rule 10. All monosyllables ending in a consonant with a single vowel before it, double that consonant in derivatives ; as *sin, sinner* ; *ship, shipping* ; *trim, trimmer*.

Rule 11. All monosyllables ending in a consonant with a double vowel before it, do not double the consonent in derivatives ; *sleep, sleepy* ; *troop, trooper*.

Rule 12. All words of more than one syllable ending in a consonant, and accented on the last syllable, double that consonant in derivatives ; as, *commit, committee* ; *repel, repelled*.

314. Words Commonly Mis-spelt.

Abandon
abbey
abbreviate
abduct
abeyance
abhor
abhorrent
abject
abolish
abolition
abominable
absence
absolutely
absorb
absorption
abstain
abstemious
abstinence
abstract
absurd
absurdity
abundance
abundant
abyss
academic
academy
accede
acceleration
accent
accept
acceptance
access
accessible
accident
accidentally
acclamation
accommodate
accompany
accompaniment
accomplice
accomplish
accord
accordance
accredited
accrue
accumulate
accurate
accused
accuse
accusation
accustomed
achieve
acknowledge
acquaint
acquaintance
acquiesce
acquire
acquisition
acquit
across
actually
actuality
acute
additional
address
addressee
adequate
adequacy
adhere
adherent
adjourn
admirable
administrator
admission
adopt (adapt)
adulterate
advantageous
adventure
adventurous
adversary
advise
advisable
aerial
advertisement
aerie (or aery)
aeronaut
aeroplane
aesthetic
affectionate
affiliate
affirmation
affix
afflict
affluence
affray
afraid
against
agape
agency
aggravate
aggregate
aggression
aggrieved
agitator
agony
agree
agreeable
agreement
agriculture
aide-de-camp
alcohol
alert
alien
alienate
allege
allegory
alliance
alliteration
allot
allowance
allude
allusion
almighty
aloud
almost
alms
aloof
already

N.B.—The commoner and more important words have been italicized.

altogether
amass
amateur
ambassador
ambiguity
ambitious
amenity
ambiguous
amiable
ammunition
analysis
anarchy
ancestor
anchor
ancient
anecdote
angelic
angle
anger
angry
anguish
annihilate
announce
annual
annually
anonymous
antidote
antiquity
antiseptic
anoint
antique
antithesis
anxious
anxiety
apology
apologize
apostle
apparatus
apparent
appearance
appellation
appetite
appreciate
apprentice
approach
approve
appropriate
approval
approximate
aptitute
aquatic
architecture
ascertain
ascetic
assemblage
assent
assignation
attendance
audience
autobiography
autumn
avenue
awe
Bailiff
balcony
balloon
balm
banana
bankruptcy
banquet
barbarous
barrier
bazaar
beauteous
beautify
beguile
behaviour
believe
benediction
beneficent
beneficial
bequeath
besiege
bestow
bewitch
bias
bicycle
bier
binocular
biography
biscuit
bivouac
bizarre
blasphemy
bosom
bough
bounteous
bouquet
breathe
brunette
buffet
bungalow
buoyant
bureaucracy
business
butcher
Cadence
cadre
cafe
calendar
calibre
callous
calumny
candour
canoe
canonize
cantonment
canvas
canvass
capacious
cap-a-pie
caprice
career
carriage
carcass
caricature
casualty
catalogue
caterpillar
celebrate
celestial
cemetry
censure
centenary
ceremony
ceremonial
certain
chafe
champion
character
Christmas
chronicle
cipher
circular
circumstantial
coalesce
coalition
coerce
coffee
coincide
collaborate
collapse
colleague
commemorate
commission
committee
communication
comparable
competition
complement
compliment
comparison
comprehension
condolence
conference
conscious
consecutive
contemporary
contemptible
correspondence
countenance
creature
cubicle
curiosity
cylinder
cypress
Daffodil
damn
daunt
dearth
deceased
deceit
deceive
decency
decision
declaration
deference
deficiency
defiance
defy
deity
deliberate
delineate
delirious
deliverance
demoniac
demurrage
dependent
dependence
depression
derision
descend
descent
despot
develop
devour
diagonsis
diarrhoea
dictionary
difference
diffident
digression
dilemma
discern
discipline
disciplinarian
disguise
dissect
dissolution
donor
doughty
drudgery
dubious
dwelling
dynasty
dysentery
Earnest
eccentricity
ecstasy
eczema
effeminate
efficacious
effrontery
eighty
elapse
elegance
elegiac
elementary
eligible
emancipation
embarrassed
embroidery
empyrean
enamel
enamour
endeavour
endow
endure
enfranchise
enthusiasm
entreaty
envisage
ennoble
equilibrium
ethereal
etiquette
evaporate
exaltation
exasperate
excellence

exception
exclamation
exhilarate
explanation
explosion
extinguish
extravagance
extraordinary
Fashion
fascinate
feature
feign
felicitous
February
feudal
fever
fibre
field
fiend
fierce
fiery
figure
flourish
foible
forebode
forecast
forgo
foreign
foretell
foreword
forfeit
forward
forty
fourteen
fraud
freight
freer
fruition
fulfil
fullness (fulness)
furlong
furlough
furniture
Galloping
gardener
gaudy
gauge
gauging
genius
genealogy
gorgeous
glutton
gnaw
goddess
good-bye
grieve
grammar
guarantee
guardian
guild
guise
gymnasium
Half-caste
hammock
handiwork
handkerchief
harangue
harass
hasten
heinous
heroes
heroine
hereditary
heterogeneous
hideous
hindrance
holiday
horde
horizon
humorous
humorist
hurricane
hypocrite
hyprocrisy
hygiene
hysterical
Ideal
idiom
idiosyncrasy
idolatry
ignominy
illiterate
illiteracy
illusion
immanent
immeasurable
immediate
imminent
immovable
impassable
impartial
impenetrable
impiety
impostor
impoverish
inaccessible
inadequate
inalienable
inappropriate
incandescent
inclement
inconsolable
inconvenient
incredulous
indefatigable
independence
indigenous
indiscretion
indispensable
indomitable
infallible
infinitesimal
inflammation
influential
ingenious
ingenuity
ingenuous
ingratiate
ingredient
inoculation
inquisitor
insurrection
irresistible
itch
itinerant
Jealous
jeopardize
jersey
jessamine
jovial
judg (e) ment
jugglery
juice
jungle
jurisdiction
Kaleidoscope
key
kitchen
knack
kneel
knot
knowledge
knuckle
Laboratory
laborious
labyrinth
lacerate
language
languid
laudation
launder
laurel
league
ledger
legitimate
leopard
leper
lever
liaison
liberate
library
licence
license
licentiate
lieutenant
lineage
lineament
liquefy
liquidate
literary
litigant
litigious
livable
livelihood
lottery
lovable
luxurious
lyre
Magnificent
magnify
magnifying
maintenance
majority
manageable
manifesto
manoeuore
mantelshelf
manufactory
manufacturer
marketed
marriage
marshalled
martial
marvelled
marvelleus
masquerade
masterpiece
mattress
mayoralty
meagre
measuring
medicinal
mediocre
memorandum
mercenary
meteor
mileage
millennium
millionaire
miniature
minstrel
miscellaneous
mischief
mischievous
misjudgment
modelled
modified
modifying
moisten
moneyed
monitor
monologue
mortal
mosquito
motto
mottoes
mountainous
moustache
movable
murkiness
murky
muscular
musician
myriad
mystery
Navigable
necessary
negotiate
negro
negroes
neigh
neighbour
nestling
niche
niece
ninth
notable
noticeable
notified
notifying

novice
noxious
nuisance
nutriment
nutrition
nymph
Oasis
obedience
obeisance
obituary
oblique
obliterate
obnoxious
obscure
obsequies
obsequious
observance
occasion
occurred
occurrence
odour
offence
offensive
olympic
omelet (omelette)
omen
omission
omniscient
onomatopoeia
opium
opportunity
opposite
oppress
opulent
ordinary
original
ounce
outcast
ovation
overawe
overhaul
overwhelming
owner
oyster
Pacify
paddle
pageant
paladin
palanquin
palace
palatial
palmy
palsy
paltry
pamphlet
panacea
panegyric
panorama
pantaloon
pantheism
parade
parallel
paralyse
paralysis
parchment
parliament
paroxysm
particoloured
partition
passionate
pastoral
pastry
pasture
patient
patronage
pavilion
peak
peasant
peculiar
pecuniary
pedesal
peevish
penance
penitent
penitence
penury
pepper
perceptible
perennial
permanence
permissible
persecute
personal
personnel
perspire
persuasion
perturbation
perversion
phantom
pharmacy
philosophy
phthisis
physician
physique
picnic
picturesque
pier
pigeon
pillage
pique
piquant
pistol
pitiful
plausible
plea
pleasant
plebian
pledge
politician
pollute
populace
portray
position
pneumonia
precis
precocious
predicament
predilection
preference
premium
presumptuous
pretentious
prior
procrastinate
profession
prohibit
proprietor
provisional
psalm
pseudonym
pudding
pungent
purse
pursuit
pyorrhoea
pyre
Quack
quaint
quarrel
quarrelled
quarrelsome
quarterly
quell
querulous
question
quiet
quiscent
quinine
quixote
quorum
quota
quote
quotation
Raciness
radiance
raillery
rarefy
raspberry
rateable
rating
ravenous
razor
realm
recede
receivable
receive
receipt
receptacle
recompense
roconcilable
reconciliatory
recurred
recurrence
reducible
referee
reference
regrettable
regiment
rehearsal
relief
relieve
religious
remedy
reminiscence
remitted
removable
remuneration
repelling
repetition
replaceable
repository
reprehensible
reprieve
reproducible
reprovable
repudiator
reputable
requital
resistance
resolvable
respite
resplendent
responsible
resurrection
restaurant
resumption
retraceable
retractable
retrievable
retrieve
revel
revelled
revenue
reverie
reversible
revival
rhapsody
rhetoric
rheumatism
rhyme
rhythm
ribald
ridiculous
righteous
rigorous
rogue
roguery
roseate
routine
ruling
rumour
Sabbath
sacrament
sacrifice
sacrificial
sacrilege
sacrilegious
sagacious
sagacity
saleable
salutary
satchel
satchl
satellite
saucer
sauciness
sausage
saviour
scabbard
scenery

sceptic
schedule
scheme
scholar
schooner
science
scientific
scintillate
scissors
scurrilous
scythe
secede
secrecy
sedentary
seize
seizure
sensibility
sensitive
separate
separable
sepulchre
serviceable
several
sewer
shabbiness
sheriff
shield
shoeing
shriek
shyly
shyness
siege
sieve
signatory
silkiness
similar
similarly
simultaneous
sincere
sincerity
sinecure
siphon
siren (*not* syren)
sixtieth
sizable
skein
skilful
slyly
smoky
smoulder
solecism
solemnize
soliloquy
soliloquize
sombre
somersault
sootiness
sorcery
souvenir
spasm
specify
spectre
sphere
splendour
sponge
spontaneous
sprightly
squalid
squalor
squeak
squirrel
stalwart
statutory
staunch
stillness
stratagem
strategy
stupefy (*not* stupify)
stylish
subduing
subservience
subsistence
subterranean
subtle
succeed
successful
succour
succumb
sufferer
sufficient
suffrage
suicide
suitor
summary
sumptuous
supercilious
superfluous
superintendent
supersede
superstition
supervisor
suppressor
supremacy
surfeit
surname (*not* sir-name)
surliness
surveyor
survivor
susceptible
suspender
suspense
suspicious
suspensor
suzerainty
swerving
sycamore
sycophant
syllable
sylvan
symbol
symmetrical
symphony
symptom
synonymous
synopsis
syntax
syrup
Tacit
taciturnity
tactician
talisman
tamable
tambourine
tangible
tapestry
tariff
tattoo
tawdry
teachable
teasel
technique
tedious
teetotalle
telegram
telephone
telescope
temerity
temperament
temperance
tempestuous
temporary
tenable
tenacious
tenancy
tendency
tenement
tenor
tenuity
termagant
terrestrial
tertiary
testament
testimonial
theatre
therapeutics
thermometer
theif
thieving
thigh
thistle
thorough
threatening
threshold
through
ticklish
tincture
tiring
tithe
tocsin
toilet
tolerance
tomato
tomatoes
tongue
torpor
tortuous
tournament
traceable
tragedy
traitorous
tranquillity
transcend
transference
transferred
transgressor
transient
treble
treasurer
treatise
tremor
tremendous
tremulous
trespass
tributary
tricycle
triennial
trifling
trousers
Tuesday
tuition
tuberculosis
turbulence
twelfth
twentieth
tying
tyrant
Ulterior
ultra vires
umbrage
umbrella
umpire
unalloyed
unanimous
unassuming
uncouth
unconscionable
undersigned
undoubtedly
undulatory
unfledged
ungrudging
unguent
unintelligible
unique
unison
unitary
unmistakable
unnatural
unsavoury
unspeakable
unthinkable
until
unwieldly
upbraid
urine
usable
useful
usually
usurp
utilitarian
utterance
uxorious
Vacancy
vaccinate
vacillate
vacuum
valedictory
valiant
valleys

valuable
variegated
vaseline
vagetable
vehement
veiled
veneer
vengeance
vension
venomous
ventilator
venturesome
venturous
veracious
veracity
verandah
verify
vestige
veteran
veterinary
vicinity
vicissitude
victuals
vigour
vigorous
village
villainous
villain
vinegar
visible
visitor
vitiate
vivacity
vivify
volleys
volunteer
vocabulary
votary
Wag (g) on
waif
walnut
waltz
wary
warily
wasteful
Wednesday
weasel
weird
whirl
welcome
welfare
wholesome
wield
wilful
wilfulness
withhold
witticism
woollen
worshipped
wreak
wrought
Yacht
yeoman
yield
Zodiac
zoology

Exercise 72. *Rewrite the following words, correcting errors in spelling if necessary :—*

Iritreeivible, counsilor, dilibrately, unostintacious, dimanor, arthmitician, interstices, loqacious, facination, comemoration, ditereorate. (*Cal. Uni.*, 1904)

Exercise 73. *Rewrite the following words, correcting errors in spelling :—*

Beseige, sieze, elegiance, batalion, mathematics, aniversary, embrassing, servicable, symetrical, jewelry. (*Cal. Uni.*, 1906)

Exercise 74. *Rewrite the following words, inserting the omitted letters :—*

Ach...v...ment (great deed)
Ber...v...ment (friend's death).
Con...v...ble (thinkable).
Ga...ty (mirth).
Ben...f...t...d (helped).
Unpar...l...l...d (unequalled).
Gall...p...ng (running fast)
Worsh...p...ng (praying, etc.).
Mis...l...n...us (of various kinds).
Vorac...us (greedy).
An...vers...ry (the same day of the year).
Maint...n...nce (means of support).
Sep...r...tion (disjoining).
Et...m...l...gy (derivation of words, etc.).
D...ing (colouring).
D...ing (ceasing to exist).
C...l...ng (roof). (*Cal. Uni.* 1902)

Exercise 75. *Rewrite the following words, inserting the omitted letters :—*

Unbel...v...ng (incredulous).
Ex...l...ration (high spirits).
In.. fectu...ly (vainly).
Sup...rfl...s (unnecessary).
R...nd...vous (appointed meeting-place).
R...con...tre (to survey in war).
Ir...s...st...ble (not to be withstood).
C...nt...f...t (sham).
Pr...pr...t...r (owner).
T...m...lt...s (disorderly). (*Cal. Uni.* 1903)

Exercise 76. *Rewrite the following paragraph in your best writing, completing each of the words partly spelt :—*

Ram acs—the stairs with dif——pre——by his elder brother. On reaching the top, he rec——from his father a present on account of his persever——.

Exercise 77. *Complete the following words by adding 'ance' or 'ence' or 'ense' :—*

Clear——, sembl——, remembr——, nons——, inadvert——, susp——, penit——, exp——, off——, pret——. (*Punjab Uni., Inter.*, 1927)

Exercise 78. *We give below the groups of spellings commonly met with in the written work of candidates. Each group contains the correct spelling also. Choose the correct spelling and write down as your answer :—*

(*a*) villege, villiage, village.
(*b*) servent, servant, servint.
(*c*) writing, writting, writeing.
(*d*) gether, gather, gaithar.
(*e*) centre, center, centar
(*f*) benifit, benefit, banifit.
(*g*) decision, discession, deceision, dicesion.
(*h*) liabrary, library, liberary. (*Punjab Uni., Inter.*, 1935)

Exercise 79. *Correct mistakes of spelling in the following passage :—*

The Imaginary Press of India reports that a litarary conferance was held recently, under the aspicees of the Liberary Association and discussed the origion and development of printing in the Punjab. The Registerar of the Punjab University emphacized the necessity of a separate printing press for the University. He said that a University press would contribute to the shrinking fiancees of the University and also serve as a modal press. The Controller said that it was not advisable for a body like the University to shoulder the responsibilities of a business undertaking. (*Punjab Uni., Inter.*, 1937)

Exercise 80. *Correct mistakes of spelling in the following passage :—*

Concientious minsters have no time to recceving adresses, or honours or for making speeches in return for full-some or deserved praise. In theory a leader of democracy holds himself at the back and call of the publick. It would have been easy for minsters if they had simply to read and sign papers. But they have to study docuements and originate new polisies. Their jesture of simplicity will avail them nothing, if they will not show requiste industry, ability, integrty, impartiality, infenite capacity for mastering detail. (*P. U. Inter.*, 1938)

Exercise 81. *Correct mistakes of spelling in the following :—*

Mr. Bernard Shaw in his speech inagurating the sight of the National Theater, threw a few heavy booquets at Sir Edwin Lutyens. We are supposed to feel that with Sir Edwin as the cheif arkitect, we are safe from the danger of seeing an arkitectural monosterosity or a building that will look like the final manusoleum where English drama may sleep for all time. But are we truely safe ? (*P. U. Inter.*, 1939)

Exercise 82. *Make sentences to illustrate the meaning of five of the following words :—*

Forbear ; forgive ; forbid ; forget ; forewarn ; forearm ; forebode ; forecast ; foresee ; foreshadow. (*P. U. Inter.*, 1945)

Exercise 83. *Make sentences to illustrate the meaning of five of the following words :—*

Cautious ; righteous ; reckless ; straightforward ; impolite ; courteous ; industrious ; destitute ; honest ; studious. (*P. U. Inter., Suppl.* 1954)

CHAPTER XVI

PUNCTUATION MARKS AND CAPITAL LETTERS

315. Punctuation is the art of dividing literary composition by means of the points or marks into clauses, members of sentences, and sentences, so as to readily convey the sense. Printing and writing are substitutes for the oral communication of thoughts, and the punctuation marks represent to some extent the pauses and emphases which assist in making clear the meaning and relative dependence of the sentences in the spoken language. The points or marks made use of for this purpose are :—

(1) Full Stop or Period (.)
(2) Colon (:)
(3) Semi-Colon (;)
(4) Comma (,)
(5) Note of Interrogation or the Question Mark (?)
(6) Note of Exclamation (!)
(7) Dash (—)*
(8) Inverted Commas *or* Quotation Marks (" ")
(9) Parenthesis ( )
(10) Hyphen (-)
(11) Apostrophe (')
(12) Capital Letters.

The Full Stop represents the longest time-pause, and the Comma the shortest ; the relative values of the four main stops being : Full stop 4, Colon 3, Semi-colon 2, Comma 1.

316. The Full Stop. The Full Stop is used (1) at the end of a sentence that is not exclamatory or interrogative, to separate it completely from the sentence that follows it :—

A cynic is a man who knows the price of everything, and the value of nothing.

In this world there are only two tragedies, one is *not* getting what one wants, and the other is getting what one does not want.

It is better to have loved and lost than never to have loved at all.

(2) After abbreviations : M.A., D.Sc., viz., etc., MS., LL.B., Henry II., Esq., P. W. D., N. W. F. P.

317. The Colon. The Colon is used (1) to introduce a direct statement or a direct question :—

Bacon says : "Reading maketh a full man ; writing an exact man ; and conference a ready man."

N. P. Barrister, (at Bow County Court) : Where is the man who drew up the bill ?

Witness (thoughtfully) : I don't know : he has been dead now for three years.

(2) To introduce a list, or an enumeration of details :—

Shakespeare's four great tragedies are : *Hamlet, Macbeth, Othello,* and *King Lear*.

(3) Between two complete sentences not joined by a conjunction, yet so closely connected in thought that the second is felt to be an illustration or an expansion of the first :—

*The dash, parenthesis, and quotation marks, properly speaking are not stops ; it is usual, however, to include these in punctuation.

This man is an habitual criminal : he has been four times convicted of felony, and is still leading a dishonest life.

318. **The Semi-Colon**. The Semi-Colon is used (1) To distinguish co-ordinate clauses joined by such co-ordinating conjunctions as express position, or introduce an inference ; as, *therefore, otherwise, so, then, for, still, yet* :—

Eat more fruit ; otherwise you will regret it.

(2) To separate parallel clauses which the writer desires to emphasise by providing a longer pause between them :—

The cocoanut tree gives us food ; it gives us drink ; it gives us rafters ; it gives us material for roofing ; it gives us oil ; it gives us ropes ; it supplies us, indeed, with nearly all the necessaries of life.

(3) Before such words and phrases as *namely, that is, as, i.e., viz.,* introducing an example, explanation, or details of an enumeration, etc., as—

There are three cardinal virtues ; namely, Faith, Hope, and Charity.

He has literary knowledge ; that is, a knowledge of books and authors.

but not when such words and the terms following merely form parenthetical expressions and do not introduce ; as—

Of the three cardinal virtues, namely, Faith, Hope, and Charity, the greatest is Charity.

319. **The Comma**. The Comma is used (1) to mark off the Vocative (Nominative of Address) :—

Milton, thou shouldst be living at this hour.—*Wordsworth.*
When I am dead, my dearest.
Sing no sad songs for me.—*Rossetti.*
Frailty, thy name is woman !—*Shakespeare.*

(2) To separate a series of words in the same construction :

We live by admiration, faith and hope.
Friends, Romans, countrymen, lend me your ears.
It was a long, dull, and wearisome journey.
Earth, air, water, teem with life.

(3) To separate each successive pair of words connected by *and* or *or* :—

In schools and colleges, in fleet and army, discipline means success.
Live or die, sink or swim, survive or perish, I shall support him.
High and low, rich and poor, wise and foolish, all must die.

(4) To mark off a Noun or a Phrase in Apposition :—

Napoleon, the man of Destiny, as some have called him, was a most wonderful general.

Shakespeare, the Sweet Swan of Avon, was the greatest dramatist of the Elizabethan age.

(5) After Nominative Absolute :—

This done, she returned to the old man with a lovely smile on her face.
I am not, to tell the truth, very much impressed by your proposal.

(6) To mark off two or more Adverbs or Adverbial phrases coming together :—

Then, at length, tardy justice was done to the memory of Oliver.

(7) To mark off a series of Noun clauses, or Adjective clauses, excepting the first :—

I did not know when he did it, or why he did it.

He is a man who is never satisfied with what he has, who is always craving for more, and who is determined that he will get it.

(8) Before and after words, phrases or clauses, let into the body of a sentence :—

He is, from every point of view, a thoroughly competent workman.
Her behaviour, to say the least, was very rude.
Courageously, he undertook the leadership of the party.
Straining every muscle, she made a spurt and won the race.
The judge, looking sternly at the accused, delivered judgment.
The Socialists, who clamour for fresh election, will now have them all their own way.
She did not, however, gain her object.

(9) To indicate the omission of a word, especially a verb :—

Histories make men wise ; poets witty ; the mathematics subtle ; natural philosophy deep, moral grave ; logic and rhetoric, able to contend.—*Bacon.*

Your sister received a fountain pen : my sister, a watch.
To have knowledge is good, but to possess wisdom, better.

(10) After a Verb of Saying, which introduces something in Direct Speech, but not if the quotation is very short :—

He said to his disciples, "Watch and pray."

"Go thou," said the ant, "and dance winter away."

The drowning man shouted "Help !"

(11) After each preposition, when there are two prepositions to one object :—

Your car is superior to, and cheaper than, the one I saw yesterday.

(12) Both before and after such words or phrases as *finally*, *at least*, *in short*, *first(ly)*, *secondly*, *lastly*, *of course*, *on the whole*, *to sum up*, *well*, *indeed*, *at last*, *no doubt*, *in fact*, *however*, except when they begin or end a sentence :—

The result, on the whole, may be deemed satisfactory.
However hard you may try, you will not succeed.
It was impossible to do anything else, of course.

(13) To mark off co-ordinate clauses, unless they are very short :—

A large body of Royalists joined in these complaints, and added many sharp reflections on the king's ingratitude.—*Macaulay.*

Wait and see.

(14) Words and phrases indicating comparison, or placed in contrast are separated from the rest of the sentence by commas :—

The water is deep, yet it is clear.

We ought not to betray, but defend our country.

but not when the correlative expressions are short or very closely connected (as shown by *than* or *as*) :—

This type has a larger face than the other one.

Activity does not consume a man so rapidly as idleness.

(15) When the natural order of a sentence is inverted, a comma is used to mark off the transposed phrases and clauses from the usual commencement of the sentence :—

By attention to details, good printing is produced.

In 1577, the first book in India was published at Cochin.

(16) The second of two parts of a sentence placed in apposition (or having some words in common which are not expressed immediately after the first part) is marked off by a comma before and after it :—

Printing may be, and in a certain sense is, at the bottom of all social progress.

(17) Independent elements in a sentence, such as expressions indicating persons in a direct address, or short observations, are separated from the rest of the sentence by commas :—

I am, dear sir, yours sincerely, Ranjit Lal.

I refer, Mr. President, to yesterday's meeting.

Dipak, come here, boy.

(18) Phrases or clauses placed at a distance from words which they amplify or explain, are separated by commas to avoid ambiguity :—

Wanted a room, for a gentleman, twelve feet long and six feet wide.

None can be an expert watch repairer, who has never been a mechanic.

(19) The relative pronouns (*who*, *whose*, *whom*, *which*, *that* and *what*) are generally connective words introducing parenthetical, co-ordinate or subordinate clauses that are explanatory of or additional to what has preceded, and require a comma before them :—

Ganesh, who is a diligent student, passes his examinations.

Men express their ideas in books, which, by the invention of printing, will last as long as the sun and the moon.

(20) When a word is understood, but not expressed, a comma is inserted in its place if the omission causes an abruptness that requires a pause or is likely to cause ambiguity in sense, if the preceding clause is separated by a semi-colon :—

The characteristic of Chaucer is intensity ; of Spencer, remoteness ; of Milton, elevation ; of Shakespeare, everything.

A careful proof-reader aims at accuracy ; a careless one, at speed.

320. The Question Mark. The Question Mark is used (1) at the end of a direct question :—

Have you written your essay ?

(2) After each separate question in a series of questions :—

"If you prick us, do we not bleed ? If you tickle us, do we not laugh ? if you poison us, do we not die ? and if you wrong us, shall we not revenge ?"—*Shakespeare*.

321. The Exclamation Mark. The Exclamation Mark is used (1) after a Vocative Case, a usage now almost exclusively confined to verse :—

Oh World ! Oh Life ! O Time !
On whose last steps I climb !
Trembling as that where I had stood before ;
When will return the glory of your prime ?
No more—oh, never more ! *Shelley*.

O Liberty ! O Liberty ! What crimes are committed in thy name !

(2) After interjections and exclamatory sentences :—

Alas ! they had been friends in youth.—*Coleridge*.
O what a fall was there, my countrymen !

What a piece of work is a man ! How noble in reason ! how infinite in faculty ! in form and moving, how express and admirable ! in action, how like an anxel ! in apprehension, how like a god ! the beauty of the world ! the paragon of animals !

Note.—When the interjection 'O' is placed before the Nominative of Address, the Note of Exclamation, if emyloyed at all, comes after the noun, or at the end of the sentence :—

O Captain ! my Captain ! rise up and hear the bells.
O Hamlet, speak no more !

322. The Dash. The Dash is used (1) to indicate an unexpected turn or sudden break in a sentence :—

He counted them at break of day—
And when the sun set, where were they ?—*Byron*.

(2) To summarize a multiple subject :—

A king sate on the rocky brow
Which looks o'er seaborn Salamis ;
And ships by thousands, lay below
And men in thousands—all were his.—*Byron*.

(3) Instead of brackets to mark a parenthesis :—

He swam the whole distance—no small feat of endurance—without showing the slightest sign of fatigue.

(4) To denote agitated or faltering speech :—

Bunbury has exploded—I mean—oh, I killed Bunbury this afternoon.
I—er—think—I mean—er—I feel—er—(*faltering speech*).

(5) To show the intentional omission of a name or word :—

She was born in the town of D—
Mr.—was received cordially by his friends and relatives.

(6) Before an echo word :—

She dwells with Beauty—Beauty that must die.—*Keats*.

(7) To indicate enumeration :—

All was lost—health, happiness, honour, friends.

323 **Inverted Commas.** The Inverted Commas are used to indicate the exact words of a speaker or a quotation :—

He said to John, "May God bless you."
But what is the use of saying "Call not man happy till he dies" ?

If a quotation occurs within a quotation, it is marked by single inverted commas :—

He said, "Every one should remember that 'God helps those who help themselves'."

324. **Parentheses** or **Double Dashes.** Parentheses or Double Dashes are used to separate from the main part of the sentence a phrase or clause which does not grammatically belong to it :—

She gained from Heaven ('twas all she wished) a son.

A remarkable instance of this kind of courage—if courage it can be called—is given in the history of Timur.

325. **The Hyphen.** The Hyphen—a shorter line than the Dash—is used (1) to form compound words :—

Brother-in-law, boat-house, booking-clerk, Tommy-True-Tongue, tell-me-no-tales-nor-lies-for-I-never-loved-them.

326. **The Apostrophe.** The Apostrophe is used (1) to denote the omission of some letter or letters from a word :—

'twas, e'er, I've, don't.

(2) To show the Genitive Case :—

Lies snow upon the desert's dusty face.

(3) In the plurals of such words as the following :—

Dot the *i's* and cross the *t's*. Mind your *P's* and *Q's*. Add four 5*'s* and six 3*'s*.

327. **Capital Letters.** Capital letters are used to indicate (1) the first word of a sentence :—

The door to success is always labelled "Push".

(2) The first word of every line of verse :—

The Moving Finger writes ; and having writ
Moves on ; nor all thy Piety nor Wit
Shall lure it back to cancel half a line,
Nor all thy Tears wash out a Word of it.—Fitzgerald : *Omar Khayyam.*

Honour and shame from no condition rise,
Act well your part, there all the honour lies.—*Pope.*

(3) In Personifications :—

Ay, in the very temple of Delight
Veiled Melancholy has her sovran shrine.—*Keats.*

(4) Titles, proper names and proper Adjectives :—

Shakespearean, Milton, Pickwickian, Earl of Warwick.

(5) The pronoun *I* ; and the interjection *O.*

(6) Nouns and pronouns relating to the Deity :

Let us thank God for His manifold mercies.

328. An *ellipsis,* or omission of words, is usually indicated by dots [. . . . .] ; by asterisks [* * * *] ; or even by long dashes [——— —], particularly for unprintable words.

329. The *index* [☞] or the *asterism* [⁂] is sometimes placed at the beginning of a paragraph or note of which it is desired to draw special attention.

330. Solved exercises in Punctuation :—

1. *Write a continuous piece of English prose of about one hundred words to illustrate the proper use of all the punctuation marks with which you are acquainted.*

What is life ? Life ! Ask the philosophers and they will answer, "Life consists of years ; and years, as you are aware, are made up of, months, weeks, days, hours, minutes and seconds." Does it then behove man—man the crown of creation —to waste his days, or even the least fraction of his time ? No ; the art of life consists in making the best use of all his fractions of time.

2. *Punctuate the following passage :—*

As Caesar loved me I weep for him as he was fortunate I rejoice at it as he was valiant I honour him but as he was ambitious I slew him there is tears for his love joy for his fortune honour for his valour and death for his ambition who is here so base that would be a bondsman if any speak for him have I offended who is here so rude that would not be a Roman if any speak for him have I offended who is here so vile that will not love his country. (*Punjab University, B.A.,* 1936)

Punctuated Passage :

As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but, as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition. Who is here so base that would be a bondsman ? If any, speak ; for him have I offended. Who is here so rude that would not be a Roman ? If any, speak ; for him have I offended. Who is here so vile that will not love his country ?

3. *Punctuate the following passage :—*

Labour is the fabled magician's wand the philosopher's stone the cap of Fortunatus its insignia the plow the anvil and the loom are decorations of honour while its successful votaries eminent members of the Order of Industry should take rank among the benefactors of mankind.

Punctuated Passage :

Labour is the fabled magician's wand, the philosopher's stone, the cap of Fortunatus. Its insignia, the plow, the anvil, and the loom, are decorations of honour ; while its successful votaries, eminent members of the Order of Industry, should take rank among the benefactors of mankind.

4. *Punctuate the following passage :—*

It is not necessary says Smiles to show that economy is useful nobody denies this we see numerous examples of it what many men have already done all other men may do nor is thrift a painful virtue on the contrary it enables us to avoid much contempt and many indignities it requires us to deny ourselves but not to abstain from any proper enjoyment it provides many honest pleasures of which thriftlessness and extravagance deprive us.

Punctuated Passage :

"It is not necessary," says Smiles, "to show that economy is useful. Nobody denies this. We see numerous examples of it. What many men have already done, all other men may do. Nor is thrift a painful virtue. On the contrary, it enables us to avoid much contempt and many indignities. It requires us to deny ourselves, but not to abstain from any proper enjoyment. It provides many honest pleasures, of which thriftlessness and extravagance deprive us."

EXERCISES ON CHAPTER XVI

Exercise 84. *Punctuate the following passages, inserting capital letters wherever necessary :—*

1. i gave the old gentleman the bill he said pay it for me theres a good fellow i am coming to this part of the world one day next week and then i will give you the money i have none with me to-day

2. the old japanese priest said refrain from doing wrong which is against the reason of things do whatever is good which advances the course of reason in this life and help those who are backward and weary in realizing enlightenment

3. the position of the wife in ancient greece was simply that of the domestic drudge to stay at home and mind the house was her ideal a free woman should be bounded by the street door says one of the characters in a greek drama and a certain writer regards as follows the functions of the two sexes war politics and public speaking are the sphere of men that of woman is to keep house to stay at home and to receive and tend her husband

4. once upon a time a holy man wished to convince a king of the power of god he directed the king to place himself by a huge tub of water which he did accordingly and as he stood by the tub amidst a circle of his great men the holy man bade him plunge his head into the water and draw it out again the king accordingly thrust his head into the water and at the same time found himself at the foot of a mountain on a sea-shore

5. when a great office is vacant either by death or disgrace which often happens five or six of these candidates petition the emperor to entertain his majesty and the court with a dance on the rope and whoever jumps the highest without falling succeeds to the office

6. we thank thee for the place in which we dwell for the love that unites us for the peace accorded us this day for the hope with which we expect the morrow for the health the work the food and the bright skies that make our life delightful for our friends in all parts of the earth

7. literature exists to please—to lighten the burden of men's lives to make them for a short while forget their sorrows and their sins their silenced hearths their disappointed hopes their grim futures—and those men of letters are the best loved who have best performed literatures truest office

8. it is not a dream i tell but a reality the world is for man the stars in their courses are for man if only he will follow the god who calls to him and take the gifts god offers as i sit here and talk of these things to you here they become so plain to me that i cannot understand your silence and why you do not burn—as i burn—with the fire of gods purpose

9. a quaker was one day walking on a country road he was suddenly met by a highwayman pointing a pistol the man exclaimed your money or your life my friend said the quaker i cannot deliver my money for i should be helping thee in evil-doing however exchange is lawful and i will give thee my purse for the pistol the robber agreed on receiving the purse the quaker at once held the pistol at the robber's head and said now friend my purse back or the weapon may go off fire said the robber there is no powder in the pistol

10. nelson now desired to be turned upon his right side and said i wish i had not left the deck for i shall soon be gone death was indeed rapidly approaching he said

to the chaplain doctor i have not been a great sinner and after a short pause remember that i leave lady hamilton and my daughter horatia as a legacy to my country his articulation now became difficult but he was distinctly heard to say thank god i have done my duty these words he repeatedly pronounced and they were the last words which he uttered

11. when you come to a good book you must ask yourself am I inclined to work as an australian miner would are my pickaxes and shovels in good order and am I in good trim myself sleeves well up to the elbow and my temper and keeping the figure a little longer even at cost of tiresomeness for it is a thoroughly useful one the metal you are in search of being the author's mind or meaning his words are as the rock which you have to crush and smelt in order to get at it and your pickaxes are your own care wit and learning and your smelting furnace is your own thoughtful soul

12. indeed his whole character is most forcibly expressed in his own words which every young man might well stamp upon his soul the longer i live said he the more certain i am that the great difference between men between the feeble and the powerful the great and the insignificant is energy invincible determination a purpose once fixed and then death or victory that quality will do anything that can be done in this world and no talents no circumstances no opportunities will make a two-legged creature a man without it

13. cast thy eyes eastward said the genius to mirza and tell me what thou seest i see said mirza a huge valley and a prodigious tide of water flowing through it the valley that thou seest said the genius is the vale of misery and the tide of water that thou seest is part of the great tide of eternity what is the reason said mirza that the tide i see rises out of a thick mist at one end and loses itself in a thick mist at the other

14. there is among the records of newton the following sentence in the spirit of shakespeare i seem to have been only a boy playing on the seashore and diverting myself in finding a smoother pebble or a prettier shell than ordinary whilst the great ocean of truth lay all undiscovered before me

15. from all its chapters from all its pages from all its sentences the well-written novel echoes and re-echoes its own creative and controlling thought to this must every incident and character contribute the style must have been pitched in unison with these and if there is anywhere a word that looks another way the book must be the better without it (*P. U. Inter.*, 1934)

PART III

WRITTEN COMPOSITION

CHAPTER XVII

THE SENTENCE : ITS STRUCTURE

331. When we wish to say something about an object, we use a sentence. Therefore, the sentence may be regarded as the unit of composition. If then we wish to learn how to write a good paragraph and a good essay, we must first of all learn how to write a good sentence. Let us consider how this is done.

We shall have to examine :

(1) The qualities of a good sentence.
(2) The form of the sentence.
(3) The length of the sentence.

I. THE QUALITIES OF A GOOD SENTENCE

332. The essentials of a good sentence are :

(*a*) **Unity**.
(*b*) **Emphasis**.
(*c*) **Coherence**.

333. Unity of Sentence. By *Unity* we mean that a sentence should deal with one and not with more than one main thought at a time. This does not mean that it must not contain more than one finite verb, but that all parts of a sentence should bear directly upon the main thought it is intended to convey. If thoughts which have no connection with one another are put into the same sentence, the result is confusion. Such sentences betray the muddled state of the writer's mind.

334. Violation of Unity. Let us consider a few sentences in which the principle of unity has been violated.

1. "Rama was obedient to his parents, and always stood first in the examination."

Here are *two* incongruous ideas put into one sentence, and we cannot say which is meant to be the central idea. If the writer wants to emphasise the obedience of Rama to his parents, the clause about his being a brilliant student is evidently out of place. If he wants to tell us that he always stood first in the examination, why bring in his obedience to his parents, which has nothing to do with it ?

2. "Tillotson died this year. He was exceedingly loved both by King William and Queen Mary, who nominated Dr. Tenison, Bishop of Lincoln, to succeed him."

Another glaring example of lack of unity. The death of Tillotson has nothing to do with the love of the King and Queen for him. Similarly, the nomination of Dr. Tenison to succeed him is quite out of place.

to the chaplain doctor i have not been a great sinner and after a short pause remember that i leave lady hamilton and my daughter horatia as a legacy to my country his articulation now became difficult but he was distinctly heard to say thank god i have done my duty these words he repeatedly pronounced and they were the last words which he uttered

11. when you come to a good book you must ask yourself am I inclined to work as an australian miner would are my pickaxes and shovels in good order and am I in good trim myself sleeves well up to the elbow and my temper and keeping the figure a little longer even at cost of tiresomeness for it is a thoroughly useful one the metal you are in search of being the author's mind or meaning his words are as the rock which you have to crush and smelt in order to get at it and your pickaxes are your own care wit and learning and your smelting furnace is your own thoughtful soul

12. indeed his whole character is most forcibly expressed in his own words which every young man might well stamp upon his soul the longer i live said he the more certain i am that the great difference between men between the feeble and the powerful the great and the insignificant is energy invincible determination a purpose once fixed and then death or victory that quality will do anything that can be done in this world and no talents no circumstances no opportunities will make a two-legged creature a man without it

13. cast thy eyes eastward said the genius to mirza and tell me what thou seest i see said mirza a huge valley and a prodigious tide of water flowing through it the valley that thou seest said the genius is the vale of misery and the tide of water that thou seest is part of the great tide of eternity what is the reason said mirza that the tide i see rises out of a thick mist at one end and loses itself in a thick mist at the other

14. there is among the records of newton the following sentence in the spirit of shakespeare i seem to have been only a boy playing on the seashore and diverting myself in finding a smoother pebble or a prettier shell than ordinary whilst the great ocean of truth lay all undiscovered before me

15. from all its chapters from all its pages from all its sentences the well-written novel echoes and re-echoes its own creative and controlling thought to this must every incident and character contribute the style must have been pitched in unison with these and if there is anywhere a word that looks another way the book must be the better without it (*P. U. Inter.*, 1934)

PART III

WRITTEN COMPOSITION

CHAPTER XVII

THE SENTENCE : ITS STRUCTURE

331. When we wish to say something about an object, we use a sentence. Therefore, the sentence may be regarded as the unit of composition. If then we wish to learn how to write a good paragraph and a good essay, we must first of all learn how to write a good sentence. Let us consider how this is done.

We shall have to examine :

(1) The qualities of a good sentence.
(2) The form of the sentence.
(3) The length of the sentence.

I. THE QUALITIES OF A GOOD SENTENCE

332. The essentials of a good sentence are :

(*a*) **Unity**.
(*b*) **Emphasis**.
(*c*) **Coherence**.

333. Unity of Sentence. By *Unity* we mean that a sentence should deal with one and not with more than one main thought at a time. This does not mean that it must not contain more than one finite verb, but that all parts of a sentence should bear directly upon the main thought it is intended to convey. If thoughts which have no connection with one another are put into the same sentence, the result is confusion. Such sentences betray the muddled state of the writer's mind.

334 Violation of Unity. Let us consider a few sentences in which the principle of unity has been violated.

1. "Rama was obedient to his parents, and always stood first in the examination."

Here are *two* incongruous ideas put into one sentence, and we cannot say which is meant to be the central idea. If the writer wants to emphasise the obedience of Rama to his parents, the clause about his being a brilliant student is evidently out of place. If he wants to tell us that he always stood first in the examination, why bring in his obedience to his parents, which has nothing to do with it ?

2. "Tillotson died this year. He was exceedingly loved both by King William and Queen Mary, who nominated Dr. Tenison, Bishop of Lincoln, to succeed him."

Another glaring example of lack of unity. The death of Tillotson has nothing to do with the love of the King and Queen for him. Similarly, the nomination of Dr. Tenison to succeed him is quite out of place.

3. Shakespeare, who is perhaps the world's greatest dramatist, wrote *Hamlet, Macbeth, King Lear*, and *Othello*, and married Ann Hathaway when he was only eighteen.

Here is an obvious breach of unity. Shakespeare's genius as the writer of *Hamlet, Macbeth, Lear*, and *Othello* has nothing whatever to do with his marriage.

Note.—The question has often been asked whether as Parenthesis constitutes a violation of the rule of Unity. It does not, if it is short and relevant, lengthy and unnecessary parentheses ought to be avoided :—

"Though Brahma was not a graduate of any foreign University (and how could he be since his parents did not like to send him abroad ?), yet he was the wisest man of his day."

335. The principle of unity is well exemplified in the following example :—

"Studies serve for delight, for ornament, and for ability. Their chief use, for delight, is in privateness and retiring ; for ornament, is in discourse ; and for ability, is in the judgment, and disposition of business."

Here we have several ideas, but they all bear upon and develop *one central idea* which can be given in a short phrase : *"The Uses of Studies."*

336. Incongruous Constructions. The student must avoid incongruous constructions which arise from the attempt to make one word do the work of two ; as,

Incorrect—I never have and never will believe it.
Correct—I never have *believed* and never will believe it.
Incorrect—All his money is spent and all his hopes ruined.
Correct—All his money is spent and all his hopes *are* ruined.
Incorrect—He brought much milk and oranges.
Correct—He brought much milk and *many* oranges.
Incorrect—He is one of the richest, if not the richest man, in the world.
Correct—He is one of the richest *men*, if not the richest man, in the world.
Incorrect—This rule may and ought to be disregarded.
Correct—This rule may *be* and ought to be disregarded.
Incorrect—You made a blunder and, worse than that, a crime.
Correct—You made a blunder and, worse than that, *committed* a crime.

337. Confused Constructions. Do not confuse different constructions or phrases ; as,

The boys seemed apprehensive and to have made up their minds to run away.

This sentence contains *confused constructions* ; that is to say, it is built up in two different ways. The author makes *two* sentences about the appearance of the boys ; he expresses one by the single adjective '*apprehensive*', and the other by a phrase containing a verb. The following are the two ways of building the same sentence correctly :—

(*a*) The boys seemed apprehensive and inclined to run away.
(*b*) The boys seemed to be apprehensive and to have made up their minds to run away.

Other examples of sentences containing confused constructions are :—

Incorrect—Keep your body upright, like I do.
Correct—Keep your body upright, *as* I do.
Incorrect—The wheat on this land is finer than last year.
Correct—The wheat on this land is finer than it was last year.
Incorrect—The greater the family, the larger house is required.
Correct—The greater the family, the larger *the* house that is required.
Incorrect—I think it may benefit your health by taking a glass of water before meals.
Correct—I think it may benefit your health to take a glass of water before meals.

Incorrect—The Committee request subscriptions to be paid to the Secretary.
Correct—The Committee request that subscriptions should be paid to the Secretary.

338. **Emphasis.** All ideas in a sentence are not of equal importance. There always arises a necessity of *emphasising* some of them. This emphasis can be secured in various ways, some of which are much more acceptable than others.

The most important are :—

(1) *By underlining or printing in italics.*

(2) *By placing important words at the beginning, or at the end, of a sentence.*

(3) *By using impersonal constructions.*

(4) *By the repetition of a word or phrase.*

(5) *By making use of the climax.*

(6) *By inverting the normal order of words.*

339. **The Use of Italics.** One obvious device is that greatly favoured by the feminine correspondents of the last century—underlining, or the use of italics. But this is a crude device,—which loses force if used excessively.

"Dear Sir, we shall have a small quiet party of *social friends* at our *humble board*, next Tuesday evening, at an *early tea* when I shall wear the *beautiful scarf* which, with its *accompanying delightful verses*. I shall *ever, ever cherish* ; and papa bids me say how happy he will be if you will join *'the feast of reason and the flow of soul'* in our *festive little party*, as I am sure will be your *truly grateful* Emily Fotheringay."—Thackeray : *Pendennis*.

340. **The Position of Important Words.** The most prominent positions in a sentence are the beginning and the end. We should, therefore, make the beginning and the end of a sentence emphatic. Ideas of minor importance should be placed in the middle which is the least emphatic part of a sentence. Now consider the sentence :—

"Milton is the most classical of all English poets."

Here the most important part of the sentence is *"the most classical."* It should be transferred to the end of the sentence. The next important part of the sentence is *"of all English poets."* It should be transferred to the beginning. If we make these necessary alterations, the sentence would run as,

"Of all English poets Milton is the most classical "

Notice, again, how the most important facts stated in the following two sentences are placed first and last :—

1. *The shepherd girl that had delivered France*—she, from her dungeon, she from her baiting at the stake, she from her duel with fire, as she entered the last dream—saw Domremy, saw the fountain of Domremy, *saw the pomp of forests in which her childhood had wandered.*

2. O eloquent, just, and mighty Death ! whom none could advise, thou hast persuaded ; what none hath dared, thou hast done ; and whom all the world hath flattered, thou only hast cast out of the world and despised.

341. **Introductory Phrase.** The usual way of securing emphasis is the use of impersonal constructions, *"It is"*, *"It was"* :—

Unemphatic—I did not ask you to go there.
Emphatic—It was not *I* that asked you to go there.
Unemphatic—He died of plague in the year 1890.
Emphatic—It was in the year 1890 that he died of plague.
Unemphatic—I do not ask you to remain here.
Emphatic—It was not *I* that ask you to remain here.

342. Repetition. Another device of securing emphasis is the repetition of words, phrases and sentences :—

Words—

(*a*) "O horror, horror, horror ! Tongue nor heart
Cannot conceive nor name thee."

(*b*) "Alone, alone, all, all alone,
Alone on a wide, wide sea."

Phrases—

(*a*) "What hope of answer or redress ?
Behind the veil, behind the veil"

(*b*) "Passing away, saith the World, passing away"

Sentences—

"The ice was here, the ice was there.
The ice was all round."

343. Climax. The most effective way of securing emphasis is to arrange words, phrases, clauses, and sentences *in an ascending order of intensity or importance* ; as,

"As Caesar loved me, I weep for him ; as he was fortunate, I rejoice at it ; as he was valiant, I honour him ; but, as he was ambitious, I slew him. There is tears for his love ; joy for his fortune ; honour for his valour ; and death for his ambition."

—Shakespeare : *Julius Caesar.*

344. Inversion. The normal order of words in a sentence is :—

Subject—Verb— Complement

or

Subject—Verb—Object.

All qualifying words, phrases, and clauses are placed as near as possible to the words they qualify. Any change in this order is called "inversion". The most usual inversions are those in which the complement is placed before its verb, the object before its verb, a noun before an epithet (adjective), ar.d an adverb with verb at the beginning of the sentence.

Unemphatic—The uses of adversity are sweet.
Emphatic—Sweet are the uses of adversity.
Unemphatic—They brought home her dead warrior.
Emphatic—Home they brought her warrior dead.
Unemphatic—Death is the wages of sin.
Emphatic—The wages of sin is death.
Unemphatic—Babylon is fallen, is fallen, that great city.
Emphatic—Fallen, fallen is Babylon, that great city.
Unemphatic—I have cried unto thee out of the depths.
Emphatic—Out of the depths have I cried unto thee.

345. Coherence. Whatever other qualities a good sentence may possess it is a bad sentence if it is not coherent ; that is to say, if its components are not arranged in logical order. Lack of coherence means lack of clearness.

Incoherence may arise from :

(1) *Misplacing the various Parts of a Sentence.*

(2) *Violation of the Rule of Proximity.*

(3) *Misplacing the Correlatives.*

(4) *Misplacing the Adverbs.*

346. Position of the Parts of a Sentence. The position of words, phrases, and clauses in a sentence is very important, because the sense often depends upon the position.

Consider the following sentences :—

He gave the stool to the servant that had a broken leg.
He gave to the servant the stool that had a broken leg.

It is quite clear that the question whether the man or the stool had a broken leg depends entirely upon the position of the relative clause, "*that had a broken leg.*" Also consider the following :—

"Lost, a cane by a gentleman with a carved head."

This sentence seems ridiculous as it suggests that the gentleman who lost a cane had 'a carved head', while the writer's aim is to convey the idea that the cane he lost had 'a carved head'. Therefore, the correct form should be :—

"Lost by a gentleman, a cane with a carved head."

Other less obvious faults of arrangement are to be seen in the following sentences :

1. Rising rapidly from the ground Afzal saw a giant aeroplane.

Here '*rising rapidly from the ground*' refers not to Afzal but to the aeroplane ; hence the sentence should read :—

'*Afzal saw a giant aeroplane rising rapidly from the ground.*'

2. They traced the course of the river from their hut on the hill as it wound along through fertile valleys.

Here the fault arrangement of the clause '*as it wound along through fertile valleys*' makes nonsense of the sentence, hence the sentence should read :—

'*From their hut on the hill they traced the course of the river as it wound along through fertile valleys.*'

The rule to remember in this connection is that the *things that are thought of together must be mentioned together.*

347. Violation of the Rule of Proximity. The general rule is that the parts of a sentence that are most closely related in thought should be placed nearest to each other. Thus,

(*a*) *A relative pronoun should be placed next to its antecedent* ; as,

Incorrect—I have read Shakespeare's plays, who is a great dramatist.
Correct—I have read the plays of Shakespeare, who is a great dramatist.

(*b*) *Qualifying phrases or clauses should be placed as near as possible to the word they qualify* ; as,

Incorrect—The warrior went to the battlefield, brandishing his long spear.
Correct—The warrior, brandishing his long spear, went to the battlefield.

Incorrect—Rama stood first in the University in the Degree Examination, the most intelligent of all the boys in the class.

Correct—Rama, the most intelligent of all the boys in the class, stood first in the Degree Examination in the University.

(*c*) *An adverbial phrase should come close to the word that it modifies* ; as,

Incorrect—I told him that he would fail in the examination as plainly as possible.
Correct—I told him as plainly as possible that he would fail in the examination.
Incorrect—I asked him as soon as possible to go there.
Correct—I asked him to go there as soon as possible.

(*d*) *A prepositional phrase should be placed immediately after the word to which it is an adjunct* ; as,

Incorrect—A novel has just been published by a new author.
Correct—A novel by a new author has just been published.

(*e*) *An adjective and its qualifying phrase should come together* ; as,

Incorrect—I have never seen a cleverer man at engineering than...
Correct—I have never seen a man cleverer at engineering than...
Incorrect—Strict rules to the students were passed.
Correct—Rules strict to the students were passed.

(*f*) *Nouns and prepositions connected in sense should be placed near together* ; as,

Incorrect—Akbar was the son of Humayun, the builder of the Mughal Empire.
Correct—Akbar, the builder of the Mughal Empire, was the son of Humayun.
Incorrect—I forgive you as a father ; I condemn you as a judge.
Correct—As a father, I forgive you ; as a judge, I condemn you.

348. **Position of Correlatives.** Correlative words, if misplaced in a sentence, entirely change its meaning. Therefore, we should be very careful about their use.

Incorrect—She *neither offended* me nor my friend.
Correct—She *offended neither* me nor my friend.
Incorrect—She *both offended* me and my friend.
Correct—She *offended both* me and my friend.
Incorrect—This exercise is good *both for* body and mind.
Correct—This exercise is good *for both* body and mind.
Incorrect—This building is *not advertised* for sale but for hire.
Correct—This building is *advertised not* for sale but for hire.
Incorrect—He is *much noted* for his bravery as for his cowardice.
Correct—He is noted *as much* for his bravery as for his cowardice.

349. **Position of Adverbs.** Adverbs and adverbial phrases such as *only, even, at least, at all events, not hardly, scarcely, nearly, almost,* are often misplaced :—

Incorrect—He *only went* to the office to pay his fine.
Correct—He went to the office *only* to pay his fine.
Incorrect—The nobles *at least might* have waited for the king.
Correct—The nobles *might at least* have waited for the king.
Incorrect—He found his troubles *at all events* no worse for the journey.
Correct—He found his troubles no worse for the journey *at all events*.
Incorrect—Fashions were *not thought* to be in good taste.
Correct—Fashions were *thought not* to be in good taste.
Incorrect—I *scarcely* have enough silk for my gown.
Correct—I have *scarcely* enough silk for my gown.
Incorrect—I *hardly think* that you were in the wrong.
Correct—I *think* that you were *hardly* in the wrong.
Incorrect—*Everything nearly* offends him that is spoken to him.
Correct—*Nearly everything* that is spoken to him offends him.
Incorrect—You can *almost get everything* in the market.
Correct—You can *get almost everything* in the market.

II. THE FORM OF THE SENTENCE

350. There are *two* forms of the sentence :

(1) *The Periodic,* and

(2) *The Loose.*

351. **The Periodic Sentence.** The Periodic Sentence is one in which there is a suspension of the full meaning until the grammatical structure of the sentence is complete ; that is to say, there is no point in the sentence at which it is possible to put a full stop until the end has been reached. For example :—

"His cruelties spring not from the heat of the blood, or the insanity of uncontrolled power, but from deep and cool meditation."

352. The Loose Sentence. The Loose Sentence is one in which the principle of suspense is not observed ; that is to say, it is a form of sentence in which the qualifying adjuncts follow the words they qualify, so that at least some of these adjuncts can be omitted and still leave a sentence which is grammatically complete. For example :—

"His cruelties do not spring from the heat of the blood or the insanity of uncontrolled power, but from deep and cool meditation."

353. The Advantages and Disadvantages of the Periodic and the Loose Form of Sentence. The periodic sentence has some outstanding advantages. It stimulates the interest of the reader, conduces to unity, is clear, compact, and vigorous. So when force, dignity, stateliness, and emphasis are required, the periodic form, with its elements of suspense and surprise, is the one to use. But it it not handled with skill, it is apt to become artificial, monotonous, and exhausting.

The loose form of sentence has the advantage of being easy, flowing, and natural, and is thus admirably suited to dialogue or to a plain, straightforward style of narrative. It imparts lucidity and directness. But it must not be allowed to degenerate into slipshod construction, as it then becomes involved and obscure.

354. Conversion from the Loose to the Periodic Form of Sentence. To convert a sentence from the loose to the periodic form is a comparatively simple process. The following *two* rules should be borne in mind :—

(1) Place all the qualifying adjuncts before the words they qualify.

(2) Use connectives (such as *neither......nor, either......or, both......and, not only.....but also, so......as, partly......partly, more......than*) with a suspensive power.

Loose	Periodic
1. A man shall reap whatsoever he soweth.	1. Whatsoever a man soweth that shall he also reap.
2. Love is blind and also heartless.	2. Love is both blind and heartless.
3. He is honest though poor.	3. Though he is poor he is honest.
4. The spectacle was glorious, but it passed unheeded.	4. Glorious though the spectacle was it passed unheeded.
5. He could be a just and beneficent ruler, though a dangerous enemy and a still more dangerous accomplice.	5. Though a dangerous enemy and a still more dangerous accomplice, he could be a just and beneficent ruler.
6. The king was full of grand schemes, but he never succeeded in carrying them out.	6. Though the king was full of grand schemes, he never succeeded in carrying them out.
7. The world is not eternal, nor is it the result of chance.	7. The world is *neither*, eternal *nor* the result of chance.
8. The Romans consider religion a part of virtue, the Jews virtue a part of religion.	8. *While* the Romans consider religion a part of virtue, the Jews consider virtue a part of religion.
9. The essence of all art is to produce an effect on the feelings and imagination, not to inform the intellect nor to produce something practically useful.	9. The essence of all art is *not* to inform the intellect nor to produce something practically useful, *but* to produce an effect on the feelings and imagination.
10. The Hero can be a Poet, Prophet, King, Priest or what you will according to the kind of world he finds himself born into.	10. *According* to the kind of world he finds himself born into the Hero can be a Poet, Prophet, King, Priest or what you will.

Loose	Periodic
11. Boswell is the first of biographers as decidedly as Homer is the first of heroic poets, as decidedly as Shakespeare is the first of dramatists, as decidedly as Demosthenes is the first of orators.	11. Homer is *not more* decidedly the first of heroic poets, Shakespeare is *not more* decidedly the first of dramatists, Demosthenes is *not more* decidedly the first of orators, than Boswell is the first of biographers.
12. Some books are to be tasted, others to be swallowed and some few to be chewed and digested.	12. *While* some books are to be tasted and others to be swallowed some few are to be chewed and digested.
13. What a man cannot amend in himself or others he must bear with patience till God ordain otherwise.	13. What a man cannot amend in himself or others, he must, till God ordain otherwise, with patience bear.

III. THE LENGTH OF A SENTENCE

355. The length of a sentence is as important as its form. Should a sentence be long or short ? It depends to a great extent upon the subject you are dealing with, but generally it is best carefully to mingle, according to the varying effects desired, long and short sentences. A long succession of sentences of either type is undesirable.

356. The Short Sentence. The short sentence has the merit of being clear and forceful. It is especially suitable when the thought is simple and direct. But when the thought is complex, it is rather unsuitable :—

"Summer—summer—summer ! The soundless footsteps on the grass."—*Galsworthy*.

Then there's fishing at the seaside. I used to catch flat fish with a very long string-line. It was like swimming a kite. But perhaps there are no flat fish at Sandgate—except your own shoe soles The best plan, if you want flat fish, where there are none, is to bring codlings and hammer them dabs. Once I caught a plaice, and, seeing red spots all over it, thought I had caught the measles.—*Thomas Hood*.

But the main disadvantage of the short sentence is that a succession of short sentences invariably produces a broken and abrupt effect—a "metallic snip-snap" as a critic once said in reference to Macaulay :—

"Upon a hillside, a great swelling hillside, high up near the clouds, lay a herd lad. Little more than a boy he was He did not know much, but he wanted to know more. He was not very good, but he wanted to be better. He was lonely, but of that he was not aware. On the whole he was content up there on the great hillside."
—*S. R. Crockett.*

357. The Long Sentence. The short sentence, we have seen, is suitable only when the thought is simple and direct. Sometimes, however, the nature of the subject demands the use of long sentences As far as possible keep your sentences short, and try to avoid monotony by introducing some sentences of medium length. Clearness of thought and clearness of expression are the chief things to be aimed at.

Again, I ask what would be the thoughts of a man, who, "when examinating a flower, or a herb, or a pebble or a ray of light, which he treats as something so beneath him in the scale of existence, suddenly discovered that he was in the presence of some powerful being who was hidden behind the visible things he was inspecting,—who, though concealing his wise hand, was giving them their beauty, grace, and perfection, as being God's instruments for the purpose,—nay, whose robe and ornaments these objects were, which he was so eager to analyse ?"—*Newman*.

358. Balanced Sentences. It will not be out of place here to describe a Balanced Sentence in which the successive parts which are similar in thought are made similar in structure. The balanced sentence is conducive to simplicity, melody, and strength ; but if carried to excess it soon becomes tedious. Hence it should be used in moderation :—

1. "She's beautiful, and therefore to be wooed ;
She's a woman, therefore to be won."

2. He says what he means, and he means what he says.

3. "He is a rake among scholars, and a scholar among rakes."

4. "The work which had been begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

5. "When I look upon the tombs of the great, every emotion of envy dies in me ; when I read the epitaphs of the beautiful, every inordinate desire goes out ; when I meet with the grief of parents upon a tomb-stone, my heart melts with compassion ; when I see the tombs of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow."

359. To sum up. *It is better—*

(1) *to use short sentences than long ones.*

(2) *to use simple sentences than complex ones.*

(3) *to avoid indirect and roundabout ways of saying a thing.*

(4) *not to waste words.*

Be concise. Use only as many words as are absolutely necessary.

EXERCISES ON CHAPTER XVII

Exercise 85. *Improve upon the following sentences by altering the order of words :—*

1. He was shot by a servant under notice to leave with whom he was finding fault very fortunately without effect.

2. I shall ask the students which they have learnt by heart to read the passage slowly.

3. She tore up the tender letter which her mother had written to her in a fit of peevish vexation.

4. The man ought to be brought before a magistrate who utters such threats who will surely punish him.

5. He visited the battlefield where Napoleon was defeated in his holidays.

6. The constable said that the prisoner seizing a stone full of rage and fury had knocked the traveller down.

7. He was very fond of that girl ; he thought of marrying her more than once.

8. I was rather impressed be the manner of the speaker than by his matter.

9. All the flatterers told the Queen how beautiful she was all the day long.

10. In my opinion, this book is the best manual we have on English composition though it is by no means perfect.

Exercise 86. *Correct the following sentences by suggesting a suitable order of words. (You are not required to add or take away any words but only to change their position in the sentence) :—*

1. He put the juice in the man's eyes who wore Athenian clothes.

2. The question in my mind which was growing bigger and bigger was how he obtained his information.

3. Such spending either will take you to the workhouse or to the mental home.

4. The report was not unfortunately sent in time.

5. There was a boy in a school who could not play hockey.

6. Her body was found floating lifeless on the water at a short distance from where the boat was upset by a fisherman.

7. A clever judge would see whether a witness was deliberately lying a great deal better than a stupid jury.

8. Erected to the memory of John William accidentally shot as a mark of affection by his brother.

9. He was hurt in the leg who wore a red cap but the other sustained a wound in the arm of no importance.

10. Than I saw him running with a broken leg who wore spectacles no sooner did I reach there.

Exercise 87. *Correct the following sentences by arranging words in their proper order :—*

1. Taken these lines are from a poem of William Wordsworth which beautifully describe his attitude towards Nature.

2. It was how bad on his part that he should have troubled my brother who had such friendly relations with me.

3. He is guilty of another grave offence whom you were just now reprimanding for having stolen a watch.

4. His character was such in the minds of his friends as to arouse a great suspicion who knew him from his childhood.

5. It began to rain heavily when he had hardly reached the station who was accompanied by his wife which was beautifully decorated.

6. It is neither the business of the referee to favour the one party nor the other.

7. There are many worth seeing places, such as the museum, the zoo and the High Court.

8. He spent his holidays in a village with my uncle which is situated on the left bank of the Ganges who is fond of telling myths.

9. He was a great general, no doubt, of his age.

10. The boy took the punishment which the Principal gave with great cheerfulness.

CHAPTER XVIII

PARAGRAPH STRUCTURE

360. What is a Paragraph ? A Paragraph is a group of sentences with unity of purpose. It deals with one distinct aspect or division of subject, and thus forms an integral part of the whole composition.

I. PRINCIPLES OF PARAGRAPH STRUCTURE

361. Rules similar to those that apply to the structure of sentences apply to the structure of paragraphs. We shall have to consider in connection with the paragraph much the same principles as those we have already discussed in connection with the sentence, namely :

1. **Length.**
2. **Unity.**
3. **Coherence.**
4. **Emphasis.**

362. Length of Paragraphs. No definite rule can be laid down about the length of paragraphs. Whether a paragraph will be long or short depends on the nature of the topic, and what the writer wants to say about it. A paragraph may consist of one sentence only, or of twenty or thirty sentences, according to requirements.

The modern practice is to make the paragraph short, but not too short, and we advise you to follow this practice. The distinctive merit of the short paragraph is its clearness. There is no room for irrelevance and digression, and its meaning can be quickly grasped. On the other hand, if very short paragraphs are used, they produce a jerky and disconnected effect. Very long paragraphs, however, make heavy reading, and put strain on the reader. So it is *best to make paragraphs of moderate but varied length.* The point is that *they must not be arbitrarily made* : the beginning of each paragraph should be a further step in the progress of the main theme.

363. Unity of the Paragraph. Words make up a sentence ; sentences make up a paragraph ; and just as a sentence cannot be called a good sentence if it does not contain one *main thought* so also a paragraph cannot be called a good paragraph unless it is so constructed as to deal with one and only *one main topic* or *theme.* This is what is meant by the *unity* of a paragraph. Every sentence in the paragraph must be closely connected with the one topic of the paragraph. No incongruous or unrelated elements should be introduced.

363. The Topical Sentence. The topic, theme, or subject of a paragraph, is generally distinctly expressed in one sentence of the paragraph. The sentence is called the *topical sentence* because it contains the topic.

The most important sentences of a paragraph are the first and the last, as the most emphatic positions in a sentence are the beginning and

the end. Therefore, generally, *the first sentence of a paragraph is the topical sentence, but sometimes it is the last.*

There are paragraphs, however, which have no topical sentence. In such cases the topic must be gathered from the general drift of the paragraph.

If the first sentence sets forth the topic, the last sentence forms a fitting close. That is to say, the first sentence arouses the interest while the last satisfies it. Examples :—

Example 1. "A man of polite imagination is let into a great many pleasures that the vulgar are not capable of receiving. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels a greater satisfaction in the prospect of fields and meadows than another does in their possession. It gives him, indeed, a kind of property in everything he sees, and makes the most rude, uncultivated parts of nature administer to his pleasures ; so that he looks upon the whole world, as it were, in another light, and discovers in it a multitude of charms that conceal themselves from the generality of mankind."—Addision : *The Spectator.*

That this paragraph possesses unity is seen at a glance. The central idea, the theme of the paragraph, which is expressed in the first sentence, is that a man with a cultured imagination enjoys many pleasures denied to those who do not possess such an imagination. The sentences that follow illustrate this thought and this thought only. Hence the *unity* of the paragraph.

The topical sentence may, however, come at the end of the paragraph. In this case the preceding sentences lead up to the main idea. The reader's mind is then kept in suspense.

In a description of the Whigs and the Tories in the eigtheenth century Macaulay has the following paragraph :

Example 2. Dante tells us that he saw, in Malebolge, a strange encounter between a human form and a serpent. The enemies, after cruel wounds inflicted, stood for a time glaring at each other.................Then a wonderful metamorphosis began. Each creature was transfigured into the likeness of its antagonist. The serpent's tail divided itself into two legs ; the man's leg'c interwined themselves into a tail. The body of the serpent put forth arms ; the arms of the man shrank into his body. At length the serpent stood up a man, and spake ; the man sank down a serpent and glided hissing away. Something like this was the transformation which, during the reign of George the First, befell the two English parties. Each gradually took the shape and colour of its foe, till at length the Tory rose up erect, the zealot of freedom, and the Wing crawled and licked the dust at the feet of power."

365. Main Theme not always expressed. Sometimes the theme is implied rather than expressed. This does not mean that the paragraph is deficient in unity. The following is an example :—

Example 3. "The companion of the Church dignity was a man past forty—thin, tall, strong aun muscular—an athletic figure..............His head was covered with a scarlet cap, faced with fur...............The expression of his face was calculate to impress a degree of awe, if not of fear, upon strangers. His features, naturally strong and powerfully expressive, had been burnt almost into Negro blackness by constant exposure to the tropical sun, anfi might in their ordinary state be said to slumber after the storm had passed away...........His keen, piercing dark eyes told in every glance of difficulties subdued, and dangers dared, and seemed to challenge opposition to *his* wishes."—Scott : *Ivanhoe.*

Where (it will be asked) is the theme of such a paragraph ? The answer is, the theme is implied, not expressed. The theme is a description of the 'companion' of a certain church dignitary. This is implied in

a collection of sentences. The *first* sentence is about the man's age, stature and general appearance ; the *second* tells us something about his head-dress ; the *third* tells us about the expression of his face ; the *fourth* about his complexion ; the *fifth* about his eyes ; etc. But there is *unity* in every sentence. Hence the *unity* in the whole paragraph.

366. Violation of the Principle of Unity. Lack of unity is due to *three* main causes :—

(1) *When more than one topic is treated of in one paragraph* :—

"At home, honours and rewards awaited Clive. He was raised to the Irish peerage, and encouraged to expect an English title. George III, who had just ascended the throne, received him with great distinction, and the Minister of the Crown paid him unasked attention. The wealth of Clive was such as enabled him to vie with the first grandees of England. His whole annual income, in the opinion of Sir John Malcolm, exceeded £ 40,000, and incomes of £ 40,000, at the time of the accession of George III, were at least as rare as incomes of £ 100,000 now. Clive now set himself to cultivate parliamentary interest. His purchases of land seem to have been made in a great measure with that view ; and after the general election of 1761, he found himself in the House of Commons, at the head of a body of dependants whose support must have been important to any administration."

The above paragraph can be divided into *three* paragraphs according to the *three* topics treated. The *first* paragraph should describe Clive's honours, the *second* his wealth, and the *third* his entrance into Parliament.

(2) *Unity is also violated when matter which is enough for only one paragraph is distributed over two or three separate paragraphs* :—

"Thomas Hardy was a professional author. So far as I know there is only one important association of professional authors, namely, the Society of Authors. It has a very large membership, which includes practically all authors of any repute in this country. The names on its general council enjoy a literary prestige which no other collection of British names could approach.

"It has acquired an official position, and watches over the interests of authors not only with the Legislature but in foreign countries. In a word, it stands for modern authorship. Incidentally, Thomas Hardy was its president."

The main theme of this passage is the importance of the Society of Authors as a professional association. This is indicated in the third and fourth sentences of the first paragraph. The first and second sentences of the second paragraph are merely a continuation of these details, and consequently there seems to be no good reason why the two paragraphs should not form one.

(3) *Unity is also violated by the introduction of irrelevancies and useless digressions* :—

"Catherine was by this time a pretty and engaging child of two. She was the pet of her brothers and the darling of her parents. *She had been baptized in the ducal chapel of the palace of Villa Vicosa, not three weeks after her birth, and her godfather was the Marquez of Ferreria, a devoted supporter of her father.* Now, as destiny would have it, it was on her second birthday that the nobles of Portugal sent secretly to pray Catherine's father, in the name of the patriots, to accept the throne of Portugal."

367. Coherence of the Paragraph. The thought in a paragraph, to be coherent, should be connected and developed in a logical order. That is to say, the paragraph should be so constructed that one sentence leads on naturally to the next, and the mutual relation of all the sentences in the paragraph should be clearly seen. If the sentences which should naturally come together are separated, the result is "incoherence" and shows confusion of thought.

The order of sentences will vary according to the topic discussed. It may be the order of time in a relation of events or the order of cause

and effect; again, a general proposition may be followed by illustrations and proofs, or a number of statements may lead up to a conclusion.

Let us now look once more at the paragraph, Example 1, already quoted from Addison. The main idea (that a man with a cultured imagination enjoys many pleasures denied to those who do not possess such an imagination) is set forth in the first sentence and is, therefore, in the most emphatic position. The two sentences that follow tell us how pictures, statues, books, Nature herself, afford him a delight denied to others. These sentences, therefore, may be said to amplify the main idea by illustrations which are placed in logical order. The fourth sentence rises to a *climax* as it suggests that everything that he sees provides such a man with enjoyment. This paragraph is, therefore, excellently planned and carefully composed. The sentences are of varied length. The style is clear and simple, dignified and pleasing.

368. Violation of the principle of Coherence. In the following paragraph the order of time is unjustifiably neglected :—

"At the age of eight Charles received knighthood and was invested with the Order of the Garter. Soon after his birth he had been proclaimed Prince of Wales and Earl of Chester."

Here the order of time is reversed. The last sentence should come first, and the first second.

369. Emphasis. The proper distribution of *emphasis*, on which the *balance* of the paragraph depends, is closely connected with the logical development of thought. What is still more important is that the space devoted to each sentence should be in proportion to the importance of the idea it expresses. Care should also be taken to emphasize the main idea, by placing it either at the beginning or at the end of the paragraph, preferably the beginning, for there it occupies a prominent position, and can be readily developed throughout the remainder of the paragraph. But sometimes, where a series of sentences is designed to lead up gradually to a climax, a more telling effect is gained by placing it at the end.

Emphasis can be secured in the following ways :—

(1) *By summarizing at the end the point of the paragraph.*

(2) *By confirming the statement made in the topical sentence.*

(3) *By making 'several consecutive sentences iterate or illustrate the same theme.'*

(4) *By leading up to a climax.*

(1) **By Summarizing at the End the Point of the Paragraph.** Study the following paragraph in which the concluding sentence sums up the point of the paragraph in the most effective manner.

Sectarians hold that Religious Education should be given in all schools. They argue that godless Education degrades the moral tone of a student, and makes him irresponsible and impious. Free thinkers hold an entirely opposite view. They argue that conscience, 'the voice of God within', should be kept sacred, and not be forced to accept anything against its inclinations. *The question for us to decide is which course will be more conducive to the progress of the coming generation.*

(2) **By Confirming the Statement made in the Topical Sentence.** In the following paragraph the statement made in the topic sentence is confirmed in the last sentence.

There is no fear that he would fail in his enterprise. Sincere in his motives, honest in his dealings, conscientious in his work, he has, with an iron will, begun the work,

to bring it to a successful issue. He sees no friend, attends no function, indulges in no luxury. Day and night he toils, and cares not what the people will speak of him. *For such a determined soul, there can certainly be no fear of failure.*

In this paragraph the central idea, 'the fear of failure' is confirmed in the last sentence, which forms such an effective close.

(3) **Parallel Construction.** Consecutive sentences which repeat or elaborate the same idea gain vigour and emphasis by being formed in the same manner. *Parallel Construction* is the name given to such a formation of sentences :—

"If there was any man with whom Walpole could have consented to make a partition of power, that man was Lord Townshend. *They were* distant kinsmen by birth, near kinsmen by marriage. *They had been friends* from childhood. *They had been* schoolfellows at Eton. *They were* country neighbours in Norfolk. *They had been* in office together under Godolphin. *They had gone* into opposition together when Harley rose to power. *They had been* persecuted by the same House of Commons. *They had,* after the death of Anne, been recalled together to office. *They had again been* driven out by Sunderland and had again come back together when the influence of Sunderland declined."—*Lord Macaulay.*

(4) **Climax.** If a paragraph contains several statements of varying importance or emphasis, it is advisable to arrange them in an ascending scale. This allows us to finish most effectively, *i.e.*, with what is most emphatic and most impressive. For example, mark the close of Burke's impeachment of Warren Hastings :—

"I impeach him in the name of the Commons of Great Britain in Parliament assembled, whose parliamentary trust he has betrayed. I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonoured. I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate. I impeach him in the name and by virtue of those eternal laws of justice which he has violated. I impeach him in the name of human nature itself, which he has carefully outraged, injured, and oppressed in both sexes, in every age, rank, situation, and condition of life.

370. Variety. Now that we have stated that a paragraph must have unity and development, and have suggested the ways in which emphasis can be secured, have we left any possibility of differences of form between one paragraph and another? Is variety possible? Yes, we can still introduce a good deal of variety into a paragraph by making the sentences vary in their length and structure. In a good paragraph there is an alternation of long and short sentences ; the opening words of different sentences vary as far as possible in their grammatical character ; a judicious use of active and passive, direct and indirect, assertive and interrogative sentences is made to prevent monotony or weariness.

Study the following paragraph. Notice the alternation of long and short sentences, and also the variety in the construction of the sentences.

The money was paid. But this was not enough. The late events in the south of India had increased the financial embarrassments of the Company. Hastings was determined to plunder Chet Singh, and, for that end, to fasten a quarrel on him. Accordingly, the Rajah was now required to keep a body of cavalry for the service of the British Government. He objected and evaded. This was exactly what the Governor-General wanted. He had now a pretext for treating the wealthiest of his vassals as a criminal. "I resolved"—these are the words of Hastings himself—" to draw from his guilt the means of relief to the Company's distresses, to make him pay largely for his pardon, or to exact a severe vengeance for past delinquency." The plan was simply this,—to demand larger and larger contributions till the Rajah should be driven to remonstrate, then to call his remonstrance a guilt, and to punish him by confiscating all his possessions.—Macaulay : *Warren Hastings.*

371. **Mutual Relation of Paragraphs.** In an essay, or a chapter, the paragraphs should obey the same rules as the sentences in the paragraph. That is, the paragraphs should be relevant : they should be long or short according to the importance of their matter ; they should come in natural and orderly sequence ; and should, if necessary, be linked by *connectives* which serve us useful links to paragraphs :—

"The next thing he did was"

"But this was not the only thing we saw"

"It may be remarked here"

"This is not all"

"There is no question that"

"I say this because"

"Another matter remains to be noted"

"The sequel is well-known"

"The result remains to be described"

"What actually happened was this"

"Such was the state of affairs, when"

"To account for this fact, we must remember etc."

"In taking leave of this part of our subject, we may note, etc."

"Events served to reveal the truth of his argument"

"The worst was now over"

"The issue was clear"

"As we have seen"

"It remains to mention"

"This reminds me of"

"It is a convenient occasion to remark/remember"

"Another consideration no less cogent"

"This is further confirmed by"

"The value of this observation is, however, discounted to a great extent when we consider"

STUDIES IN THE PARAGRAPH

372. Study the following paragraphs. You will see how these paragraphs have been constructed and how beautiful thoughts have been expressed in a wonderfully beautiful way.

Example 1. It is a mistake to think that the old poets who lived before Wordsworth, did not care much about Nature because they did not describe it much. They preferred writing about great hills ; but they sat on the great hills to write it. They gave out much less about Nature, but they drank in, perhaps, much more. They painted the white robes of their holy virgins with the blinding snow at which they had stood all day. They blazoned the shields of their paladins with the purple and gold of many heraldic sunsets. The greenness of a thousand green leaves clustered into the live green figure of Robin Hood. The blueness of a score of forgotten skies became the blue robes of the Virgin. The inspiration went in like sunbeams and came out like Apollo.—*Chesterton.*

Here we have a paragraph full of brilliant colours. The 'blinding white,' the 'glittering red,' the 'bright green' and the 'dazzling bule'—are a few of the colours that make the paragraph sparkle.

Example 2. There is a current impression that it is unpleasant to have to run after one's hat. Why should it be unpleasant to the well-ordered and pious mind ? Not merely because it is running, and running exhausts one. The same people run much more eagerly after an uninteresting leather ball than they will after a nice silk hat. There is an idea that it is humiliating to run after one's hat ; and when people say it is humiliating they mean that it is comic. It certainly is comic ; but man is a very comic creature and most of the things he does are comic—eating, for instance. And the most comic things of all are exactly the things that are most worth doing—such as making love. A man running after a hat is not half so comic as a man running after a wife.—*G. K. Chesterton.*

Here is a paragraph from a modern writer. Mark how he expresses everyday matters in the most effective manner. To run after one's hat is not less comic than to run after one's wife : this conclusion is reached by a series of sentences leading up to the climax.

Example 3. He made an administration so chequered and speckled ; he put together a piece of joinery so crossly indented and whimsically dove-tailed ; a cabinet so variously inlaid ; such a piece of diversified mosaic: such a tessellated pavement without cement ; here a bit of black stone and there a bit of white ; patriots and courtiers ; King's friends and republicans, Whigs and Tories, treacherous friends and open enemies; that it was indeed a very curious show, but utterly unsafe to touch and unsure to stand on. The colleagues whom he had assorted at the same boards started at each other, and were obliged to ask : "Sir, your name ?"—"Sir, you have the advantage of me"—"Mr Such-a-One ?"—"I beg a thousand pardons." I venture to say it did so happen that persons had a single office divided between them who had never spoken to each other in their lives, until they found themselves, they knew not how, pigging together, heads and points, in the same truckle-bed.

This is a paragraph from Burke's description of a Cabinet which he strongly disliked. He speaks with bitter contempt of the creature of the Cabinet. Note how the orator, feeling or feigning indignation, first strings together a series of short biting jeers, to ridicule the Government he attacks. His skilful comparisons heighten the effect. Next he makes a sober statement enlightened by an imaginary dialouge ; the paragraph reaches its climax in the effects produced by the division of the spoils of office between persons who had never spoken to each other in their lives.

THE WRITING OF SINGLE PARAGRAPHS

373. How to write a paragraph ? In examinations students are often asked to write short, separate paragraphs, instead of essays, on subjects of ordinary interest. Such single paragraphs are really miniature essays, but the same principles as we have discussed above for the construction of paragraphs must be followed :—

(1) The principles of Unity and Coherence must be kept in mind. A paragraph must treat of one definite subject, and must follow a logical order of thought.

(2) The rules about the topical and concluding sentences should be borne in mind.

(3) The language should be simple, the style direct, and the sentences short.

(4) As a paragraph is limited, all digressions and irrelevant matter must be avoided. Write only what strikes you most.

(5) Don't attempt to write many short paragraphs when only one is needed.

374. Study carefully the following paragraphs :—

1. NARRATIVE AND DESCRIPTIVE PARAGRAPHS

1. An Indian Famine

Day again followed day torridly, unwinkingly ; and day after day the lightning-festival continued, as if the great God and his goblins were holding celestial revel. But rain was withheld ; and the rice sown in the mud of that first shower perished........... The roads were beginning to be lined with living skeletons, wandering processions drifting aimlessly, anywhere, they did not know where. People were migrating to the towns and larger villages ; but these held no food. They were like so much chaff, at the mercy of rumours that fanned them hither, thither.—*Edward Thomas.*

2. Srinagar (Kashmir)

The capital, Srinagar, is built on the banks of the fresh water lakes formed of live springs and streams. The river Jhelum runs through the town, and is connected with the lakes by means of a canal wide enough to admit boats. Two wooden bridges span the river. The houses are of timber, well-built, with two or three storeys. Most of them have pretty gardens, and many of them have canals with pleasure-boats, communicating with the lakes. The islands in the lakes are well laid out is delightful gardens as also the sides of the hills around from which beautiful views can be obtained of the town, river, banks, canals, lakes, islands and gardens. The Shalimar Gardens with their canals, fountains, summer-houses, poplar avenues and carpets of emerald turf, make an unerring appeal to the lovers of nature and art.—*Bernier.*

3. A Walking Tour

Now, to be properly enjoyed, a walking tour should be gone upon alone. If you go in a company, or even in pairs, it is so longer a walking tour in anything but name ; it is something else and more in the nature of a picnic. A walking tour should be gone upon alone, because freedom is of the essence ; because you should be able to stop and go on, and follow this way or that, as the freak takes you ; and because you must have your own place, and neither trot alongside a champion walker, nor mince in time with a girl. And then you must be open to all impressions and let your thoughts take colour from what you see. You should be as a pipe for any wind to play upon.

—*Robert Louis Stevenson.*

4. A Motor Car Accident (*P. U. Inter.*, 1945)

Only last year I witnessed what might have been a fatal accident. I was out for a stroll on the Mall. At the cross roads near the General Post Office I saw a car coming down, which swept round the corner of the road and crashed into another coming up. Happily no one was killed but several people sustained injuries. The driver was knocked senseless. The two cars were completely wrecked. The policeman on point duty had raised his hand to stop one of those cars But coming as it was at the speed of about forty miles an hour the driver could not stop it in time.

II. REFLECTIVE AND EXPOSITORY PARAGRAPHS

1. The Virtue of Perseverance

Perseverance is the very hinge of all virtues. We fail in our undertakings in the world, not because we lack talents, but because we have no strength of will and tenacity of spirit to carry out our schemes. We sometimes waste our force on imaginary difficulties—difficulties which melt into the nothingness of a dream before dogged perseverance. It has been well said : "Patience and perseverance will overcome mountains." The smallest brook on the earth, by continuing to run, has hollowed out for itself a considerable valley to flow in. Let us, therefore, extol the virtue of perseverance. Without it all the rest are little better than fancy gold, which glitters in your purse, but when taken to market proves to be slate or cinders. (*Adapted*)

2. Man's Capacity for Mental Development

Great as man is, he may still be greater ; for he is capable of improvement to an extent of which he can form no adequate conception. The flowers that bloom in our gardens are not more beautiful than those that grew in Eden. The sun does not shine more brightly on us than he did on Adam. The sea is not more grand now than when the old Phoenicians disturbed its stillness. All material things soon reach a point

beyond which they cannot go. Instinct grows apace, and the animals are soon complete in all their faculties and powers. It is different with man; he goes on improving. Ten thousand monuments attest his progress. Heroes may sigh for more worlds to conquer, but the world of mind is without limit. The more we learn, the more anxious we are to learn, the less is our labour and the greater our progress.

3. Homage to Gandhiji

The light has gone out of our lives and there is darkness everywhere. The light has gone out, I said, and yet I was wrong For the light that shone was no ordinary light. The light that has illumined this country for these many years will illumine this country for many more years, and a thousand years later, that light will still be seen in this country and the world will see it and it will give solace to innumerable hearts For that light represented something more than the immediate present. It represented the living truth and the living man was with us with his eternal truth reminding us of the right path, drawing us from error, taking this country to freedom.

—*Pandit Jawaharlal Nehru.*

4. The Friendship of Books (*P.U. B.A.*, 1947)

Ruskin called books 'Kings' Treasuries. Books are, indeed the richest possession of mankind. The world would be barren without books. Life would lose half its charm, if books were banished from the world. Books are the friends of the friendless. 'Perhaps no other thing has such power to lift the poor out of his poverty, the wretched out of his misery, to make the burden bearer forget his burden, the sick his suffering, the sorrower his grief, the down-trodden his degradation, as books. They are friends to the lonely, companions to the deserted, joy to the joyless, good cheer to the disheartened, a helper to the helpless and a consoler to the afflicted. They bring light into darkness and sunshine into shadow.' Robert Southey wrote about books:

My never-failing friends are they,
With whom I converse day by day;
With them I take delight in weal
And seek relief in woe.

III. PARAGRAPHS ON QUOTATIONS

Q. 1. Write a paragraph on each of the following :—

(a) **'Failures are the pillars of success.'** (*P. U. B. A.*, 1949)
(b) **'Silence is golden.'** (*P. U. B. A.*, 1949)
(c) **'The crown and glory of life is character.'** (*P. U. B. A.*, 1948)

Ans. (*a*) 'Tis not life that matters. 'Tis the courage that you bring to it'—is the cryptic sentence with which Hugh Walpole's famous novel *Fortitude* opens. And it is true. For what is life without courage? What though our life be beset with hardships and misfortunes, trials and torments at every step, we should not lose heart. We should be neither daunted by failures nor dispirited by defeats, but ever march onward with an unconquerable will and invincible courage. We should 'never say fail', for failures are the stepping-stones to success. Blessed are those that fail, for they must succeed one day. It is better to have tried and failed than never to have tried at all. There is nothing more glorious in this world than defeat, provided you do not give up the struggle. Mahatma Gandhi—the Architect of India's freedom—the Saviour of our country, failed not once, not twice, but many times in his efforts to bring freedom to our motherland, but he persisted in his aim, and was at last able to win the goal of his heart's desire. 'Not failure but low aim is crime', says Browning. Walt Whitman sings of the glory of failure :—

Hail to those who have failed!
And to those whose war vessels sank in the sea!
And to those themselves who sank in the sea!
And to all generals that lost engagements and all overcome heroes!
And the numberless unknown heroes equal to the greatest heroes known!

(*b*) It has been truly said, "Speech is silver; silence is golden." Those who talk too much are seldom looked upon with respect. 'Let thy words be few' is a golden precept. Chatter-boxes soon reveal the shallowness of their spirits, and make themselves the laughing-stocks of the people. But wise people are naturally silent by nature. Silence proves the depth of their wisdom. Silence also covers a multitude of one's faults. It acts like a cloak upon one's defects and weaknesses. So long as one does not open one's lips, one is safe. No one can condemn or criticize such a

one. Mahatma Gandhi assiduously practised silence and observed the 'silence day' once a week. Such is the virtue of silence. Hence it has been rightly said that 'silence is golden'.

(*c*) 'The crown and glory of life is character. It is the noblest possession of man, constituting a rank in itself, dignifying every station, and exalting every position in society. It exercises a greater power than wealth, and secures all the honour without the jealousies of fame. It carries with it an influence which always tells ; for it is the result of proved honour, rectitude, and consistency—qualities which, perhaps more than any other, command the general confidence and respect of mankind.'—*Smiles*.

What was the secret of Gandhiji's success ? Wealth. No ;—he had not even a penny that he could call his own. Rank No ;—he was the humblest and the lowliest man on earth. Physical strength. No ;—he was physically the weakest man—only a bundle of bones, as we might say. Then what was the secret of his greatness ? It was his character—his invincible moral courage, his indomitable and unconquerable will, his unimpeachable honesty and integrity in word, thought and deed, his insuperable optimism and his unshakable faith in Divinity—that enabled him to carve out the glorious destiny of his motherland and to win for himself a 'deathless name' among the Immortals.

Q. 2. Write a Paragraph on each of the following :—

(a) Hope springs eternal in the human breast ;
Man never is, but always to be blest.

(b) What's in a name ? that which we call a rose,
By any other name would smell as sweet.

(c) It is an ill wind that blows nobody good.

Ans. (*a*) Hope ever springs anew in the human heart. However disheartened one may feel at times, however gloomy and dark may be the path of his life, he ever hopes that darkness will one day vanish, and that his path will be illuminated with a radiant light. We may be passing through the darkest days, but we always think that there will be a bright morrow. Though the sky may be overcast with the darkest clouds, we believe that there is a silver lining to every sable cloud. We may walk through the briars and brambles of this world, still we believe that thistles will bring forth beautiful blossoms. Hope is the inalienable birth-right of man. The sick man hopes to be well one day, the poor man hopes to be rich ; and the student who fails in the examination hopes to pass next year. Thus hope is the most priceless possession of man.

(*b*) Names are, after all, no more than conventional symbols for communicating ideas amongst human beings. They are often the most arbitrary coinage and can claim no specific and inalienable relationship with the objects they are attached to or their attributes. The soul of things is always much more important than their accidental nomenclature. A fond father may name his newly-born child Hercules or Apolio : if as the chances are, he is not strong and brave like the former, or beautiful and musical like the latter, and, on the other hand, is timid and cowardly, or ugly and deaf to music, the grand name will make him look only the more ridiculous. On the contrary, even if a rich man is named *'Gariba'* (Mr. Pauper), all will hasten to show him respect and flatter him. This proves that names are mere convenient and handy labels, intrinsically meaningless, and can often be transposed without any real loss or difference in values.

(*c*) There is a soul of good in things evil. There is in the world nothing that is not conducive to good in one form or another. Misfortunes sometimes prove blessings in disguise. Poverty is not a curse but a cradle of greatness. Even the most dreadful calamities may be positive benefits to us. A man may be affected by a terrible disease, but who knows after his recovery he may enjoy even better health than he ever enjoyed before ? The outcasts and the dregs of society exhibit at times, greater nobility of soul and spirit of sacrifice than the so-called upper classes. Truly says Tennyson :

"O yet we trust that somehow good
Will be the final goal of ill."

Or take Shelley :

"O Wind,
If Winter comes, can Spring be far behind ?"

IV. HOW TO COMPLETE PARAGRAPHS

Complete the following paragraphs :—

(*a*) **A sense of humour is helpful in many difficult moments.**

Or,

(*b*) **The captain watched till sunset.**

Or,

(*c*) **Look before you leap is only half true........................**

Or,

(*d*) **It is always a source of gratification to us..................**

(*Punjab, University, B.A.* 1928)

Ans. (*a*) A sense of humour is helpful in many difficult moments. We can get out of many embarrassing situations if we possess a sense of humour. Humour is a great asset in practical life. A student can turn away the wrath of his teacher by submitting a humorous explanation of a fault and thus escape punishment. A servant can soften the anger of his master by inventing a humorous explanation, and a weak man can pacify his furious enemy by talking in a humorous vein. Difficulties dissolve in laughter when there is humour. In *Henry IV*, Shakespeare has created Falstaff—an embodiment of humour. Even when he is unmasked and his cowardice is detected as he flies seeing Prince Hal approaching, he maintains his position by saying that he is a lion who will not touch a Prince. In this and many other ways humour is very useful to a human being.

(*b*) The captain waited till sunset but no ship approached. His own ship was wrecked. He was wondering how to cross the mighty ocean. As the shades of evening were stealing across the sky he once more gazed towards the horizon, but no sail was visible. In the meantime, the ship was sinking fast as the leak was making water rapidly. In despair, he addressed a mute prayer to the skies and prepared himself for death. He thought of his distant wife and infant boy with infinite longing in his wistful eyes. Just at this moment, as if God had been trying the faith of the crew to the utmost, a distant sail was sighted near the horizon. In an instant, despair and inactivity vanished, and all was bustle and joy.

(*c*) "Look before you leap" is only half true. It is good, certainly, to weigh the pros and cons before we act. It is always wise for man never to take a plunge into the deep without thinking of the sharks which may swallow him. But there are occasions when instant action is necessary, when a moment's delay will be ruinous. If at such critical moments we indulge in thinking of consequences, we will be acting foolishly. The swimmer who wants to save a drowning man must at once take a leap into the river, the warrior who is overwhelmed by the enemy must at once begin to strike and left.

(*d*) It is always a source of gratification to us when we see evil being properly punished in this world and evil-doers reaping 'whatever they sow'. More often evil-doers escape punishment. Many times we see the thief, the criminal, the pick-pocket, the robber, the swindler and the cheat, enjoying the fruit of their evil-doing. It is only in rare cases that the hypocrisy of a villain is exposed and his treachery and deceitfulness brought to light. We are truly gratified when we see the villainy, hypocrisy and rascality of Uriah Heep unmasked by Micawber in *David Copperfield*. Such moments convince us that vice brings its own punishment, and that only virtue triumphs in the long run.

EXERCISES WITH HINTS ON CHAPTER XVIII

Exercise 1. *Write a paragraph on 'People of your Village'.*

[*Hints* : Name of village ; location, population. Classes of people, Hindu, Mohammadan, etc. Industries followed. Condition of people, wealth, occupation intelligence, education : prosperous and contented or not, and why ? Character of people : industry, civility, honesty, truthfulness. Any intolerance among the people. Any lazy persons, scandalmongering men and gossiping old ladies ? Any opium-eaters, smokers ? Superstitious people, if any.]

Exercise 2. *Write a paragraph on the Radio.*

[*Hints* : Some modern inventions. Why the Radio is particularly interesting. A brief description of a Radio set. What can you hear from it ? Some remarkable achievements of broadcasting. If I had a first class set in our house, the sort of things

I would listen in to. The advantages and disadvantages of the Radio. Suggestions for the best use of it.]

Exercise 3. *Write a short paragraph describing your idea of a Happy Man.*

[*Hints* : A contented mind—an essential condition of happiness. Happy is he who does not serve another's will. Honest in deed and thought. Is a master of his passions. Is free from the cares and anxieties of the work-a-day world. Is not envious of others' fortunes. Is affected by neither praise nor blame. Who follows the dictates of his conscience. Never cares for flatterers. Prays to God every day. Reads well-chosen books and keeps sincere friends. Never inflicts pain on others.

How happy is he born or taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his utmost skill !]

Exercise 4. *Write a paragraph for a newspaper describing an attempted robbery and the capture of the thief, making use of all the following materials :—*

A Banya. His house. A thief. A bag of rupees. A dog. A policeman. An almirah. A rope. A little boy. A tree. A well.

(*Delhi University*, 1924)

[*Hints* : Last night an alarming robbery took place in Pahar Ganj. A thief burgled the house of a rich banya at about one a.m. The thief had seen him returning home with a bag of rupees in the evening. The banya and his wife were sound asleep. Only their little boy was lying awake on a separate cot. The thief did not mind his presence, went straight into a room, and broke open the box where he found the bag of rupees. As he came out of the room, the chained dog in the courtyard barked loudly. The thief was completely taken aback, and made off, throwing the bag of rupees into the well. He wanted to escape, but could not. The owner of the house woke up just in time to catch him. He took him to the nearest police station.]

Exercise 5. (*a*) *Write a paragraph for your College Magazine describing one of the Delhi University tournament matches.*

Or

(*b*) *Write a paragraph for a newspaper describing a street accident using the following materials :—*

A motor car, a drunk driver, an over-turned tonga, a woman with an infant in arms, a boy scout, first aid, a policeman, a hostile crowd.

(*Delhi University*, 1927)

[*Hints* : (*a*) Describe a match, say a cricket match, that took place. Great enthusiasm. Two rival teams. Name the best players. Mention any remarkable feature of the game. Who won the match ? Comment on the show put up by each team.

(*b*) Yesterday there was a serious accident on the Mall Road. A drunken driver was driving a motor-car at forty miles an hour. As the car swept round a sharp corner, it ran into a tonga occupied by a woman with an infant in her arms. The tonga was overturned. Happily no one was killed ; but the woman and her child received some minor injuries. The hostile crowd was so infuriated with the driver that all his excuses and explanations did not save him from being roughly handled and abused. It was with difficulty that he escaped. Soon a boy scout arrived on the spot, and provided first aid to the injured mother and child. A policeman also reached there and took down the number of the car.]

Exercise 6. *Write a short paragraph to a newspaper giving a tribute on the death of a leader.*

[*Hints* : At this hour India lies prostrate. To-day passes away a beloved leader of Bengal. J.M. Sen Gupta. Brave was he and true—a patriot who spent his rich talents in the service of the Mother. In him India loses one of her most patriotic sons, the Congress one of its most zealous and ardent workers, and the people

their best 'friend, philosopher and guide'. What a loss to the nation's life! Yet never a loss without a gain : the blood of the martyrs is the seed of the nation. May the light which guided the great patriot pass into the lives of Indian youths for the service of India and her immortal destiny !]

EXERCISES ON CHAPTER XVIII

Exercise 88. *Write a paragraph on each of the following subjects :—*

(1) A Scene at a Railway Station.
(2) A Thunderstorm.
(3) A Miser.
(4) My Pet.
(5) A Bore.
(6) An Idler.
(7) People I Envy Most.
(8) The Man I Hate Most.
(9) A Professional Beggar.
(10) An Indian Juggler.
(11) Equal Pay for Equal Work.
(12) Building Castles in the Air.
(13) The Modern Girl.
(14) The Modern Boy.
(15) The Best Picture I Have Seen.
(16) People You Wish Were Alive.
(17) People You Wish Were Dead.
(18) An Ideal Village.
(19) Your Idea of an Ideal Teacher.
(20) How I Shot My First Tiger.
(21) An Adventure with an Elephant.
(22) How I once Played Truant.
(23) The Duel.
(24) An Incident in My Life.
(25) Some Scene of Natural Beauty.
(26) An Indian Temple.
(27) A Busy City Street.
(28) A Wet Day.
(29) A Woman who has a Reputation for Piety.
(30) A Character-sketch of Your Friend.
(31) Are We too fond of Sports and Games ?
(32) The Visit of a Celebrity to Your Town.
(33) The Friendship of Books. (*P.U. B.A.*, 1947)
(34) The Love of Money. (*P.U. B.A.*, 1947)
(35) The Picturesque Features of Your District.
(36) The Practice of Keeping a Diary.
(37) Are we happier than our forefathers ?
(38) Write a Paragraph on someone you know very well. (*P.U. Inter. Suppl.*, 1945)

Exercise 89. *Write a paragraph on each of the following quotations, explaining the meaning :—*

(1) He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter.

(2) Character forms itself in the great current of the world, character is fate.

(3) Do you wish to succeed in what you undertake ? Then persevere, persevere, persevere.

(4) Neither a borrower nor a lender be,
For loan oft loses both itself and friend.

(5) He prayeth best who loveth best,
Both man and bird and beast.

(6) What is this life, if full of care,
We have no time to stand and stare ?

(7) There is nothing either good or bad, but thinking makes it so.

(8) "Knowledge is Power". (*P.U. B.A.*, 1948)

(9) "The Crown and Glory and Life is Character". (*P.U. B.A.*, 1948)

(10) "Failures are the pillars of success." (*P.U. B.A.*, 1949)

Exercise 90. *Continue each of the following as to make a short paragraph :—*

(1) The poor man is apt to suppose that the possession wealth will make him perfectly happy......

(2) Insurance is a modern invention by which man is enabled to protect himself against the worst evils......

(3) Hope is the buoy of life. Hope......

(4) 'Look before you leap' is a maxim which can be applied in every sphere of life. A man.. ...

(5) A man is known by the company he keeps. If he frequents......

(6) Who does not like to be in a dream-land and be a dreamer of dreams. It is only in dreams......

(7) History is the record of life. It is usually taken to mean the written story......

(8) The child is, however, a sensitive plant, responsive to the slightest impressions from the outside......

(9) You cannot visit many fairs in India without coming across the village acrobat......

(10) Those of us who are behind the scenes are now getting fascinating peeps into a future well-nigh unbelievable......

Exercise 91. (1) *Write for a newspaper a paragraph, describing a motor smash.* (*P.U. Inter.*, 1945)

(2) *Write a short paragraph on the idea expressed in the passage below* :—

'An aeroplane can take lives by dropping bombs. It can also save lives by rushing a doctor or medicine to a distant place where needed. Machines are neither good not wicked ; they are what we make of them'. (*P.U. Inter.*, 1942)

(3) *Write a short paragraph on the idea expressed in the following sentence* :—

'In the long run, systems of government are not maintained by terrorism but on the belief of the people in the merits and sincerity of those who carry on the government.' (*P.U. Inter.*, 1941)

(4) *Incorporate the following points in a paragraph of suitable length on the qualities of a good public servant. The paragraph should be a connected whole and not an inventory of mental and moral qualities* :—

"Self-secrifice ; incorruptibility ; absence of nepotism ; ability to do hard work under difficult conditions without a desire for recognition ; obedience to orders from his superiors ; willingness to take responsibility ; frankness and independence in his relations with his superiors ; ability to foster the same in his inferiors ; should have no part and parcel in the intrigues of place-seekers and place-holders." (*P.U. Inter.*, 1940)

CHAPTER XIX

PRECIS-WRITING

(*Summarizing*)

375. What is a Precis ? A *Precis* is a summary, and precis-writing means summarizing. Precis-writing is an exercise in compression. A precis is the gist or main theme of a passage expressed in as few words as possible. It should be *lucid, succinct and complete* (*i.e.*, including all important points), so that one may be able to grasp the main idea and the general effect of the passage summarized.

Precis-writing differs essentially from paraphrasing. A paraphrase must reproduce not only the substance of a passage, but also all its details. It will, therefore, necessarily be longer than the original. But a precis must always be shorter than the original. It expresses, as tersely as possible, only the main theme, shorn of all unimportant details. No strict rule can be laid down for the length of a precis. On the average, a precis should contain about a third of the number of words in the original passage.

USES OF PRECIS WRITING

376. Reading. Precis-writing is a very fine exercise in *reading*. Most people read carelessly and retain only a vague idea of what they have read. Nothing provides a stronger corrective to such a habit than the practice of putting down briefly the substance of what has been just read. Precis-writing forces you to pay attention to what you have read ; for no one can write a summary of any passage unless he has read it attentively and grasped its meaning. Thus, summarizing is an excellent training in concentration. It teaches one to read with the mind, as well as with the eye.

377. Writing. Precis-writing is also a very good exercise in *writing*. It teaches one to express one's thoughts clearly, concisely and effectively. Habits of vague and disorderly thinking and loose and diffuse writing are only too common amongst students. And nothing can eradicate such habits better than the practice of summarizing passages. An uneducated person, if asked to write a story, repeats himself, brings in a lot of irrelevant matter, shifts the important points from their proper places or omits them altogether. The whole effect is muddled and tedious. But by precis-writing, you learn to choose your words carefully, to construct your sentences completely and briefly, and to put your matter in a strictly logical order.

378. Practical life. Practice in precis-writing is of great value in *practical life*. It teaches us to express our thoughts in as few words as possible, and to express them clearly and effectively. "Words are like leaves ; and where they most abound much fruit of sense beneath is rarely found." "Let thy words be few" is a good advice, and by

practice in compression you learn to economize words, and therefore, to be precise.

ESSENTIALS OF A GOOD PRECIS

379. It may well be asked what constitutes a good precis? Perhaps we can best answer the question by enumerating one by one all the features essential to any precis that aims at being perfect :—

(1) A good precis should give the *leading thoughts* and the *general impression* of the passage summarized. A precis that gives only the leading points without giving the general impression of the passage epitomized is not useful. It cannot be called perfect. You may say it is all bones, and no flesh. Such a precis does not impress any one.

(2) A good precis should be *a continuous piece of prose.* It should not leave an impression on the reader that it is merely a series of disjoined sentences. As far as possible, you should not use in your precis even a single sentence of the original. There is every temptation for you to borrow those sentences that are expressive, but remember that they will hardly make a good precis.

(3) A precis should be *clear.* It must present the substance of the original in your own language expressed as distinctly as possible, so as to leave no doubt as to the import of any part of the original.

(4) A precis should be *precise* and *brief.* Leave out all irrelevancies, omit all digressions, and remove all unimportant details. Express the main idea in as few words as possible. But avoid being brief at the expense of intelligibility. Brevity is useful only so far as it is compatible with completeness and clearness. A precis must be not only brief but also exact.

(5) A precis should not be *sketchy.* It should be complete in every way. It should contain all that is important in the original. If you do not learn to summarize the important thoughts of a great writer, in appropriate language, you will never learn to express your own thoughts in effective language.

(6) Finally, learn to distinguish between what is essential to the development of a writer's thought, and what is not essential to it. In other words, you should know how to separate the important thought from the mass of details in which it is embedded. To tear the heart out of a passage is not an easy task, but that is what you are required to do in a good precis.

METHOD OF PROCEDURE

380. There is no royal road to making a precis; it is too much of an intellectual process. To boil down a passage in as few words as possible needs concentrated thought, close attention and hard thinking. Therefore rules can only be a rough guide.

381. Reading. First read the passage through carefully, but not too slowly, to get a general idea of its meaning. Generally, one reading will not be sufficient for this purpose; read the passage carefully at least three times to obtain a thorough grasp of its exact meaning. The more you read it, the more familiar will it become to you, and the clearer will be (1) its subject, and (2) what is said about that subject.

382. How to find the Title ? Usually one is asked to supply a *title* for a *precis*. While re ding the original passage, think of some word, phrase, or short sentence, that will sum up the main subject of the passage. Sometimes this is supplied by what we may call the *Key-sentence.* This key-sentence is usually found either at the beginning or at the end of the passage. Take for example the following :—

"The man who is perpetually hesitating which of the two things he will do first, will do neither. The man who resolves but suffers his resolution to be changed by the first counter-suggestion of a friend—who fluctuates from opinion, from plan to plan, and veers like a weather-cock to every point of the compass, with every breath of the caprice that blows—can never accomplish anything great or useful."

Here the first sentence gives the subject, and the rest of the passage is only an expansion and illustration of it. This at once suggests the title—*"The Man Who Hesitates is Lost."* But you will not always find such convenient key-sentences in the passages you have to summarize. Where such is the case, the best plan for you to follow will be to get a clear idea of the subject from the passage as a whole, and then sum it up under a suitable heading. Take the following passage, for example :—

"It is in the temperate countries of northern Europe that the beneficial effects of cold are most clearly manifest. A cold climate seems to stimulate energy by acting as an obstacle. In the face of an insuperable obstacle our energies are nubed by despair ; the total absence of obstacles, on the other hand, leaves no room for the exercise and training of energy ; but a struggle against difficulties that we have a fair hope of overcoming, calls into active operation all our powers. In like manner when intense cold numbs human energies, and a hot climate affords little motive for exertion, moderate cold seems te have a bracing effect on the human race. In a moderately cold climate man is engaged in an arduous, but not hopeless, struggle with the inclemencies of the weather. He has to build strong houses and procure thick clothes to keep himself warm. To supply fuel for his fires, he must hew down trees and dig coal out of the bowels of the earth.

"Quite different is the lot of man in the tropics. In the neighbourhood of the equator there is little need of clothes or fire and it is possible, with perfect comfort and no danger to health, to pass the livelong day stretched out on the bare ground beneath the shade of a tree. A very little fruit or vegetable food is required to sustain life under such circumstances, and that can be obtained without much exertion from the bounteous earth."

If we read this passage carefully, we at once come to the conclusion that the title can be briefly expressed as *"The Infuence of Climate on Character"* or *"Climate and Character."*

383. Detailed Study of the Passage. Further reading is now necessary to ensure that you understand the *details* of the passage as well as the main purport. Read it now sentence by sentence, and *word by word.* If you do not understand any difficult word or phrase, try to look up its meaning in a dictionary. Detailed study of this kind is necessary, because a phrase, a sentence, or even a single word, may be of prime importance, and the misunderstanding of it may cause you to miss the main point of the passage.

384. Selection. Then you should decide which parts of the passage are essential and which unessential. The latter can be safely omitted. This process of *selection* is very important. Do not select in a haphazard or mechanical way. The best guide, of course, is the subject, or main theme, of the passage. Some like to underline sentences and phrases in the original. Though this is generally not a bad plan, you will be able to do better if you have a clear and correct *idea* of the passage. Jot down

your conclusions in brief notes—write down the title, the subject and the essential point.

385. Writing. Make a brief statement on paper of the main ideas. This is a first draft of the *precis,* and at this stage the lines between the ideas need not be inserted. It is not likely that your first attempt will be a complete success. The draft will probably be too long. In fact you may have to write out several drafts before you get the right one. It is a good plan to write the first draft in your own words without using the words of the original passage.

SOME IMPORTANT HINTS AND DIRECTIONS

386. The following points must be kept in mind :—

(1) Write down, in order, all the important points in the passage, so as to form a framework for your epitome.

(2) Then write out your epitome, having a general idea of the whole extract in your mind, and the framework you have drawn up, before you. Write as simply, clearly, briefly and effectively, as you can. See that the parts of your epitome bear the same balance and proportion in relation to one another, as the parts of the original. Otherwise your epitome will distort the effect.

(3) Remember that the object of a *precis* is to give a true summary of the original. Add nothing to your epitome which is not in the original, and omit nothing which is important.

(4) It will usually be advisable to follow the order of the original. But this is by no means essential ; it is permissible to re-arrange the ideas, in any order you please, if by so doing you can improve their logical sequence.

(5) The *precis* should be of approximately the length prescribed. If you are asked to make a *precis* in 100 words, for instance, and you make it in 150, you will be penalised.

Where the limit of words is not given, *about a third of the length of the original* is usually expected.

(6) The precis must be a *connected whole.* It may be divided into sections or paragraphs, according to changes in the subject-matter. These must not appear as separate points but must be joined together.

(7) The *precis* must be in simple, direct, natural and idiomatic English.

CHIEF POINTS TO BE CONSIDERED

387. Indirect Speech. As a rule a *precis* should be written in Indirect Speech, after a "verb of saying" in the past tense. Great care must be taken to avoid lapsing into direct speech—a very common fault.

388. Person. The summary should be in the *third person.* If the matter read, or heard, is a speech, or letter, the pronouns "*I,*" "*we,*" "*you,*" often occur. These may be altered to *he, they, she,* according to the sense, *e.g.*, "Mr. Disraeli said, 'The day will come when *you* shall hear *me,*" would become in a summary, Mr. Disraeli said a day would come when they should hear him."

Note that the second person plural pronoun *"you"* has become *"they"* (third person plural) and the first person singular pronoun *"me"* has become third person singular, *i.e.* *"him"*. The number and the case do not change.

389. Sequence of Tenses. When the reporting verb (*"said"*, *"exclaimed,"* *"declared,"* *"desired,"* *"carried,"* etc.) is in the past tense, all the verbs must be changed to their corresponding *past* tense ; as :—

"He said, 'I *shall have* great pleasure'."

must be changed into :—

"He said that he *would have* great pleasure."

Hazlitt wrote :—

"But I *may* say of Coleridge that he *is* the only person. I ever knew who answered to the idea of a man of genius."

This should be changed into :—

"Hazlitt wrote that he *might* say of Coleridge that he *was* the only person he ever knew who answerd to the idea of a man of genius."

390. Adverbs of Place or Time. Such words as *now, here, hither, yesterday*, must be changed into *then, there, thither, the previous day* ; as :—

"He came *here yesterday*."

would be changed into :—

"He came *there* on the *previous day*."

391. The Art of Compression. There are several useful things to remember in reducing the number of words. Adverbial phrases can usually be reduced to their equivalent adverbs ; verbs followed by a preposition can usually be replaced by verbs that do not require a preposition, and a long list of nouns in apposition can usually be omitted. We may omit *mere repetitions, illustrations* and *examples,* change figures of speech into literal expressions, compress wordy sentences, and alter phrases to words.

WHAT TO AVOID

392. Avoid the following :—

(1) Avoid writing your *precis* in a very small hand in order to give the impression of conciseness. A trick of this kind will not help you in the examination.

(2) Avoid comments of your own and other irrelevancies. Confine yourself rigidly to the statements in the original, whether you agree with them or not. A *precis* is not the place for airing your views.

(3) Avoid borrowing phrases and sentences from the original. Your precis should be *in your own words,* as far as possible.

(4) Avoid emphasising the wrong points. This is often due to not understanding the original fully, or to preconceived notions.

(5) Avoid exceeding the prescribed length by more than *five* words.

(6) Avoid bad style. See that your sentences do not lack unity.

(7) There is no room in a *precis* for colloquial expressions, circumlocutions, periphrases or rhetorical flourishes. All redundancies of expression must be rigorously pruned. If faithful production of the gist, main purport, and general meaning of the passage, is the first essential of a summary, *conciseness* is the second.

(8) Avoid bad English, mistakes in spelling, grammar, punctuation, idiom, etc.

TO SUM UP

393. Here we sum up all the points which will enable you to summarize a passage in about one-third of its original length :—

(1) First read the passage carefully, several times if necessary, to apprehend clearly its main theme or general purport.

(2) Examine the passage in detail, to make sure of the meaning of each sentence, phrase and word.

(3) Supply a short title which sums up or indicates the subject.

(4) Note down all the important points essential to the expression of the main theme.

(5) Do not exceed the limit of words prescribed.

(6) Do not borrow phrases and sentences from the original. Your summary must be in your own words, condensed by remodelling rather than by mere omission. See that it contains all the essential points of the original but has nothing irrelevant or superfluous. Your *precis* must be self-contained and a connected whole. Add nothing ; make no comment ; correct no facts.

(7) Correct all mistakes in spelling, grammar and idiom, and see that your *precis* is properly punctuated. Let the language be simple and direct.

PRECIS OF A PHRASE OR CLAUSE

394. A phrase or clause can often be reduced to a single word. Consider the following examples :—

1. The sight was such as *created in him a strong feeling of repugnance.*	1. The sight (was such as) *repelled him.*
2. Her behaviour showed that *she had a mind insensible to gentle thoughts.*	2. Her behaviour showed a *callous* mind.
3. The speaker made some *very ordinary and commonplace remarks which surprised every one.*	3. The speaker made some *surprisingly banal* remarks.
4. The speaker was asked to make *a speech on the spur of the moment.*	4. The speaker was asked for an *extempore* speech.
5. He looked like a man *who had spent many years of his life in soldiering.*	5. He looked like a *veteran* soldier.
6. He was charged with having carried on *a trade in contraband goods.*	6. He was charged with *smuggling.*
7. He had considerable *quickness of preception in business matters.*	7. He had considerable *business instinct.*
8. His post was one *for which no remuneration was paid to him.*	8. His post was *honorary.*
9. I never found a woman *who was so generous in her gifts and who loved to entertain so many guests in her home.*	9. I never found so *hospitable* a woman.
10. He was a man *who lived at the same time as Shakespeare lived.*	10. He was a *contemporary* of Shakespeare.
11. Throughout his life he has been *filled with the conviction that there is a silver lining to every sable cloud and that good shall ultimately prevail.*	11. Throughout his life he has been an *optimist.*
12. Indian literature abounds in *purely fictitious narratives usually involving supernatural events and persons.*	12. Indian literature abounds in *myths.*
13. He received a letter that *carried neither the writer's name nor his address.*	13. He received an *anonymous* letter.

14. He was hanged for having *broken his oath of allegiance to his country.*

14. He was hanged for *treason.*

15. Though he was a good worker, *yet he was over-scrupulous about minute details.*

15. He was a good worker but *meticulous.*

16. I never found him self-sacrificing, *he worked merely for money or some other material reward.*

16. He was never self-sacrificing but merely *mercenary.*

17. He acted *in a manner that rendered him liable to prosecution.*

17. He acted *illegally.*

18. Napoleon was an expert *in the art of so disposing his troops as to impose upon the enemy the conditions of fighting which he himself preferred.*

18. Napoleon was an expert *strategist.*

19. Every one is *warned not to enter the office unless he obtains the permission of the officer incharge.*

19. No *admission without permission.*

20. *The persons who will make unnecessary or unwarrantable intrusion upon the land are liable to be prosecuted.*

20. *Trespassers will be prosecuted.*

PRECIS OF A SENTENCE

395. In making the precis of a sentence we should aim at not only reducing the number of words but also at grasping the main thought of the sentence.

(1) **The Simple Sentence.** Mark the most important parts of a sentence. In a simple sentence the most important parts are the *Subject*, the *Verb*, and the *Object* or the *Complement*. But in summarizing, we cannot confine ourselves exclusively to these. We shall have to exclude some *qualifying* words :

1. **Original.** My poor *father began business* as a wine-merchant *with no capital*, and *a considerable* amount of *debts* bequeathed him by my grandfather.

Precis. My father started business with heavy liabilities as his only capital.

2. **Original**. Mahatma Gandhi lived the life of an ascetic, abstaining from all luxuries and comforts, eating the simplest fruits of the earth, and caring not at all for fashionable dresses.

Precis. Gandhi lived like an ascetic, shunning all luxuries and fashions.

2. **The Complex Sentence**. In a Complex Sentence mark the main clause which is more important than the subordinate clauses. Among the subordinate clauses mark those that qualify or limit some word in the main clause. Then summarize all these important clauses to get the precis of the complex sentence :

1. **Original**. As I was lying in bed this morning, enjoying one of those half-dreams, half-reveries, which are so pleasant in the country, when the birds are singing about the window and the sunbeams peeping through the curtains, I was roused by the sound of music.

Process. Here the clauses are :—

(a) As I was lying in bed this morning, enjoying one of those half-dreams, half-reveries.

(b) Which are so pleasant in the country.

(c) When the birds are singing about the window.

(d) (When) the sunbeams are peeping through the curtains.

(e) I was roused by the sound of music.

Of these (e) is the Principal Clause. The rest are Subordinate Clauses. Among the Subordinate Clauses only (a) limits a word in the main clause. Hence this clause may occupy the place next in importance to the Principal Clause. Other Subordinate Clauses are of minor importance. Taking into consideration all these points, the following is the required precis :

Precis. I was awakened by the sound of music as I lay enjoying a reverie this morning, when the birds sang and the sun-beams peeped.

2. **Original**. Those who love what is beautiful cannot fail to be impressed by the wonderful rich pageantry of Nature in the woods when with the passing of summer, the leaves flaunt their gold and scarlet and red and bronze like a vast mantle.

Process. Here the clauses are :

(a) Those cannot fail to be impressed by the wonderful rich pageantry of Nature.

(b) Who love, what is beautiful.

(c) When, with the passing of summer, the leaves flaunt their gold and scarlet and red and bronze like a vast mantle.

Of these (a) is the Principal Clause which is the most important. Next comes (b). Last of all comes the clause (c). The following is the required precis :

Precis Lovers of beauty must be impressed by the gorgeous many-coloured vesture of trees at the end of summer.

(3) Reduce all figurative or ornamental epithets into simple language. Examples :—

1. **Original**. What a piece of work is man ! How noble in reason ! how infinite in faculty ! in form, in moving, how express and admirable ! in action, how like an angel ! in apprehension, how like a god ! the beauty of the world ! the paragon of animals ! And yet to me, what is this quintessence of dust ? Man delights not me.

Precis. Man endowed with skill, intellect and ability—the beau-ideal of all animate nature—affords me no pleasure.

2. **Original**. Macaulay's only real instrument was the trumpet ; his only good colour purple. But he had a great instinct for knowing how to show the one and how much to put on of the other ; a single blast or fanfare, a delicate pattern or a magnificent sweep.

Precis. Macaulay's style was both eloquent and gorgeous but judiciously restrained.

(4) Remove words which add nothing to the sense, eliminate superabundance of language and avoid roundabout modes of expression. In this way you can weed out all unnecessary words. Examples :—

1. **Original**. At the very outset, I should like to avail myself of this opportunity of expressing my deep sense of the honour which your society has conferred upon me by inviting me to address it on this occasion.

Precis. The society has greatly honoured me by asking me to address it.

2. **Original**. But to return to the subject. This train fever is, of course, only a symptom. It proceeds from that apprehensiveness of mind that is so common and incurable an affliction. The complaint has been very well satirised by one who suffered it. "I have had many and severe troubles in my life," he said, "but most of them never happened." That is it. We people who worry about the trains and similar things live in a world of imaginative disaster. The heavens are always going to fall on us.

Precis. This train-fever, like most of our troubles, is an imaginative fear.

OTHER EXAMPLES

396. Study carefully the following miscellaneous examples :—

1. "She was a girl who had no like, or equal, or parallel." This can be compressed into "She was *unique*."

2. "John Wilson was notoriously grasping and worked merely for money or some other material reward." This can be compressed into "John Wilson was notoriously grasping and *mercenary*."

3. "His courage in battle might without exaggeration be called lionlike." This can be written as "He was very *brave* in battle."

4. "The account the witness gave of the incident moved every one that heard it to laughter." This can be reduced to 'The witness's story was *ludicrous*."

5. "He acted in a manner that rendered him liable to prosecution." This can, be rendered as "He acted *illegally*."

6. "He got up and made a speech on the spur of the moment." This can be condensed into "He spoke *off-hand*."

7. He was hard up for money and was being pressed by his creditors." This can be rendered as "He acted illegally."

8. "He looked at the pictures in the book very carefully for a time but at last he grew tired of this and looked round for something else to occupy his mind." (32 words). This can be epitomised as—

"Getting tired of studying the illustrations carefully he looked around for another occupation." (13 words).

THE PRECIS OF A PARAGRAPH

397. It has been pointed out that the essence of a paragraph is to be found in the theme or the topic sentence. All the other sentences bear directly upon this sentence, but with varying degrees of importance. Some are merely illustrations of the main theme, others seek to establish, or lead up to, a conclusion which can be inferred from the rest of the paragraph, and this conclusion will, therefore, rank next in importance to the topic sentence itself. Hence in making the precis of a paragraph, first of all find the theme or topic sentence, then the conclusion, if any, discarding throughout most of the amplificatory and illustrative matter.

EXAMPLES

Example 1. "I doubt whether a few thousand years hense archaeologists would be able to gather much information from our waste paper, even if sufficient were preserved. A lecturer on Egyptology has declared that we owe much to the habit in ancient Egypt of crumpling waste paper and dumpting it, instead of destroying it in an incinerator. Waste paper to-day, however, has an immediate value, and posterity's loss is our gain. One well-known Canadian millionaire gives instructions that every scrap of waste paper in his business is to be allowed to accumulate. At intervals this is struck into a press, soaked for pulping, and sold, he says, for enough money to pay all the charwomen in a very large concern."

In this passage, the topic sentence is the first. The main facts that bear upon the topic sentence are : (1) the reason given *viz.*, the immediate value of waste paper, (2) the conclusion drawn, *viz.*, that posterity's loss is our gain. Basing our *precis* upon these points it will be somewhat as follows :—

Precis. Archaeologists in the past have gained much information from the waste paper which the ancient Egyptians used to crumple up and dump, but future archaeologists are not likely to be so fortunate, as now-a-days waste paper has an immediate value, and consequently most of it is sold. Posterity's loss is, therefore, our gain.

Example 2. "Speech is a great blessing, but it can also be a great curse, for, while it helps us to make our intentions and desires known to our fellows, it can also, if we use it carelessly, make our attitude completely misunderstood. A slip of the tongue, the use of an unusual word, or of an ambiguous word, and so on, may create an enemy where we had hoped to win a friend. Again different clauses of people use different vocabularies, and the ordinary speech of an educated man may strike an uneducated listener as showing pride ; unwittingly we may use a word which bears a different meaning to our listener from what it does to men of our own class. Thus speech is not a gift to use lightly without thought, but one which demands careful handling : only a fool will express himself alike to all kinds and conditions of men."

In this passage, the topic sentence is the first which says that speech is a valuable gift, but also points out that to be understood, we must be careful how to speak. The writer illustrates his meaning by referring to two ways in which we may make ourselves misunderstood : the first is through carelessness in the use of words, and the second is through disregarding the fact that different classes speak differently. Then he concludes by repeating his first remark in a different way, to emphasize

the need of careful speech. If we base our *precis* upon these points it will be somewhat as follows :

Precis. Speech is a valuable gift, but, if we are to make ourselves understood, we must use it carefully, since we may distort our meaning not only by the careless use of words, but by ignoring the fact that words do not always mean the same thing to different people.

Example 3. "The Persians, long since civilised and corrupted, were very far from possessing the martial independence, and the intrepid hardness both of mind and body, which have rendered the northern barbarians masters of the world. The Science of war, that constituted the more than national forces of Greece and Rome, as it now does of Europe, never made any considerable progress in the East. Those disciplined evolutions which harmonise and animate a confused multitude were unknown to the Persians. They were equally unskilled in the art of constructing, besieging, or defending regular fortifications. They trusted more to their numbers than to their courage ; more to their courage than to their discipline. The infantry was a half-armed, spiritless crowd of peasants levied in haste by the allurements of plunder, and as easily dispersed by a victory as by defeat."

Theme : The Disadvantages of the Persians in War.

The enumeration of the Disadvantages :

(1) Lack of intrepidity.

(2) Lack of discipline and of scientific training.

(3) Poor moral of hastily levied troops desirous only of plunder.

Precis. The Persians lacked those sterner qualities which made the Northern barbarians all-powerful. Scientific warfare, disciplined military operations were unknown to them ; nor could they construct, defend and attack fortifications skilfully. To them numbers meant more than courage, courage more than discipline. The foot-soldiers, poorly armed and spiritless, desired only to plunder.

SOME EASY PASSAGES SUMMARIZED

398. Now we have reached a stage when we can without difficulty summarize an essay passage of prose. Study carefully the following examples :—

Example 1. "When our childhood has fallen behind us and taken on some of the glamour of distance we often ransack our memories in order to call up to our mind's eye the picture of the children we were. Then we are surprised to discover how little we remember of our earliest days ; they have gone for ever and seemingly have left nothing behind them. All is lost in haze, and no definite image rewards our efforts to recapture the incidents of infancy.

Some, however, can recall more than others : one man may remember something that happened when he was only a child of two, while another may find his memory blank—a clean sheet of paper as far as anything is concerned which befell him before he was five. Yet, perhaps as regards things generally, the memory of the latter may be stronger than that of the former, it is only in regard to his early childhood that the first man's memory is stronger.

To account for these variations is not easy : there are so many factors to be taken into account. Nature and circumstances have to be considered. One may be markedly introspective, unconsciously looking into himself from his earliest days : another may have had an accident which could not fail to impress itself on his memory. Again, one man may remember earlier events because his memory is a visual one, while another looks not so far back because his memory is more of the mind and a child's mind is of slower development than his sight".

Theme : "Memory in Childhood."

Main points bearing upon the theme :

(1) We remember little of our earlier days.

(2) The memory of some extends farther back than that of others.

(3) Variations in the memory of childhood are due to a person's nature and early circumstances.

Precis. When, in later years, we look back to our earliest days, we find that we remember very little. The memories of some, however, go back farther than those of others, although it is not necessarily the strongest memory that does ; it is the nature of a man and his early circumstances, that determine the extent of his memory.

Example 2. "It is possible to score goals and lose the game. It is possible to win battles and lose the campaign. It is possible to make money and miss a fortune. The short-sighted man suffers, no matter where he is found ; he may see some things with excessive clarity, but he fails to get the true perspective which will enable him to arrive at wise conclusions. He gains one thing, but he loses something better.

This is a very common error. The student makes it when he forgets the life-goal in thinking of the medal or the scholarship. The saint forgets it when he thinks of to-day and forgets the greater to-morrow. The business man misses his way when he chooses a present gain and forfeits ten times as much in the future. The youth makes such a mistake when he marries good looks, and forgets the character which will be necessary to command his respect for forty years to come.

Man was made to think, and unless he uses his brain he will stumble into no end of unseen morasses. There is a future, and it cannot be evaded ; and when it is reached it cannot be changed, for we are just deciding what it shall be. We are our own destiny-makers. It is well to face the future with care and caution."

Theme : Disadvantages of Short-sightedness.

Main points bearing upon the theme :

(1) A man who suffers from short-sightedness sees only the immediate gain with clarity, but loses something better and greater in the future.

(2) The student who cares more for the medal than for the goal of life, the saint who thinks of the present and not of the glorious future, the business man who for an immediate gain forgoes greater future gain, and the youth who marries a woman of good looks rather than of character, all are the victims of this grave error.

(3) Our future lies in our own hands. We are our own destiny-makers. We should face the future with care and caution.

Precis. A short-sighted person sacrifices the greater future gain for a present paltry gain. The student sacrificing his life-goal for the medal, the saint ignoring future bliss for the present achievement, the business man forgoing a larger future fortune for the present profit and the youth marrying a good-looking woman rather than one of character, all are short-sighted. We are the makers of our future and, therefore, of our destiny ; we should face it cautiously and carefully.

Example 3. "How many apparent defeats enthusiasm has transformed into victories ! It is one of the most vital elements in all success, but in the sphere of religious activity its value cannot be over-estimated. Nevertheless it must be admitted, that enthusiasm is not something that can always be had merely for the asking.

In the first place, to be effective, enthusiasm must be genuine. Simulated enthusiasm is a weak, vapid thing that soon dies. People do not become enthusiastic merely by wanting to be It is not something that can be thrust upon others at will. Nothing could be more ridiculous than for some one to rise before a large gathering and say, "I move we all become enthusiastic !" Enthusiasm is not necessarily noise or shouting or even feverish activity. These may be, and sometimes are, manifestations of its presence, but not necessarily so. Often, indeed, such symptoms are merely spurious imitations, and as far from the genuine article as the counterfeit money from the real money.

All genuine, lasting enthusiasm must be built upon knowledge. This is the true fountain from which it bubbles up, and nothing will take its place. People cannot be lastingly enthusiastic about that of which they know nothing."

Theme : The Power of Enthusiasm.

Main points bearing upon the theme :

(1) Enthusiasm has transformed many apparent defeats into victories.

(2) It is the most vital element in all successes. But enthusiasm cannot be had for the asking.

(3) Genuine enthusiasm is effective. Simulated enthusiasm is a weak and useless thing. Enthusiasm cannot be forced upon others.

(4) Genuine enthusiasm can be built upon knowledge alone. One cannot be enthusiastic about a thing unless one has complete knowledge of it.

Precis. Enthusiasm is the most vital element in all successes and has turned many defeats into victories. But in order to be effective and lasting, it must be genuine. Simulated enthusiasm dies soon. We should distinguish real from false enthusiasm which consists in noise, shouting or feverish activity. Genuine enthusiasm can be built upon knowledge alone. To be genuinely enthusiastic about a thing, we should have complete knowledge of it.

Example 4. "Progress in life depends a good deal on crossing one threshold after another Some time ago a man watched his little nephew try to write his name. It was hard work, very hard work. The little boy had arrived at an effort threshold. To-day he writes his name with comparative ease. No new thresholds confront him. This is the way with all of us. As soon as we cross one threshold, as soon as we conquer one difficulty, a new difficulty appears, or should appear. Some people make the mistake of steering clear of thresholds. Anything that requires genuine thinking and use of energy they avoid. They prefer to stay in a rut where thresholds are not met. Probably they have been at their job a number of years. Things are easy for them. They make no effort to seek out new obstacles to overcome. Real progress stops under such circumstances.

"Some middle-aged and elderly people greatly enrich their lives by continuing to cross new thresholds. One man went into an entirely new business when he was past middle life and made a success of it. De Morgan didn't start to write novels until he was past sixty. Psychologists have discovered that man can continue to learn throughout life. And it is undoubtedly better to try, and fail, than not to try at all. Then one can be placed in the category of the Swiss mountaineer of whom it was said, 'Ha died climbing.' When a new difficulty rises to obstruct your path, do not complain. Accept the challenge. Determine to cross this threshold as you have crossed numerous other thresholds in your past life. In the words of the poet, do not rest but strive to pass 'from dream to grander dream.'"

Theme : Overcoming New Difficulties.

Main points bearing upon the theme :

(1) Progress in life depends upon overcoming new difficulties at every step.

(2) We should conquer every new difficulty that appears.

(3) There can be no progress where the people move in a rut, never seek out new obstacles to overcome, and avoid everything that requires genuine thinking and use of energy.

(4) Some elderly people try to keep up enthusiasm in life by continuing to cross new thresholds.

(5) We should never complain of the difficulties that obstruct our path and go on overcoming them. We should even strive to pass from 'dream to grander dream.'

Precis. Progress in life depends upon our conquering new difficulties at every turn. There can be no real progress where people move in a rut and avoid new obstacles and everything that requires genuine thinking and use of energy. Some elderly people try to maintain the enthusiasm of life by continuing to overcome every new difficulty. We should never complain of the difficulties that obstruct our path but die fighting them.

Example 5. We businessmen have the key in building a new and progressive capitalism. We say we are for a great middle-class economy, which means having fewer people at the bottom, fewer at the top, and more in the middle. Then what's wrong with a decent minimum wage ? That's one way of lifting the standards of those at the bottom, isn't it ? It's one way of moving more people to the middle.

We say we regret to see slack times and seasonal employment. We say we are for steadier jobs. Then what's wrong with the annual wage ? That's what it means—doesn't it—steady jobs.

We say we really want to see more diffusion of the good things of the world. Then what's wrong with profit-sharing ? What's wrong with giving our workers a real incentive to produce more for their own profit—and for yours ? We all say we want better homes and better education for every body ; that we want higher health standards and security for all in their declining years ; that we want all the things which spell real prosperity for all the people.

If we truly want them, there must be ways found to bring them about. I don't say the means I've suggested are cure-alls. I do say they are things we businessmen must think about if we are to see a future for ourselves in terms of a future for others.

—*E. A. Johnston.*

Title : Businessmen's Part in Building a New and Progressive Capitalism.

Substance : Businessmen by bringing about a greater middle-class economy, which means having fewer rich people and fewer poor people and more middle-class people, are building a new and progressive capitalism. The standards of the poor can be raised only by allowing them a decent minimum wage and finding for them steadier jobs instead of seasonal employment. There is nothing wrong with profit-sharing—for it will encourage workers to produce more for their own profit, provide them with better homes, better education, better health standards and better provisions for old age. Ways and means to bring prosperity to the workers must be found out by businessmen, if they want to insure a happy future for themselves and for others.

EXERCISES ON CHAPTER XIX

Exercise 92. *Give in your own words the substance of each of the following paragraphs* :—

1. Difficulties are inevitable in any labour that we may undertake. There are loads to lift and obstacles stand in the way, no matter what vocation we choose to enter upon. But we ought to rejoice that this is so. Said Theodre Roosevelt, "I pity no man because he has to work. If he is worth his salt he will work. I envy the man who has work worth doing and does it well."

2. Gandhi, the man of destiny, born to emancipate his country, first emancipated himself by the conquest of desire and fear. He is the saint who became hero in life and martyr in death. He is the modern Messiah of a world torn asunder by war and violence. Few people have the glory of writing their own epitaphs. Gandhi, however, has unwillingly left his own, when on March 30, 1931, he stated at Karachi, "Gandhi dies but Gandhism lives for ever."

3. Finally, the medium of instruction. My views on this point are too well known to need re-stating. The foreign medium had caused brain-fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought and disabled them from filtrating their learning to the family or the masses. The foreign medium has made our children practically foreigners in their own land. It is the greatest tragedy of the existing system.

4. The base imitation of the West, the ability to speak and write correct and polished English, will not add one brick to the Temple of Freedom. The student world, which is receiving an education far too expensive for starving India and an education which only a microscopic minority can ever hope to receive, is expected to qualify itself for it by giving its life-blood to the nation. Students must become pioneers in conservative reform, conserving all that is good in the nation and fearlessly ridding society of the innumerable abuses that have crept into it.—*Mahatma Gandhi*.

5. It is most intensely true that above all things the interest of your whole life depends on your being *diligent*, now while it is called to-day, in this place where you have come to get education ! Diligent : that includes in it all virtues that a student can have ; I mean it to include all those qualities of conduct that lead on to the acquirement of real instruction and improvement in such a place. If you will believe me, you

who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life ; in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterwards, and you will arrive at little.
—*Carlyle*.

6. The obstacles in the way of women's education in this country are the enormous difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. The more we examine the subject, the greater the problems appear, but women the world over are famed for their patience, their dogged courage in the face of daily adversities, and if we keep a stout heart, and are determined to go forward steadily, I am convinced that we shall in due time overcome all our present troubles and win through them to our goal.

7. Prayer is not an asking. Its a longing of the soul. It is a daily admission of one's weakness. The tallest among us has a perpetual reminder of his nothingness before death, disease, old age, accidents, etc. We are living in the midst of death. What is the value of 'working' for our own schemes, when they might be reduced to naught in the twinkling of an eye, or when we may, equally swiftly and unawares, be taken away from them ? But we may feel strong as a rock, if we could truthfully say : "We work for God and His schemes." Then all is as clear as daylight. Then nothing perishes.

8. Thus I claim that I am not an enemy of Higher Education. But I am an enemy of Higher Education as it is given in this country. Under my scheme, there will be more and better libraries, more and better laboratories, more and better research institutes. Under it we should have an army of chemists, engineers and other experts who will be real servants of the nation and answer the varied and growing requirements of a people who are becoming increasingly conscious of their rights and wants. And all these experts will speak, not a foreign language, but the language of the people. The knowledge gained by them will be the common property of the people. There will be truly original work instead of mere imitation. And the cost will be evenly and justly distributed.—*Mahtama Gandhi*.

9. Don't think it effeminate or affected to be potile towards others. Good manners are the mark of a gentleman ; and a real gentleman always tries to consider other people's feelings. Don't lose your temper. A bad-tempered man is an unhappy man. How can he be happy when he allows every little thing to worry him and send him into a towering passion ? He is generally sulky, and is always fancying that others are crossing him, teasing and annoying him on purpose.

10. To all the minorities in India we give the assurance that they will receive fail and just treatment and there will be no discrimination in any form against them. Their religion, their culture and their language are safe and they will enjoy all rights and privileges of citizenship and will be expected in their turn to render loyalty to the country in which they live and to its Constitution. To all we give the assurance that it will be our endeavour to end poverty and squalor and its companions, hunger and disease, and to abolish distinctions and exploitation and to ensure decent conditions of living.—*Dr. Rajendra Prasad*.

Exercise 93. *Summarize each of the following passages, in about one-third of the original length, and give it a suitable heading* :—

1. The most important thing is that we should have freedom of thought. This is not as easy as it sounds, for every one likes to have this freedom for himself, but is not ready to give it to others when they express different opinions. This is particularly the case when the differences of opinion arise on such important matters as religion or politics. But if we refuse to let other people hold their opinions on these matters, and specially if we try to force them to accept our own, progress is impossible. If every one went on thinking the same things as his ancestors thought, progress would come to an end because as the Buddha said, "What a man thinks he becomes." So if we think exactly what our forefathers thought, we shall remain in the condition in which they were. Our thought repend a good deal upon what we read and what we talk about. Therefore, if we want to think new thoughts, we must try to study all sides of the topic that comes before us, and not be content only with what we read in newspapers or what others say. (*P. U. Inter.*, 1958)

2. Among the manifold misfortunes that may befall humanity, the loss of health is one of the severest. All the joys which life can give cannot outweigh the sufferings of the sick. Give the sick man everything and leave him his sufferings, and he will feel that half the world is lost to him. Lay him on a soft silken couch, he will

nevertheless groan sleepless under the pressure of his sufferings, while the miserable beggar, blessed with health, sleeps sweetly on the hard ground. Spread his table with dainty meats and choice drinks and he will thrust back the hand that prefers them, and envy the poor man who thoroughly enjoys his dry crust ; let his chair be a throne, and his crutch a world-swaying sceptre, he will look with contemptuous eye on marble, on gold, on purple, and would deem himself happy, could he enjoy, even were it under a thatched roof, the health of the meanest of his servants.

3. Now, except among very backward peoples, men have lost the desire to enslave one another ; yet they have not ceased trying to avoid, or at any rate to lighten work. In fact, the more human a race becomes, and the more men respect the rights and liberties of their fellowmen, the more they seem to wish to avoid drudgery so as to obtain time for more congenial work or for the occupation of leisure. With the development of machinery and the speeding up of the manufacture of all classes of goods, the hours of work have decreased. They are likely to decrease still more in future.

Machines have, in fact, become the slaves of modern life. They do more and more the work that human beings do not want to do. Think for a moment of the extent to which machines do work for you. You wake, perhaps, to the hoot of a siren, emitted by a machine in a neighbouring factory. You glance at a machine by your bedside to make sure that the factory machine has the right time. You wash in water brought to you by the aid of machinery, heated by machinery, and placed for convenience in basins made by machinery...... If you are lucky enough to be in a modern school, you spend a part of your day in a school cinema, where a machine teaches you by one of the most pleasant methods, or listen to lessons broadcast by one of the most wonderful machines invented in modern times.

So dependent have men become on machines that a foreign writer of plays, Karel Capek, has in a play imagined a time when machines will have acquired a will of their own and become the masters of men, doomed once more to slavery.

4. People mean about poverty as a great evil, and it seems to be an accepted belief that if people had plenty of money, they would be happy and useful and get more out of life. As a rule, there is more genuine satisfaction in life and more obtained from life in the humble cottages of the poor men than in the palaces of the rich. I always pity the sons and daughters of rich men, who are attended by servants and have governesses at a later stage ; at the same time, I am glad to think that they do not know what they have missed.

It is because I know how sweet and happy and pure the home of honest poverty is, how free from perplexing care and from social envies and jealousies—how loving and united the members are in the common interest of supporting the family—that I sympathise with the rich man's boy and congratulate the poor man's son. It is for these reasons that from the ranks of the poor so many strong, eminent, self-reliant men have always sprung and must always spring. If you will read the list of the "Immortals who were born not to die," you will find that most of them have been poor.

5. It is the fashion nowadays to bewail poverty as an evil ; and to pity the young man who is not born with a silver spoon in his mouth ; but I heavily subscribe to President Garfield's doctrine that 'the richest heritage a young man can be born to is poverty.' I make no idle prediction when I say that it is that class from whom the good and the great will spring. It is not from the sons of millionaries or the nobles that the world receives its teachers, its martyrs, its inventors, its statesmen, its poets, or even its men of affairs. It is from the cottage of the poor that all these spring. We can scarcely read one among the few immortal names that were not born to die', or who have tendered exceptional service to our race, who had not the advantage of being cradled, nursed, and reared in the stimulating school of poverty.

6. There are two considerations which deserve at least a word in any discussion of the Indian theatre. The first is the rapid development of the cinema as a competitor for popular favour At first, in the early flush of cinematic triumph, people—some of whom might have been expected to know better—prophesied the extinction of the theatre. It is now clear that though here and there, temporarily, the theatre may be affected, the cinema can never hope to replace the stage and elbow it out of existence. Experience in the West has shown that the stage will always be required as a feeder to the studio. For the technique is different, and great stage actors have always, to their disgust, discovered that film-acting is at best only a second best to them ; it cannot mean to them what the stage means. Something is lacking—the

human touch. In the theatre heart responds to heart, and mind acts on mind in a way unknown to the cinema.

Thus the theatre is in no danger of extinction. On the other hand, the rivalry of the screen ought to and will put the theatre to a new test and give it a new stimulus that may well lead to still higher planes of artistic achievement.

Finally, a word about what a national language spoken, written and thought, might do for the theatre in India. With the new awakening in social life, the need for a common tongue is being increasingly felt. Much work is being done to hammer out a common linguistic medium. The day when it is accepted will be a great day for the Indian theatre, as it will be for all art in the country. But the theatre, because its life-blood is the spoken word will gain most. With a common tongue, with a live national consciousness, the theatre will come into its own as a definite instrument of national unity, reflecting the national mind, interpreting the national heart and dreaming national dreams for the future.

7. Socrates had many disciples, and the greatest of these was Plato. Plato wrote many books which have come down to us, and it is from these books that we know a great deal of his master, Socrates. Evidently governments do not like people who are always trying to find out things ; they do not like the search for truth. The Athenian Government—this was just after the time of Pericles—did not like the methods of Socrates, and they held a trial and condemned him to death. They told him that if he promised to give up his discussions with people and changed his ways they would let him off. But he refused to do so and preferred the cup of poison, which brought him death, to giving up what he considered his duty. On the point of death almost he addressed his accusers and judges, the Athenians, and said :

'If you propose to acquit me on condition that I abandon my search for truth, I will say : I thank you, O Athenians, but I will obey God, who as I believe set me this task, rather than you, and so long as I have breath and strength I will never cease from my occupation with philosophy. I will continue the practice of accosting whomever I meet and saying to him, "Are you not ashamed of setting your heart on wealth and honours while you have no care for wisdom and truth and making your soul better ?" I know not what death is—it may be a good thing, and I am not afraid of it. But I do know that it is a bad thing to desert one's post and I prefer what may be good to what I know to be bad.'

8. Our ancestors had great difficulty in procuring books. Ours now is what to select. We must be careful, what we read. There are, indeed, books and books ; and there are books which, as Lamb said, are not books at all. There are many books to which one may apply, in the sarcastic sense, the ambiguous remark which Lord Beaconsfield, made to an unfortunate author, 'I will lose no time in reading your book.' Others are more than useless, and poison the mind with suggestions of evil. Few perhaps realize how much the happiness of life, and the formation of character, depend on a wise selection of the books we read. Many are debarred from attempting what are called 'stiff books' for fear they should not understand them ; but there are few who need complain of the narrowness of their minds, if they would do their best with them........It is one thing to own a library ; it is quite another to use it wisely Books, we know, are almost innumerable ; our hours for reading are, alas, very few. And yet many people read almost by hazard. They will take any book they chance to find in a room at a friend's house ; they will buy a novel at a railway stall if it has an attractive title ; in some cases even the binding affects their choice. The selection is, no doubt, far from easy. If is often said that, in reading, every one must choose for himself, but this reminds one of the recommendation not to go into the water till you can swim.

9. In terms of current political ideology, Gandhism is a chemical compound of democracy, Socialism and Communism—with a good dash of mediaevel conservatism. Gandhism is no reaper or leveller. It is based on the concept that everyone and everything has a place in the world order, mutually interested in the well-being of the whole. It is an 'ism' hinged on example, not precept. Its appeal is to the heart, not for mere mechanical obedience, but for action out of conviction.

In his life Mahatma Gandhi was a strange combination of the democrat, Socialist and Communist, besides being saint and philosopher in his own inimitable manner. At the same time, he was not a one-track follower of any particular ideology.

He opposed the 'tyranny of the majority' in modern democracy. He was against the enforced levelling of Society in Socialism. He was a vehement critic of 'bureaucratic autocracy' in Communism. He regarded mankind as the supreme creation of

God—as superior to these man-made "isms". His conviction was that the brotherhood of mankind can be achieved only through the nobler principles of love, kindness and service.

Mahatma Gandhi gave it a name—Sarvodaya—the rising (progress, evolution, uplift) of all. Today even in India, it is a movement in its infancy. But, like all great movements, it may some day become a new order in the world. A world, tired of conflicts and wars, famines and epidemics, discrimations and inequalities, may seek refuge in Sarvodaya, probably sooner than we imagine.

10. In the first place, I must confess it is difficult for me to say what is the idea which underlies my institution. For the idea is not like a fixed foundation upon which a building is erected. It is more like a seed which cannot be separated and pointed out directly it begins to grow into a plant.

And I know what it was to which this school owes its origin. It was not any new theory of education, but the memory of my school-days.

11. Whatever may be true of other countries, in India, at any rate, where more than eighty per cent of the population is agricultural, and another ten per cent industrial, it is a crime to make education merely literary and to unfit boys and girls for manual work in after life. Indeed, I hold that, as the larger part of our time is devoted to labour for earning our bread, our children must from their infancy be taught the dignity of such labour. Our children should not be so taught as to despise labour. There is no reason why a peasant's son after having gone to a school should become useless, as he does become, as agricultural labourer. It is a sad thing that our school boys look upon manual labour with disfavour, if not contempt. Moreover, in India, if we expect, as we must, every boy and girl of school-going age to attend public schools, we have not the means to finance education in accordance with the existing style, nor are millions of parents able to pay the fees that are at present imposed. Education to be universal must, therefore, be free. I fancy that, even under an ideal system of government, we shall not be able to devote two thousand million rupees which we should require for finding education for all the children of school-going age. It follows, therefore, that our children must be made to pay in labour partly or wholly for all the education they receive and for the purposes of my proposition, it is immaterial whether we have spinning or any other form of labour so long as it can be turned to account. Only, it will be found upon examination, that on practical profitable and extensive scale, there is no occupation other than the processes connected with cloth production which can be introduced in our schools throughout India.—*Mahatma Gandhi.*

12. Great men and eminent men have monuments in bronze and marble set up for them, but this man of divine fire managed in his life time to become enmeshed in millions and millions of hearts so that all of us became somewhat of the stuff that he was made of though to an infinitely lesser degree. He spread out over India not in palaces only or in select places or in assemblies but in every hamlet and hut of the lowly and those who suffer. He lives in the hearts of millions and he will live for immemorial ages.

He has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling, and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud-thanksgiving that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries and may be millenniums after us, people will think of this generation when this man of God trod the earth and will think of us who, however small, could also follow his path and probably tread on that holy ground where his feet had been. Let us be worthy of him.—*Jawaharlal Nehru* on *Mahatma Gandhi's Death.*

13 Gandhiji was deeply loved. He will be deeply mourned. He is no longer with us in the flesh, but his spirit endures. What was the secret of his power over the hearts and minds of men and women? In my opinion it was the fact that he voluntarily stripped himself of every vestige of the privilege that he could have enjoyed on account of his birth, means, personality and intellectual pre-eminence and took on himself the status and infirmities of the ordinary man.

When was in South Africa as a young man and opposed the treatment of his fellow-countrymen in that land, he courted for himself the humiliation of the humblest Indian that he might in his own person face the punishment meted out for disobedience. When he called for non-co-operation with the British in India he himself disobeyed the law and insisted that he must be among the first to go to prison.

When he declaimed against the adoption by India of Western industrialism he installed a spinning wheel in his own house and laboured at it daily with his own hands. When he set out to combat inter-communal violence he faced death by starvation in an act of penance for the error and sin of the community of which he was himself a member.

He never claimed to be any other than an ordinary man. He acknowledged his liability to error and admitted that he had frequently learnt by his mistakes. He was the universal brother, lover and friend of poor, weak, erring, suffering humanity. Let us all do homage to his spirit, not by words alone but by dedicating our lives as he did to the pursuit of truth, the love of our fellow-men, the healing of the wounds of nations.—*Lord Pethick Lawrence.*

14. One of the pleasantest things in the world is going a journey ; but I like to go by myself. I can enjoy society in a room ; but out-of-doors, nature is company enough for me. I am then never less alone than when alone.

The fields his study, nature was his book.

I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetable like the country. I am not for criticizing hedge-rows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering-places, and carry the metropolis with them. I like more elbow-room, and fewer encumbrances. I like solitude, when I give myself up to it, for the sake of solitude : nor do I ask for

a friend in my retreat,
Whom I may whisper solitude is sweet.

The soul of a journey is liberty, perfect liberty, to think, feel do just as one pleases. We go a journey chiefly to be free of all impediments and of all inconveniences ; to leave ourselves behind, much more to get rid of others. It is because I want a little breathing-space to muse on indifferent matters, where Contemplation,

May plume her feathers and let grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd,

that I absent myself from the town for a while, without feeling at a loss the moment I am left by myself. Instead of a friend in a post-chaise or in a tilbury, to exchange good things with, and vary the same stale topics over again, for once let me have a truce with impertinence. Give me the clear blue sky over my head, and the green turf beneath my feet, a winding road before me, and a three hours' march to dinner—and then to thinking ! It is hard if I cannot start some game on these lone heaths. I laugh, I run, I leap, I sing for joy.

15. Practically all the progress that man has made is due to the fact that he is mortal. He has recognised that he is in this world only for a little while, and this knowledge has been a good to stimulate him to make a diligent use of whatever talents he is endowed with. The secrets of Nature have been wrested from her grudging fingers by men who, knowing they were mortal, have sought to comprehend the mysteries of the world around them in the hope that knowledge might enable them, if not to circumvent death, at least to ameliorate the asperities of life for themselves and others.

All our instincts and emotions are reinforced by death. If we were not mortal, the paternal and maternal instincts would not dominate our lives so strongly as they do. If we knew that we should never die, we should have no desire for children to perpetuate our names and carry on the succession of the race. Thus, ultimately, we should arrive at a world without a child ; and a world without a child would be a place in which there was no call for some of the most beautiful emotions to which the human soul can give expression. And death lends a peculiar sanctity to human love. A man may love his books, but the love he bears his wife, his children, or his friends, is something deeper and more sublime ; it is a love intensified and purified by the tohught that human life is a finite thing, which may at any moment be touched by the finger of death.

16. The value of a University for educational purposes lies not principally in its examinations, not even wholly in its teaching, however admirable that teaching may be. It lies, and must lie, in the collision of minds between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries what no Professor, however eminent, can teach us. Therefore

it is that while I admire the lives—admirable beyond any power of mine to express my admiration—the lives of those solitary students who, under great difficulties, come up to Edinburgh or some other University, and without intercourse with their fellows, doggedly and perseveringly pursue their studies—very often under most serious pressure of home difficulties—their course, however admirable, is not the course which can give them to the fullest those great advantages which are posessed by those whose lot is more happily cast than theirs. I, therefore, associate myself entirely with what Lord Rosebery said as to athletics, I do not think that the athletic movement has been over-done. I believe, on the contrary, that the intercourse between students which it has produced, the organisations to which it has given birth, and the good fellowship which it has secured, are of infinite educational value.

17. Strong men are naturally proud of their strength and they sometimes come to think that the muscles of man are the things which have hammered out our present civilization. But this is not the whole truth. If muscles were enough, then would the civilisation of the ape be far in advance of ours ; yet the man whom the ape or tiger could destroy with one stroke is lord of the forest and the jungle because there is at the back of his feebler muscles something which is lacking in the others. Man has mind, and it is the real key to all that he has achieved.

Only the other day we were reading that the missionaries in the equatorial region had their ice-making apparatus, and they were able to produce ice under the Equator—something which the natives had never seen. And under Arctic skies, the white man is warm during the long Arctic night, while his electric beacon shines all the winter through. When oceans bar his way, he builds ships to carry him over the thousands of miles of stormy water ; when continents and sandy deserts bar his way, he runs his steel rails across and hitches his train to the horse which has muscles of steel. And when ships and railways fail, then he steps aboard his airship and if muscles were enough, then would the civilisation of the ape be far in speeds his way through the sky faster far than ever the swiftest bird was known to travel.

Man is mastering Nature. How ? By his muscles ? Yes, but by something stronger than they. By his phenomenal endurance ? Yes, but by something which is mightier than this. By the power to think, with which God endowed him. The Thinker is still King, as God intended him to be. It may be that he does not reap the richest harvest, but he travels in those lofty regions to which the merely moneyed man may not aspire.

18. Not a few of our troubles are the result of acting before thinking ; we do our thinking afterwards—and too late. It would be difficult to reckon how many friendships have been broken up simply because one of the friends did not use his head. He ought to have known ; he did know ; but he simply did not think ; and what he did or said cannot be undone or unsaid. Afterwards we recall the matter and wonder why we were such fools ; and then we go out and play the same fool trick for the thousand-and-first time. A little thinking might save a thousand useless regrets.

This is a difficult lesson to learn, it can be mastered. It will not be easy, but it can be done, and it will repay a thousand-fold all the labour necessary for its accomplishment. To learn to think just before we speak, just before we act, is something which thousande never learn and all their life time they regret the fact because of its inevitable sequences ; and yet they might have learnt the lesson in early life and have saved themselves, and their friends, much unnecessary worry.

If every man or woman who drives a motor-car would just think for a minute before taking a friendly glass of wine when starting out for a drive, there would be fewer glasses of wine consumed, and there would be fewer disastrous motor accidents with their inevitable toll of wounds and death. One glass of wine may make all the difference between life and death to a person on the road.

19. Under the present educational system teaching becomes cramming ; an enormous accumulation of propositions of all sorts and kinds is thrust down the students' throats to be poured out again, I might say vomitted out into examiners' laps ; and this when it is notorious that the sole condition ol making progress in any branch of art or knowledge is to leave on one side every thing irrelevant to it, and to throw your undivided energy on the speciai thing you have in hand.

Our old universities are struggling against these absurdities. Yet when we look at the work which they on their side are doing, it is scarcely more satisfactory. A young man going to Oxford learns what was taught there two centuries ago ; but unlike the old scholars, he learns no lesson of poverty along with it. In his three years' course he will have tasted luxuries unknown to him at home, and contracted habits of

self-indulgence which make subsequent hardships unbearable ; while his antiquated knowledge, such as it is, has fallen out of the market ; there is no demand for him, as he is ignorant of everything in which the world is interested. He is called educated ; yet he cannot earn a sixpence for himself. An Oxford education fits a man extremely well for the trade of gentleman. I do not know for what other trade it does fit him as at present constituted. More than one man who has taken high honours there, who has learnt faithfully all that the university undertakes to teach him, has been seen, in these late years, breaking stones upon a road in Australia. That was all which he was found to be fit for when brought in contact with real life.

20. The sweeper of the city street who sweeps in the dark corner where no inspector comes, simply because it is his business to have the streets clean, has a touch of consecration on him. The light-house keeper who rows out night after night to the lonely rock, though he knows that for weeks together no ship goes by his coast, and who does it because he is counted for that, is in the same list.

The shoemaker in the little inland town who makes an honest shoe for some unknown customer across the world and who feels the sacredness of his work, is in his humble way consecrated. The scientist who counts nothing too hard in his unwearied struggle to win one more secret from the unknown, that he may add it to the slowly growing total of human knowledge, is to be enrolled among those who are consecrated.

The daughter who smothers all her own personal dreams to care for an invalid mother or a widowed father, the reformer who spends his days studying the slums that he may hasten the day when there shall be no slums, the Christian teacher who counts no obstacle too difficult if so be he may make one more person enter into the real meaning of the love of Christ—all these are examples of consecration.

21. Long ago Emerson wrote : "A man's task is his life-preserver." This seems to be remarkably correct in our modern life. The man without a task is like a ship without ballast and anchor ; he is all too often merely a drifter. Few men seem to have initiative enough to choose a task for themselves if they do not need to work. When the inevitable disappointments come, as they assuredly will, they are completely over-whelmed. But the man who has his task has no time for vain regrets ; he escapes the disastrous fate which overtakes his less fortunate brother. Work is one of the greatest safety-valves which was ever invented, and youth especially needs it.

We sometimes pity the man who is a slave to his task, and perhaps we are right, but the man who has no task is often a slave to his ennui, which is very much worse. Even a disagreeable task is better than none, and the man who does work which is disagreeable to him will yet live longer, and as a rule most happily, than if he had had no task at all.

And the man with the task is easier to live with, and will prove a more contended citizen and a more valuable one than the one who lacks such a task. Even so-called invalids are often the better for some task which is suited to their powers, and they often live all the longer if they work hard. The man who starts life with a solid task which taxes his powers had better thank God, and do his best, for this is one of humanity's greatest boons.

22. The wise man has excited admiration in all ages. "It is pleasant to play the fool on the proper occasion," said Horace, but the world soon tires of the clown and the trifler. Solid qualities are most in demand. A Latin saying tells us that "language is given to all, wisdom to few." Horace himself used the phrase, "an eighth wise man" (that is, one added to the seven of Greece), with comical reference to a person who, without possessing any special intelligence, sets up to be "a second Solomon." Cicero called Thales, who is generally considered to have been the first of Greek philosophers, "the wisest of the wise."

Wisdom, however, in order to justify itself, must be intelligently related to present events and local situations—in other words, it must be timely and practical. A fool has been defined as a man who is, "wise too late." This criticism was applied by the Romans particularly to the Trojans, who only when Troy, their city, was about to be taken thought of restoring Helen. All this recalls to mind the Spanish proverb, "That which the fool does in the end the wise man does at the beginning." "There are certain leading principles which should rule our conduct at all times, but wisdom must be shown in the seasonable application of now one and again another of them to special cases. Life's time-tables are liable to be re-arranged at any moment. Every day has its hurry calls, or insistent emergencies, and so every intelligent person must keep his faculties well in hand, alert to take advantage instantly of recurring opportunity, being wise in time.

23. "To be good is noble, but to teach others how to be good is nobler—and no trouble" said a well-known writer. This may account for the great preponderance of preaching over practice. We do not mean the preaching which we get from the pulpit, but that which is given freely and without stint on buses, in the streets and even in the homes of our land. Where is the parent who does not discover himself telling his child not to do just what he himself does regularly ? How many people are there who are certain that they know just how to make a fortune, and who tell others so ?—and they have never made any thing save financial mistakes. The man who never swam a stroke feels perfectly competent to tell another how to swim. The man who cannot find his way even to a modest competence, knows just how to save the nation from all its economic ills.

It is no trouble to preach, but it is considerable trouble to carry out what we preach. This is so true that the honest preacher preaches to himself even more than to his hearers in every season. Only the man who is striving to climb the loftiest heights knows just how difficult is the way. And so the man who climbs as he preaches will preach all the more earnestly, and all the more effectively because he is trying to answer his own prayers and work out his own salvation.

24. Broken friendship, like china, may be repaired, but the break will always show. Friendship is a precious thing—too precious a treasure to be carelessly broken or thrown away. The world handles the word "friend" lightly ; its real, true, deeper meaning is forgotton, and the acquaintance of an hour or the chance comer is designated by the term which in itself bears a wealth of meaning. Your friend is the one who appreciates you—your faults as well as your virtues,—who understands and sympathises with your defeats and victories, your aims and ideals, your joys and temptations, your hopes and disappointments, as no one else does or can. It is your friend to whom you turn for counsel, for comfort, for praise ; he may not be as learned as some or as wise as others, but it suffices that he understands you, and even his quiet listening gives strength and renewed courage.

Blessed is the man or woman into whose life has come the beauty and power of such a friendship. Prize it well. Do all in your power to keep such a friendship unbroken. Avoid the break, for when it comes it cannot be mended, and the jarring note mars the harmony. It is not alone a question of forgiveness ; that may be full and complete It is the hurt in the heart that will not readily heal and the confidence that will not fully come back.

25. The waste of the world is enormous. Much food is wasted which hungry people would highly value. Millions of dollars are thrown away in vicious habits and foolish practices. Time is wasted with reckless prodigality, for of all our precious possessions, hours, are accounted of least value. Effort is profusely expended on vain pursuits. Of all wastes that of ideas is one of the most startling ; thoughts of substantial value and permanent worth slip through our minds unrecognised, and are gone into the emptiness of oblivion.

Do we forget that each of the great productions of man grew out of a thought ? That very thought may have passed through the minds of hundreds before one person saved it, treasured it, expanded it, made the most of it. Gravitation, in the mind of Newton was just an idea, he seized it and revolutionised the world's scientific thinking. T e Magna Charta was only a thought which drifted into the head of an old English baron ; he considered it worth saving. Gibbon's great history of the "Decline and Fall of the Roman Empire" was just a passing thought and so was Milton's "Paradise Lost." The Protestant Reformation flickered through many minds ; Luther caught it and forged it into a mighty weapon. Many great men owe their greatness to keeping a notebook and saving ideas.

26. It has been my privilege to serve India and the cause of India's freedom for many years. Today I address you for the first time officially, as the First Servant of Indian people, pledged to their service and their betterment. I am here because you willed it so and I remain here so long as you choose to honour me with your confidence.

We are a free and sovereign people today and we have rid ourselves of the burden of the past. We look at the world with clear and friendly eyes and at the future with faith and confidence.

The burden of foreign domination is done with, but freedom brings its own responsibilities and burdens and they can only be shouldered in the spirit of a free people, self-disciplined and determined to preserve and enlarge that freedom.

We have achieved much, we have to achieve much more. Let us then address ourselves to our new tasks with the determination and adherence to high principles which our great leader has taught us. If we aim at the big things of life, if we dream of India as a great nation giving her age-old message of peace and freedom to others, then we have to be big ourselves and worthy children of Mother India. The eyes of the world are upon us watching this built of freedom in the East and wondering what it means.

—From Pandit Nehru's Broadcast to the Nation on August 15, 1947.

27. And then Gandhi came. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced the darkness and removed the scales from our eyes, like a whirlwind that upset many things but most of all the working of people's minds. He did not descend from the top, he seemed to emerge from the millions of India, speaking their language and incessantly drawing attention to them and their appalling condition. Get off the backs of these peasants and workers, he told us, all you who live by their exploitation ; get rid of the system that produces this poverty and misery. Political freedom took new shape then and acquired a new content. Much that he said we only partially accepted or sometimes did not accept at all. But all this was secondary the essence of his teaching was fearlessness and truth and action allied to these, always keeping the welfare of the masses in view. The greatest gift for an individual or a nation, so we had been told in our ancient books, was abhaya, fearlessness, not merely bodily courage but the absence of fear from the mind Janaka and Yajnavalkya had said, at the dawn of our history, that it was the function of the leaders of a people to make them fearless. But the dominant impulse in India under British rule was that of fear.. It was against this all-pervading fear that Gandhi's quiet and determined voice was rained : Be not afraid.

CHAPTER XX

PRECIS-WRITING—(*Continued*)

Harder Examples of Precis

399. We have now reached a stage when it will not be difficult for us to summarize a fairly long and fairly difficult piece of prose. Here also we shall be required to make use of those very rules which we have enumerated in the last chapter. Remember that a *precis* is not a mere disconnected list of the important points in the original. A good *precis* should contain all the important points, it is true, but they should be properly arranged. Besides being an abridgement of the original, a *precis* should also be a piece of good, readable, and continuous prose. The following examples will make the whole thing clear :—

Example 1

A university training is the great ordinary means to a great but ordinary end ; it aims at raising the intellectual tone of society, at cultivating the public mind, at supplying true principles to popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. It is education which gives man a clear conscious view of his own opinions and judgments, a truth in developing them, and eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophisticated, and to discard what is irrelevant. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to come to an understanding with them, how to bear with them. He is at home in any society, he has common ground with every class ; he knows when to speak and when to be silent ; he can ask a question pertinenty, and gain a lesson seasonably, he can listen to others, when he has nothing to impart himself ; he is ever ready yet ever in the way ; he knows when to be serious, and when to trifle, and has a sure tact which enables him to trifle with gracefulness and to be serious with effect. He has repose of mind which lives in itself while it lives in the world and which has resources for its happiness at home when it cannot go abroad. He has a gift which serves him in public and supports him in retirement, without which good fortune is but vulgar, and with which failure and disappointment have a charm.—*Cardinal Newman.*

Theme : "The Aims of University Training."

Main points bearing upon the theme :

(1) University Education raises the level of intelligence and informs the mind.

(2) It teaches one how he should behave toward others.

(3) It gives him tranquillity of mind.

Precis. A university training raises the level of intelligence of people and informs their minds. It broadens their mental outlook and makes them sane and sober. It teaches them how to use their political rights, to express their views eloquently and forcefully, to distinguish between right and wrong, relevant and irrelevant, to behave towards others, and to accommodate themselves to them. A man who has received a university training learns when to be serious, when to trifle gracefully. He acquires tranquillity of mind which supports him in solitude, prosperity, and adversity.

Example 2

There are few great personages in history who have been more exposed to the calumny of enemies and the adulation of friends than Queen Elizabeth ; and yet there is scarcely any whose reputation has been more certainly determined by the unanimous consent of posterity. The unusual length of her administration, and the strong features of her character were able to overcome all prejudices ; and obliging her detractors to abate much of their invectives and her admirers, somewhat of their panegyries, have at last, in spite of political factions, and, what is more, of religious animosities, produced a uniform judgment with regard to her conduct. Her vigour, her constancy, her magnanimity, her penetration, vigilance and address, all allowed to merit the highest praises ; a conduct less rigorous, less imperious, more sincere would have been requisite to form a perfect character. By the force of her mind she controlled all her more active qualities and prevented them from running into excess and her friendship from partiality ; she guarded not herself with equal care from lesser infirmities ; the rivalship of beauty, the desire of administration, the jealousy of love and the sallies of anger.—*Hume.*

Theme : "The Character of Queen Elizabeth".

Main points :

(1) *Good qualities*—Vigour, force, self-control, magnanimity, penetration, vigilance, and address.

(2) *Bad qualities*—Jealousy, flattery, anger, and excessive love of authority.

Precis The character of Queen Elizabeth was a mixture of good and bad qualities. Vigour and force of mind, self-control, the gifts of insight, alertness, magnanimity, dignified bearing, and impartiality, were prominent in her, but at the same time she was harsh, everbearing and jealous. She loved flattery and wished to have her own way, and was often ill-tempered.

Example 3

Poetry was not the sole praise of either ; for both excelled likewise in prose ; but Pope did not borrow his prose from his predecessor. The style of Dryden is capricious and varied ; that of Pope is cautious and uniform. Dryden obeys the motions of his own mind ; Pope constrains his mind to his own rule of composition. Drydon is sometimes vehement and rapid ; Pope is always smooth, uniform and gentle. Dryden's page is a natural field, rising into inequalities, and diversified by the varied exuberance of abundant vegetation ; Pope's is a velvet lawn, shaven by the scythe, and levelled by the roller. Of genius, that power which constitutes a poet, the quality without which judgment is cold and knowledge is inert ;—that energy which collects, combines, amplifies, and animates ;—the superiority must, with some hesitation, be allowed to Dryden. It is not to be inferred that of this poetical vigour Pope had only a little because Dryden had more ; for every other writer since Milton must give place to Pope ; and even of Drydon it must be said, that if he has brighter paragraphs, he has no better poems. Dryden's performances were always hasty, either excited by some external occasion or extorted by domestic necessity ; he composed without consideration, and published without correction. What his mind could supply at call, or gather in one excursion, was all that he sought, and all that he gave. The dilatory caution of Pope enabled him to condense his sentiment, to multiply has images, and to accumulate all that study might produce or chance supply. If the flights of Dryden, therefore, are higher, Pope continues longer on the wing. If of Dryden's fire the blaze is brighter, of Pope's the heat is more regular and constant.

Dryden often surpasses expectation, and Pope never falls below it. Dryden is read with frequent astonishment, and Pope with perpetual delight.

—Johnson : *Lives of the Poets.*

A careful scrutiny of the piece shows that the following are some of the important points :—

(1) Dryden and Pope were not only poets but prose-writers.

(2) Differences in style.

(3) Dryden was the greater genius.

(4) Pope is not to be disparaged.

(5) Dryden was a hasty writer.

(6) Pope was a careful and methodical writer.

(7) Dryden produces surprise, Pope gives delight.

Precis. They were not only poets but prose-writers, though their styles differ. Dryden's style is capricious, swayed by emotion, and sometimes vehement—like a natural field of unequal surface and varying verdure; but Pope's is uniform, restrained and gentle, like a smooth and well-kept lawn. Dryden has greater genius and more inspired paragraphs but not better poems. Dryden's imagination was brighter. He soared higher at times. Pope's, though less bright, was more consistent. Dryden gives surprise, Pope gives delight.

Example 4

"Nay, apart from spiritualities: and considering him merely as a real, marketable, tangibly-useful possession. England, before long, this island of ours, will hold but a small fraction of the English: in America, in New Holland, east and west to the very Antipodes, there will be a Saxondom covering great spaces of the globe. And now, what is it that can keep all these together into virtually one Nation, so that they do not fall out and fight, but live at peace in brother-like intercourse, helping one another? This is justly regarded as the greatest practical problem, the thing all manner of sovereignties and governments are here to accomplish: what it is that will accomplish this? Acts of Parliament, administrative prime ministers cannot. America is parted from us, so far as Parliament could part it. Call it not fantastic, for there is much reality in it: Here, I say, is an English King, whom no time or chance, Parliament or combination of Parliaments can dethrone? This King Shakespeare, does not shine in crowned sovereignty, over us all, as the noblest, gentlest, yet strongest of rallying signs, indestructible; really more valuable in that point of view than any other means or appliance whatsoever. We can fancy him as radiant, aloft over all the Nations of Englishmen, a thousand years' hence. From Paramatta, from New York, wheresoever, under what sort of Parish Constable-soever, Englishmen and women are, they will say to one another, "Yes, this Shakespeare is ours: we produced him, we speak and think by him: we are of one blood and kind with him." The most commonsense politician, too, if he pleases, may think of that.

"Yes, truly, it is a great thing for a Nation that it get an articulate voice: that it produce a man who will speak forth melodiously what the heart of it means! Italy, for example, poor Italy lies dismembered, scattered asunder, not appearing in any protocol or treaty as a unity at all; yet the noble Italy is actually *one*. Italy produced its Dante; Italy can speak. The Czar of all the Russias, he is strong, with so many bayonets, Cossacks and cannons; and does a great feat in keeping such a tract of earth politically together; but he cannot yet speak. Something great in him, but it is a dumb greatness. He has had no voice of genius, to be heard of all men and times. He must learn to speak. He is a great dumb monster hitherto. His cannons and Cossacks will all have rusted into nonentity, while that Dante's voice is still audible. The Nation that has a Dante is bound together as no Dumb Russia can be."

Process: If we begin to summarize it by underlining, we mark *apart from spiritualities*, which is the key-phrase opening the arguments. Then comes *tangibly-useful*; next, from *England to English*: next, *what is it that can keep all these together into virtually one Nation*; *greatest political problem*; *Acts of Parliament, administrative Prime Ministers cannot*; *Here......is an English King*; *no time can dethrone......this King Shakespeare.* Then we need the line—*We can fancy him as radiant aloft over all the Nations of Englishmen, a thousand years hence.* Then comes the line—*This Shakespeare.* Then we need the line—*We can fancy him as radiant aloft over all the Nations of Englishmen a thousand years hence.* Then comes the line—*This Shakespeare is ours*; *we produced him, we speak and think by him*; *we are of one blood and kind with him.*

In the second paragraph we underline: *it is a great thing for a Nation that it get an articulate voice*; then underline *poor Italy lies*

dismembered ; yet the noble Italy is actually one. Italy produced its Dante ; Italy can speak ! Underline *Russia, something great in him, but it is a dumb greatness. He must learn to speak.* Draw a line beside : *The Nation that has a Dante is bound together as no dumb Russia can be.*

Title : "The Practical Value of the Hero-Poet."

Main ideas :

(1) The value of Shakespeare.

(2) The English will soon spread all over the world.

(3) Some force will be needed to make them one Nation.

(4) Shakespeare is the only King who will rule over the hearts of the English for centuries.

(5) Only a nation that has a voice is bound together.

(6) The Hero-poet is such a voice.

(7) Italy, though it lies scattered, is actually one, because it speakes through Dante.

(8) Russia, with all it force and military strength, is dumb because it cannot speak.

Precis. Let us consider Shakespeare not for his spiritual but for his practical value. The English will spread all over the world, and something will be needed to hold them together as one nation. That will be a difficult practical task, and King Shakespeare is the only ruler who can do it. No power can dethrone him and we can conceive of him years hence binding the whole English people together. Only a nation that has a voice is surely bound together, and the Hero-poet is such a voice. Dismembered Italy is actually one because it speaks through Dante, and is greater than the strong Russian Empire because the latter cannot speak. Such is the great value of the Hero as Poet.

Example 5

In reading the history of that noble efflorescence of charity which marked the first ages of Christianity, it is impossible to avoid reflecting upon the strange destiny that has consigned almost all its authors to obscurity, while the names of those who took any part in sectarian history have become household words among mankind. We hear much of martyrs, who sealed their testimony with blood ; of courageous missionaries, who planted the standard of the Cross among savage nations and in pestilential climes, but we hear little of that heroism of charity which, with no precedent to guide it, and with every early habit to oppose it, confronted the most loathsome forms of suffering, and, for the first time in the history of humanity made pain and hideous disease the objects of reverential affection. In the intellectual condition of bygone centuries, it was impossible that these things should be appreciated as they deserved. Charity was practised indeed, nobly and constantly, but it did not strike the imagination, it did not elicit the homage of mankind. It was regarded by the masses as an entirely subordinate department of virtue, and the noblest efforts of philanthropy excited far less admiration than the macerations of an anchorite or the proselytising zeal of a sectarian. Fabiola, that Roman lady who seems to have done more than any other single individual in the erection of the first hospitals ; St. Landry the great apostle of charity in France ; even Telemachus himself, are all obscure names in history. The men who organised that vast network of hospitals that overspread Europe after the Crusades have passed altogether from recollection. It was not till the seventeenth century, when modern habits of thought were widely diffused, that St. Vincent de Paul arose and furnished an example of a saint who is profoundly and universally revered, and who owes that reverence to the splendour of his charity. But although it is true that during many centuries the philanthropist was placed upon a far lower level than at present, it is not the less true that charity was one of the noblest creations of Christianity, and that, independently of the incalculable mass of suffering it has assuaged, the influence it has exercised in softening and purifying the character, in restraining the passions, and enlarging the sympathies of mankind, has made it one of the most important elements of our civilisation.

Process : If we begin to condense it by underlining we mark *that noble efflorescence of charity*, which is the key phrase opening the argument. Then comes *the strange destiny that has consigned almost all its authors to abscurity* ; next, *we hear much of martyrs, of courageous missionaries, but little of that heroism of charity* ; next, *which confronted the most loathsome forms of suffering...made pain and hideous disease the objects of reverential affection.* Then we need the line *charity was practised...... but did not strike the imagination......was regarded by the masses as an entirely subordinate department of virtue.* Next comes *Fabiola...St. Landry ...Telemachus...are all obscure names in history.* Then we underline *the seventeenth century...St. Vincent de Paul who was profoundly and universally revered for the splendour of his charity* ; draw a line by *charity was one of the earliest as it was one of the noblest creations of Christianity.* Lastly mark *incalculable mass of suffering it has assuaged, softened and purified the character, enlarged the sympathies of mankind......one of the most important elements of civilisation.*

Title : "The Obscurity of Early Christian Philanthropists."

Main ideas :

(1) The names of the early Christian philanthropists who practised the noble virtue of charity by assuaging the suffering of mankind are obscure.

(2) But we remember all the early martyrs and missionaries.

(3) Charity was practised in early times but it did not receive the admiration it deserved, and was regarded by the masses as an inferior virtue.

(4) Fabiola, St. Landry, Telemachus and others who practised charity, are all obscure names.

(5) In the seventeenth century St. Vincent de Paul was universally admired and revered for his splendid charity.

(6) Though charity was not so much praised in the past as it is now, it was one of the earliest and noblest creations of Christianity.

(7) It has greatly influenced civilisation by assuaging the suffering of mankind, restraining their passions, enlarging their sympathies, and softening and purifying their character.

Precis. It is a curious fact, that although the activities of the early Christian sectaries and the sacrifices of martyrs and missionaries are familiar to all, those whose heroic aim it was to dispense charity and relieve human suffering are almost forgotten. The names of the great apostles of charity. Fabiola, St. Landry, Telemachus, and of the organisers of the mediaeval hospitals of Europe are obscure. It is not indeed till the seventeenth century that St. Paul was first revered for charity alone. This neglect is due to the fact that charity did not strike the imagination of the people. But although it was held in such slight esteem, it was one of the earliest creations of Christianity, and has greatly influenced civilisation by assuaging the suffering of mankind, restraining their passions, purifying their character and enlarging their sympathies.

Example 6

It was not from want of perceiving the beauty of external nature, but from a different way of perceiving it, that the early Greeks did not turn their genius to portray, either in colour or in poetry, the outlines, the hues, and contrasts, of all the fair valleys, and bold cliffs, and golden moons, and rosy lawns which their beautiful country affords in lavish abundance.

Primitive people never, so far as I know, enjoy what is called the picturesque in nature. Wild forests, beetling cliffs, reaches of Alpine snow, are with them great

hindrances to human intercourse, and difficulties in the way of agriculture. They are furthermore the homes of the enemies of mankind, of the eagle, the wolf, or the tiger, and are most dangerous in times of earthquake or tempest. Hence the grand and striking features of nature are at first looked upon with fear and dislike.

I do not suppose the early Greeks differed in this respect from other people, except that the frequent occurrence of mountains and forests made agriculture peculiarly difficult and intercourse scanty, thus increasing their dislike for the apparently reckless waste in nature. We have even in Homer a similar feeling as regards the sea—tha sea that provided the source of all their wealth and the condition of most of their greatness. Before they had learned all this, they called it "the unvintagable sea", and looked upon its shore as merely so much waste land We can, therefore, easily understand how, in the first beginning of Greek art, the representation of wild landscape would find no place, whereas fruitful fields did not suggest themselves as more than the ordinary background. Art in those days was struggling with material nature, to which it felt a certain antagonism.

There was nothing in the social circumstances of the Greeks to produce any revolution in this attitude during their greatest days. The Greek republics were small towns, where the pressure and fatigue of city life was not felt. The Greeks themselves were essentially townsmen, who never desired to see more of the country than its olives and its grapes......But as soon as the days of the Greek republics were over, and men began to congregate for imperial purposes into Antioch, or Alexandria, or lastly into Rome, then we see the effect of noise and dust and smoke and turmoil breaking out into the natural longing for rural rest and retirement so that from Alexander's day.. ...we find all kinds of authors—epic poets, composers of lyrics, novelists, and preachers—agreeing in their praise of nature, its rich colours, and its varied sounds—Mohaffy : *Rambles in Greece.* (*Madras University Inter.*, 1916.)

Theme : "The Ancient Greeks and the Picturesque in Nature".

Main points :

(1) No attention was paid to the beauties of nature in the early days of Greek art.

(2) Primitive people never enjoy what is called the picturesque in nature, as they look upon wild forests, cliffs and sea with fear and dislike.

(3) Grand and striking objects were regarded by the earlier Greeks as so much space recklessly wasted by nature.

(4) The Greek republics were small towns and did not feel the pressure of city life. But when they fell, the turmoil and dust of city life made authors crave for rural rest and retirement, and they began to sing praises of nature.

Precis. The early Greeks paid no attention to singing or painting the beauties of Nature. In this respect they were like other primitive peoples, who look upon wild forests and beetling cliffs as hindrances to agriculture, impediments to intercourse, and menace to human life. The Greeks regarded such objects as so much waste of space : they even stigmatised the sea—the main source of their wealth and greatness—as an unproductive desert. The old Greek republics were small towns where the pressure of city life was not felt and the Greeks—essentially townsmen—needed no relief beyond the occasional sight of an olive grove or a vineyard. But when the Greek republics were no more and men were wont to experience the discomforts of city life in Antioch, Alexandria and Rome, they began to long for the quiet of the country, and authors and speakers united in their praises of the beauties of Nature.

Example 7

It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him, and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature ; like an easy chair or

a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman, in like manner, carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast :—all clashing of opinion, or collusion of feeling, all restraint, or suspicion, or gloom or resentment ; his great concern being to make every one at their ease and at home. He has his eyes on all his company ; he is tender towards the bashful, gentle towards the absurd ; he can recollect to whom he is speaking ; he guards against unseasonable allusions, or topics which may irritate ; he is seldom prominent in conversation ; and never wearisome. He makes light of favours while he does them and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motive to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxims of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, for bearing, and resigned on philosophical principles ; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less educated, minds who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, inconvenience their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust ; he is as simple as he is forcible, as brief as he is decisive.—Cardinal Newman : *Idea of a University*.

Theme : "The Character of a Gentleman."

Main points :

(1) A gentleman is one who never inflicts pain on others.

(2) His consideration for the feelings of others, which makes him careful in all that he says and does so as not to give offence.

(3) His liberal-mindedness—he is never mean or little in disputes, has no ears for slander or gossip, and never takes unfair advantage.

(4) His prudence—he avoids making enemies.

(5) His good sense—he is not easily offended.

(6) His disciplined intellect—he is too clear-headed to be unjust ; he is frank, just, simple, and forcible.

Precis. A gentleman never inflicts pain on others, either mental or physical. He is accommodating and helpful but unobtrusive. He has infinite consideration for the feelings and opinions of others, and is, therefore, careful in what he says or does. He does not give offence of any kind to any one. His liberal-mindedness prevents him from being mean or unfair. He is modest, unegotistical and unrecriminating. Prudence teaches him to be kind and considerate even to his enemies as they might some day become his friends. He is too sensible to take offence or bear malice, and his philosophy gives him patience and fortitude in adversity. Education has disciplined his mind to be frank, just, simple, and forcible.

Example 8

No single mind in single contact with the facts of nature could have created out of itself a Pallas, a Madonna, or a Lear ; such vast conceptions are the growth of ages, the creation of a nation's spirit ; and artist and poet, filled full with the power of that spirit, have but given them form, and nothing more than form. Nor would the form itself have been attainable by any isolated talent. No genius can dispense with experience......Noble conceptions already existing, and a noble school of execution which will launch mind and hand at once upon their true courses, are indispensable to transcendent excellence ; and Shakespeare's plays were as much the offspring of the long generations who had pioneered his road for him, as the discoveries of Newton were the offspring of those of Copernicus.

No great general ever arose out of a nation of cowards ; no great statesman or philosopher out of a nation of fools, no great artist out of a nation of materialists : no great dramatist except when the drama was the passion of the people. Acting was the special amusement of the English, from the palace to the village green. It was the result and expression of their power over themselves and power over circumstances. They were troubled with no subjective speculations ; no social problems vexed them with which they were unable to deal ; and in the exuberance of vigour and spirits they were able, in the strict and literal sense of the word, to play with the materials of life. The mystery plays came first ; next, the popular legends ; and then the great figures of English history came out upon the stage, or stories from Greek and Roman writers ; or sometimes it was an extemporised allegory. Shakespeare himself has left us many pictures of the village drama. Doubtless he had seen many a Bottom in the old Warwickshire hamlets. He had been with Snug the joiner, Quince the carpenter, and Flute the bellows-mender, when a boy, we will not question, and acted with them, and written their parts for them ; had gone up with them in the winter's evenings to the Lucy's Hall before the sad trouble with deer-stealing ; and afterwards when he came to London and found his way into great society, he had not failed to see Polonius burlesquing Caesar on the stage, as in his proper person Polonius burlesqued Sir William Cecil. The strolling players in *Hamlet* might be met at every country wake or festival ; it was the direction in which the especial genius of the people delighted to revel—*J.A. Froude*.

Theme : "English drama arose out of the passion of the people for play-acting."

Main points :

(1) All great works of art are the expression of the spirit of a nation.

(2) No genius can dispense with experience. Every one builds upon the experience of predecessors. Shakespeare's plays were as much the offspring of the plays of his predecessors as the discoveries of Newton were the offspring of the work of Copernicus.

(3) The English nation produced a dramatist like Shakespeare because the drama was the passion of the people. They had leisure and high spirits, and the drama arose out of their enthusiasm for play-acting.

(4) Mystery plays came first, then plays based on popular legends, then the plays dealing with the great figures of English history.

(5) Shakespeare reveals in his plays his experience of English life. He describes whatever he saw, experienced, and felt.

Precis. All great works of art express the spirit of a nation. Every great artist, sculptor, painter, or writer, builds upon the experience of his predecessors. Shakespeare's plays were as much the offspring of those of his predecessors as the discoveries of Newton were the offspring of those of Copernicus. The English nation produced Shakespeare because people had leisure, freedom, high spirits, and a passion for drama. The drama arose out of their enthusiasm for play-acting. Mystery plays and popular legends prepared the way for the dignified Histories and Tragedies of the Elizabethan dramatists. Shakespeare gives us in his plays portraits of Snug, Quince, Flute, Polonius, and strolling players whom he had met both in the villages and in London.

Example 9

What is the purpose of poetry in modern life ? Let us begin by saying what it is not. Obviously, the purpose is not ethical. The poet does not desire to improve the morals of his readers. The old cant of a poet's ' message" is now completely discredited, and the theory of "uplift" may be left to the unimportant provinces where it still flourishes. Didactic poetry is now almost universally recognized as an impertinence.

The danger of poetry's becoming a kind of after-dinner amusement is far greater than the danger of its reverting to a method of moral instruction. Literature to-day is too cheap ; poetry tends to become a sort of pleasant little hobby, something which 'nice people' play with when there is nothing more amusing to do. People's minds

are absorbed in commerce, sociology, politics. Literature has lost its prestige. We are very far from the times when Lorenzo Valla's discoursing on Latin grammar disturbed the supremacy of the Popes and equally far from the more recent times when a pamphlet by Chatenbriand re-established, at least temporarily, the dynasty of the Bourbons. Literature seems out of touch with men's lives, their real interests. And so in their popular forms, books are something people read to amuse themselves, to beguile a tedious railway journey, or to pass the long unemployed Sunday afternoon. Knowledge of modern literature, even in its more intellectual forms, and especially poetry, is an accomplishment, not a passion: an entertainment for idle women, not a real force.

Petrarch who wept with emotion over that copy of Homer he could not read, would appear a very ridiculous sight to-day. Nobody would think of becoming emotional over the possession of a mere book, an object to amuse a few leisure hours. I do not suppose many read modern poetry for mere amusement; but even here the motive is not so much a purely aesthetic enjoyment as a sort of snobbery, an outcome either of the foolish desire to know the latest fashion in poets or of that affectation of superior wisdom which claims a monopoly of culture.

—Richard Aldington: *The Art of Poetry.*

Theme: "The Purpose of Poetry in Modern Life".

Main points:

(1) The purpose of poetry is not ethical. The old theory that poetry teaches morals is now discredited.

(2) There is grave danger of poetry's becoming merely a kind of after-dinner amusement.

(3) Literature seems to be out of touch with men's lives. People read books to amuse themselves, or to beguile a tedious railway journey.

(4) People regard knowledge of poetry as a mere accomplishment, not a passion.

(5) Nobody now weeps over an unread book as Petrarch did. People who do not read poetry for mere amusement, read it only to appear wise and cultured by knowing the latest poet.

Precis. The purpose of poetry is not didactic, as was formerly supposed. Nor is it merely to amuse people in leisure hours or while away time on a railway journey. Literature to-day is considered separate from human life, and poetry is looked upon as an accomplishment, not a passion. Nobody now grows emotional like Petrarch over the possession of a mere book—now an object of amusement. But people read not so much for aesthetic enjoyment as for mere curiosity or a snobbish desire to appear wise and cultured.

Example 10

When you come to a good book you must ask yourself, "Am I inclined to work as an Australian miner would? Are my pickaxes and shovels in good order, and am I in good trim myself, my sleeves well up to the elbow and my breath good, and my temper?" And, keeping the figure a little longer, even at cost of tiresomeness, for it is a thoroughly useful one, the metal you are in search of being the author's mind or meaning, his words are as the rock which you have to crush and smelt in order to get at it. And your pickaxes are your own care, wit, and learning; your smelting furnace is your own thoughtful soul. Do not hope to get at any good author's meaning without these tools and that fire; often you will need the sharpest, finest chiselling, and patientest fusing, before you can gather one grain of the metal.

And, therefore, first of all, I tell you, earnestly and authoritatively (I *know* I am right in this), you must get into the habit of looking intensely at words, and assuring yourself of their meaning, syllable by syllable—nay letter by letter. For though it is only by reason of the opposition or letters in the function of signs, sound in functions of signs, that the study of books is called literature and that a man versed in it is called by the consent of nations, a man of letters instead of a man of books, or of words, you may yet connect with that accidental nomenclature this real principle:—that you might read all the books in the British Museum (if you could live long enough), and remain an utterly "illiterate," uneducated person; but that if you read

ten pages of a good book letter by letter—that is to say, with real accuracy,—you are for ever more in some measure an educated person.—*John Ruskin.*

Title. The Importance of Careful Reading.

Notes. One must work like a miner at a good book. Just as a miner is required to keep his pickaxes and shovels in good order, his temper in the mood of work and his smelting furnace ever ready before he can gather even one grain of the metal, in the same way, one must have one's wit, learning, and thoughtful soul as keen and bright as the pickaxes and smelting furnace of the miner, before one can get at a good author's innermost meaning.

To achieve this, a man must learn to look intensely at words and assure himself of their meaning letter by letter. Thus it is that the study of books is called "literature."

A man might read all the books in the British Museum, and remain uneducated, but if he has read ten pages of a good book, letter by letter, he becomes in some measure an educated person.

Precis. To extract the utmost value of a book a man must work at it like a miner extracting metal from a rock. He must have his wit and learning as keen, and his thoughtful soul as bright, as the miner has his pickaxes and smelting furnace.

He must learn to study words intensively, letter by letter. A man might read all the books in the British Museum, and yet remain uneducated; but anyone who has read ten pages of a good book with real attention he is in some measure educated.

Example 11

My Lord,

I have lately been informed by the proprieter of the *World*, that two papers, in which my "Dictionary" is recommended to the public, were written by your Lordship. To be so distinguished is an honour, which, being very little accustomed to favours from the great, I know not well how to receive, or in what terms to acknowledge.

When upon some slight encouragement I first visited your Lordship, I was overpowered, like the rest of mankind, by the enchantment of your address, and could not forbear to wish that I might boast myself *le vainqueur du vainqueur de la terre*;—that I might obtain that regard for which I saw the world contending; but I found my attendance so little encouraged that neither pride nor modesty would suffer me to continue it. When I had once addressed your lordship in public, I had exhausted all the art of pleasing which a retired and uncourtly scholar can possess; I had done all that I could; and no man is well pleased to have his all neglected, be it even so little.

Seven years, my Lord, have now passed since I waited in your outward rooms, or was repulsed from your door; during which time I have been publishing my work through difficulties of which it is useless to complain, and have brought it at last to the verge of publication, without one act of assistance, one word of encouragement, or one smile of favour. Such treatment I did not expect, for I never had a patron before. The shepherd in Virgil grew at last acquainted with Love, and found him a native of the rocks.

Is not a patron, my Lord, one who looks with unconcern on a man struggling for life in the water, and, when he has reached ground, encumbers him with assistance? The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I am solitary and cannot impart it; till I am known, and do not want it. I hope it is no very cynical asperity not to confess obligation when no benefit has been received, or to be unwilling that the public should consider me as owing to a patron which Providence has enabled me to do for myself.

Having carried on my work thus far with so little obligation to any favourer of learning, I shall not be disappointed though I should conclude it, if less be possible, with less; for I have long been awakened from that dream of hope in which I once

boasted myself with so much exultation, my Lord—your Lordship's most humble, most obedient servant —*Samuel Johnson*

Title. Johnson's Letter to Lord Chesterfield.

Notes. Johnson learnt from the proprietor of the *World* that Lord Chesterfield had written two papers in which he had recommended his *Dictionary* to the public.

He professed greatly to value this honour for it was rarely that he received favours from great men. He had been enchanted by Lord Chesterfield's manners when he had first knocked at his door for assistance but in spite of all his efforts to please him, he had received no encouragement.

Since, he had been repulsed, seven years ago, he had carried on the work himself and had finished it without anybody's encouragement or assistance.

Johnson felt that the patronage had come to him too late when he had already become known. He would have valued it if it had come to him when he was working in obscurity.

Dr. Johnson stated that he did not consider himself ungrateful for refusing to acknowledge a favour which was of no value whatever to him.

Precis. Dr. Johnson learnt from the proprietor of the *World* that Lord Chesterfield had written two papers recommending his *Dictionary* to the public. He greatly valued this honour, because he rarely received favours from great men.

When he first visited Lord Chesterfield, he was charmed by his manners, but in spite of all his efforts to please him he received so little encouragement that he soon ceased to solicit his Lordship's patronage.

It was seven years ago that Johnson had craved for that patronage, but being repulsed he had carried on the work by himself and had finished it without anybody's help or encouragement.

Chesterfield's patronage would have been of great assistance to Johnson while the latter had been working in obscurity, but it was useless after he had become famous. He therefore stated that he did not consider himself ungrateful for refusing to acknowledge a favour which was of no value whatever to him.

PASSAGES TAKEN FROM UNIVERSITY PAPERS

400. *Study carefully the following examples, taken from University papers :—*

Example 12

When in the course of human events it becomes necessary for one people to dissolve the political bonds which have connected them with one another and to assume among the powers of the earth a separate and equal station, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to separation.

We hold truths to be self-evident : that all men are created equal ; that they are endowed by their creator with certain inalienable rights ; that among these are life, liberty and the pursuit of happiness ; that to secure these rights, governments are instituted among them, deriving their just powers from the consent of the governed ; that whenever any form of government becomes destructive of these ends, it is the right of the people to abolish it and to institute a new government, laying its foundation on such principles and organising its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence will dictate that governments long established should not be changed for light and transient causes and accordingly all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them

under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security.

Heading : The People and the Government.

Precis : Whenever a nation breaks the political bonds with another and assumes an independent status as a separate nation, it should explain to the world the causes of such a separation.

All men are created equal and they possess certain inalienable rights—life, liberty and pursuit of happiness. Governments are created by the people to safeguard these rights. If a government fails to secure these, the people have a right to change that government. Prudence requires that long-established governments should not be changed for trivial causes. Only when constant abuses and usurpations threaten to bring them under despotism, they should throw off such government.

Example 13

So great a democrat as Lord Bryce could write a few years ago that the people of England were then no more capable of choosing their leaders than they had been in 1870. Why has education not been more successful in producing citizens fitted to bring about a better social order ?

The reason seems to be simple. We have never given any serious thought to education for citizenship of a democratic state ; we are not giving enough education, nor is it generally of the right kind. Even our University graduates have, by no means, always the qualities of citizenship. It is claimed that any University graduate with a good liberal education should be able to apply his powers and his knowledge to the vocation of citizenship. No doubt this is true in the case of those who, when their formal education is completed, have the time and ability and desire to acquire the necessary knowledge A man who has done well at Oxford or Cambridge will make a first-class citizen or politician, on one condition, that after he comes down he devotes enough time to studying public affairs. But if he goes into business or a profession in the complex and competitive modern world, the pressure on his time is so great or his interest in public affairs so weak, that in most cases he never does, in fact, learn enough about politics to form independent opinion of his own.

Irrelevant learning, of however high a type, does not in itself make a competent citizen. A man who is the highest authority on the use of the Greek particles, or on the latest theories of physical science, is not necessary capable of forming a sensible opinion about the value of the League of Nations, about the relative merits of Free Trade and Tariff Reform, or even of judging wisely the type of man who will make the best Member of Parliament or Minister of the Crown.

Unfortunately a large portion of our education is still completely detached from the problems of the modern world. Experience teaches us that a man with a good general education based on languages or science may be and indeed often is, an excellent business man, and at the same time a bad citizen It is notorious that great classical students or great scientists are quite capable of combining the best thinking on their own subject with violent prejudice and complete muddle-headedness on public affairs.

The case we wish to put forward is this : that in the relatively simple society of the nineteenth century when government interfered little with the daily life of the people, indirect education for citizenship was perhaps adequate. Democracy worked fairly well without much specialised training for citizenship, either of the voter or of the statesman. To-day things have changed. The political world is so complex and difficult that it is essential to train man just as consciously and deliberately for their duties as citizens as for their vocation or profession. (*P U. B. A.* 1945)

Heading : Education for Citizenship.

Precis : The English people are not capable of choosing their leaders because they have never given serious thought to education for citizenship. They believe that a good liberal education fits them well for the vocation of citizenship. This is true in the case of a University graduate who, after completing his education, devotes enough time to studying public affairs. But a business or professional man who is pre-occupied with his own trade or profession does not learn enough about politics to form independent views. Higher education in languages or sciences does not make one a competent citizen. A man who is an expert in languages or physical sciences knows little about political and economic affairs of his country.

Unfortunately modern education is still isolated from the problems of the world. A man well-versed in languages or sciences may make an excellent business man but on incompetent citizen and a muddle-headed politician.

This indirect education for citizenship could suffice in the 19th century when politics was a simple affair, but in the modern complex world a conscious and deliberate education for citizenship is essential.

Example 14

"The fact remains that conversation is a real art, and depends like all other arts upon congenial circumstances and suitable surroundings. People are too apt to believe that, because they have interests in their minds and can put those interests in words, they are equipped for the pretty and delicate game of talk. But a rare admixture of qualities is needed, and a subtle conversational effect, a sudden fancy, that throws a charming or a bizarre light on a subject, a power of pleasing metaphorical expression, the communication of an imaginative interest to a familiar topic—all these things are of the nature of instinctive art. I have heard well-informed and sensible people talk of a subject in a way that made me feel that I desired never to hear it mentioned again ; but I have heard, on the other hand, people talk of matters which I had believed to be worn threadbare by use, and yet communicate a rich colour, a fragrant sentiment to them, which made me feel that I had never thought adequately on the topic before. One should be careful, I think, to express to such persons one's appreciation and admiration of their gifts, for the art is so rare that we ought to welcome it where we find it ; and, like all arts, it depends to a great extent for its sustenance on the avowed gratitude of those who enjoy it. It is on these subtle half-toned glimpses of personality and difference that most of our happy impressions of life depend ; and no one can afford wilfully to neglect sources of innocent joy, or to lose opportunities of pleasure through a stupid or brutal contempt for the slender resources out of which these gentle effects are produced." *A. C. Benson*

[Conversation is a real art, depending for its effect upon suitable circumstances and surroundings. Mere communication in suitable words to others is not sufficient ; to make conversation effective we should be able to put charm, fancy, imagination, and pleasing expression into it. The conversation of some makes us feel disgusted, while others charm us and make us see familiar things in a new light. We should appreciate those who possess the wonderful gift of conversation, for most pleasing impressions of life depend upon charming personalities. We should not neglect this source of innocent joy.]

Example 15

The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him. It is the function of education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of, and to develop in him capacities of which, without contact with the highest learning, he had never become aware. And so the University becomes, at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will be the possibilities of action open to us, and the more real may become the choice of that high aim of man, the dedicated life We learn so to avoid the unconscious devotion of our energies to that for which we are not fit, and peril of falling unconsciously into insincerity and unreality of purpose. We learn to choose the work that is most congenial to us, because we find in it what makes us keenly conscious that we are bringing into actual existence the best that lies latent in us. The wider outlook, the deeper sympathy, the keener insight which this kind of culture gives, do not paralyse. They save him who has won them from numberless pitfalls. They may teach him his own limits and the more he has learned his lesson the more he will realize these limits. But they do not dishearten him, for he has become familiar with the truth that the very essence of consciousness and of life is to be aware of limits, and to strive to overcome them. He knows that without limits there can be no life, and that to have comprehended these limits is to have transcended them. As for what lies beyond him he has realised that it is but as the height in front, which is gained only to disclose another height beyond. He is content with his lot if, and so far as he feels that in him too as he seeks with all strength to bring forth the best that is in him, and at the same time to be helpful to others God is realizing Himself. *—Haldane*

[A man can find full satisfaction only when he has realized his latent possibilities and powers and has also interpreted them in terms of practical life. And that is the only aim of higher education. The University is the place where the higher ends of life are made possible of attainment. Education gives us a wider outlook, deeper sympathy, and keener insight, teaches us to devote our energies to that for which we are most fit and to choose the work most congenial to us. It saves us from numberless pitfalls and makes us aware of our limitations and shortcomings. This kind of knowledge does not dishearten us, for to be aware of limitations is to overcome them. It brings forth the best that is in us and in doing so we fell that God is realizing Himself in us.]

EXAMPLES WITH HINTS ONLY

Example 16

401. *Study carefully the following examples also :—*

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles ; and surely never lighted on this orb, which she hardly seemed to touch, a more delighful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life, and splendour, and joy. Oh ! what a revolution ! and what a heart must, I have to contemplate without emotion that elevation and that fall ! Little did I dream, when she added titles of veneration to those of enthusiastic, distant, respectful love, that she should ever be obliged to carry the sharp antidote against disgrace concealed in that bosom ; little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leapt from their scabbards to avenge even a look that threatened her with insult. But the age of chivalry is gone. That of sophisters, economists, and calculators has succeeded ; and the glory of Europe is extinguished for ever Never, never more, shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the chief defence of nations, the nurse of manly sentiment and heroic enterprise, is gone ! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched and under which vice itself lost half its evil by losing all its grossness.—*Burke.*

[**Hints**. Burke contemplates with grief the pathetic fall of the Queen of France. When he had first seen her in her glory and splendour, he thought she was the idol of the French nation, but he says that the glory of Europe is extinguished for ever and manly sentiment and heroic enterprise are lost otherwise she would never have been treated with insult.]

Example 17

I am sensible, sir, that all which I have asserted in my details is admitted in the gross, but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people is the best way of gaining them. Gentlemen in this respect will be led to their choice of means by their complexions and their habits. Those who understand the military art will of course have some predilection for it. Those who wield the thunder of the state may have more confidence in the efficacy of arms. But I confess, possibly for want of this knowledge, my opinion is much more in favour of prudent management than of force : considering force not as an odious, but a feeble instrument, for preserving a people so numerous, so active, so growing, so spirited as this, in a profitable and subordinate connection with us.

First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again and a nation is not governed, which is perpetually to be conquered

My next objection is its uncertainly. Terror is not always the effect of force, and an armament is not victory. If you succeed you are without resource, for conciliation failing, force remains ; but force failing, no further hope of conciliation is left. Power and authority are sometimes bought by kindness ; but they can never be begged as alms by an improverished and defeated violence.

A further objection to force is, that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover ; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me

than whole America. I do not choose to consume its strength along with our own; because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict; still less in the midst of it. I may escape; but I can make no insurance against such an event. Let me add that I do not choose wholly to break the American spirit because it is the spirit that has made the country.

Lastly, we have no sort of experience in favour of force as an instrument in the rule of our colonies. Their growth and their utility has been owing to methods altogether different. Our ancient indulgence has been said to be pursued to a default. It may be so. But we know, if feeling is evidence, that our fault was more tolerable than our attempt to mend it: and our sin far more salutary than our penitence—Burke: *Conciliation with America.*

[**Hints**. Burke does not believe in the efficacy of arms in subduing a vast nation. Force conquers only for the time being; it is an uncertain weapon; it destroys the object fought for; and finally, it does not lead to a healthy growth of the colonies.]

Example 18

It was clear to Burns that he had talent enough to make a fortune, or a hundred fortunes, could he but have rightfully willed this; it was clear also that he willed something far different, and therefore would not make one. Unhappy it was that he had not power to choose the one, and reject the other; but must halt for ever between two opinions two objects; making hampered advancement towards either. But so it is with many men; we 'long for the merchandise, yet would fain keep the price'; and so stand chaffering with Fate, in vexatious altercation, till the night come and our fair is over!

Burns was born poor; and born also to continue poor for he would not endeavour to be otherwise: this had been well could he have once for all admitted and considered it as finally settled. He was poor, truly but hundreds even of his own class and order of minds have been poorer, yet have suffered nothing deadly from it; nay, his own father had a far sorer battle with ungrateful destiny than his was; and he did not yield to it, but died courageously warring, and to all moral intents prevailing, against it. True, Burns had little means, had even little time for poetry, his only real pursuit and vocation; but so much the more precious was what little he had. In all these external respects his case was hard; but very far from the hardest. Poverty, incessant drudgery, and much worse evils, it has often been the lot of poets and wise men to strive with, and their glory to conquer. Locke was banished as a traitor; and wrote his *Essay on the Human Understanding* sheltering himself in a Dutch garret. Was Milton rich or at his ease when he composed *Paradise Lost*? Not only low, but fallen from a height; not only poor, but impoverished; in darkness and with danger compassed round, he sang his immortal song, and found fit audience though few. Did not Cervantes finish his work, a maimed soldier and in prison? Nay, was not *Araucana* which Spain acknowledges its best epic, written without even the aid of paper, on scraps of leather, as the stout fighter and voyager snatched any moment from that wild warfare?

And what, then, had these men, which Burns wanted? Two things, both which, it seems to us, are indispensable for such men. They had a true principle of morals; and a single, not double aim in their activity. They were not self-seekers and self-worshippers; but seekers and worshippers of something far better than Self. Not personal enjoyment was their object; but a high, heroic idea of religion or Patriotism, of heavenly Wisdom, in one or the other form, ever hovered before them, in which cause they neither shrank from suffering nor called on the earth to witness it as something wonderful; but patiently endured, counting it blessedness enough so to spend and be spent. Thus the golden calf of 'Self-love,' however curiously carved, was not their Deity; but the Invisible Goodness, which alone is man's reasonable service. This feeling was a celestial fountain, whose streams refreshed into gladness and beauty all the provinces of their otherwise too desolate existence. In a word, he willed one thing, to which all other things were subordinate and made subservient; and therefore they accomplished it. The wedge will rend rocks but its edge must be sharp and single; if it be double, the wedge is bruised in pieces and will rend nothing.
—Thomas Carlyle: *Essays*.

[**Hints**. Many writers—Milton, Locke, Cervantes—had to struggle against more adverse circumstances than Burns was required to, and succeeded because they

possessed a strong will and strove after Goodness neglecting selfish enjoyment. Burns failed because he did not have a strong will nor could he decide whether he should remain poor or grow rich.]

Example 19

Poetry is the language of the imagination and the passions. It relates to whatever gives immediate pleasure or pain to the human mind. It comes home to the bosoms and businesses of men ; for nothing but what comes home to them in the most general and intelligible shape can be a subject for poetry. Poetry is the universal language which the heart holds with nature and itself. He who has a contempt for poetry cannot have much respect for himself, or for anything else. Wherever there is a sense of beauty, or power, or harmony, as in the motion of the waves of the sea, in the growth of a flower, there is poetry in its birth. If history is a grave study, poetry may be said to be a graver ; its materials lie deeper, and are spread wider. History treats, for the most part, of the cumbrous and un-wieldy masses of things, the empty cases in which the affairs of the world are packed, under the heads of intrigue or war, in different states and from century to century but there is no thought or feeling that can have entered into the mind of man which he would be eager to communicate to others, or which they would listen to with delight, that is not a fit subject for poetry. It is not a branch of authorship ; it is "the stuff of which our life is made." The rest is mere oblivion, a dead letter ; or all that is worth remembering in life is the poetry of it. Fear is poetry, hope is poetry love is poetry, hatred is poetry. Poetry is that fine particle within us that expands, rarefies, refines our whole being, without it "man's life is poor as beast's." Man is a poetical animal ; and those of us who do not study the principles of poetry act upon them all our lives, like Moliere's "Bourgeois Gentilhomme," who had always spoken prose without knowing it. The child is a poet in fact when he first plays at hide and seek, or repeats the story of Jack the Giant-killer ; the shepherd-boy is a poet when he first crowns his mistress with a garland of flowers ; the countryman when he stops to look at the rainbow ; the city apprentice when he gazes after the Lord Mayor's Show ; the miser when he hugs his gold ; the courtier who builds his hopes upon a smile ; the savage who worships a tyrant, or the tyrant who fancies himself a god—the vain, the ambitious, the proud, the choleric man, the hero and the coward, the beggar and the king, all live in a world of their own making and the poet does no more than describe what all the others think and act.—*Hazlitt*.

[**Hints**. Poetry is the language of the imagination and the passions. It deals with the various phases of human life, love, hope, hatred, fear. It creates for us a world of imagination where we want to revel. Man is a poetic animal and his soul always loves the curious and the beautiful.]

Example 20

"In the grand salon of the Louvre which contains the Monna Lisa, there hangs near the top of the stairs a small picture, 'The Ecstasy of St. Jerome,' painted five centuries ago by Luca Signorelli. Many of you have perhaps passed it by very often. To me it is the greatest picture in the world, and if I might choose one picture for my inalienable possession from all the world's treasures, it would be this. For when you capture, as I believe myself to have done the very secret soul of this picture, you are made aware of the power of the spirit to rise above material things and to realize that there is nothing which cannot be endured, and few things which cannot be conquered, when a man's heart is set on victory.

"It is because a great work of art possesses this quality of calling upon your own soul to come forth and greet it that the artist is not only recorder but prophet. There is something of the seer in every artist. He is the chosen, happy or sometimes tortured, medium through which are sent these massages from the infinite which seem so impossible and are truly so inexplicable, but are yet so real. The Royal Academy, always worthy of our gratitude, has this year placed us more than ever under obligation. Though personally I was apprehensive as to the wisdom of collecting the Italian pictures, fearing the effects of transit, change of climate, and rough handling, I have no smallest doubt of the immeasurable happiness given to multitudes of people by their display upon these walls. The solace given to so many tired hearts, the encouragement to those who faltered in life's grim struggle, the inspiration to all who laboured the making of new companionships and the eager renewal of the old, were assuredly beyond all human reckoning. And we may confidently hope that some quantity of permanent goodness has been added to the character, some ineradicable

impression of beauty has enriched the stores of memory, of those who came here as your most fortunate guests. You remember how the blind and aged Milton would sit alone for hours in his darkness, holding olives in his hand to remind him of his golden year in Italy. You, Mr. President, have given us olives for remembrance. May then a devout disciple of Aesculapius, with pride in his ancestry, wish continued prosperity to this acedemy, dedicated to his father, Apollo, god of art."

[**Hints**. 'The Ecstasy of St. Jerome' by Luca Signorelli is the greatest picture in the world to one who has grasped its secret soul which teaches one how to rise above material things and that there is nothing which is unconquerable or unendurable. An artist is a prophet. Art gives solace, peace, hope, and inspiration to tired hearts ; by means of it some element of goodness is added to the character, and one learns to appreciate the beautiful.]

EXERCISES ON CHAPTER XX

Make a precis of each of the following passages in about one-third of its original length :—

Exercise 1. Misers are generally characterized as men without honour or without humanity, who live only to accumulate, and to this passion sacrifice every other happiness. They have been described as madmen, who in the midst of abundance, banish every pleasure, and make from imaginary wants real necessities. But few, very few, correspond to the exaggerated picture ; perhaps there is not one in whom all these circumstances are found united. Instead of this we find the sober and the industrious branded by the vain and the idle with the odious appellation ; men who by frugality and labour, raise themselves above their equals, and contribute their shares of industry to the common stock.

Whatever the vain or the ignorant may say, well were it for society had we more of this character among us. In general these close men are found at last the true benefactors of society. With an avaricious man we seldom lose in our dealings ; but too frequently in our commerce with prodigality.

Exercise 2 Speaking in public is as difficult as singing or acting, and it ought to have quite as careful rehearsals; even more careful, because one of the aims of the public speaker is to appear entirely spontaneous. The great speakers of Greece and Rome used to prepare an important speech as carefully as an opera star nowadays studies a new role. After writing it out a dozen times, they would deliver it before a few trusted friends, critics, and tutors, repeating it again and again until they knew every syllable and gesture, and yet the whole thing appeared, not a highly elaborate product of art, but a genuine outpouring of real and overwhelming emotion. That is why we still study the speeches of men like Cicero : a single page of them contains the results of more concentrated thought, active experience, intricate psychological knowledge, and training language than most modern speakers can command in a whole lifetime.

Exercise 3. If there is one custom that might be assumed to be beyond criticism it is the custom of shaking hands; but it seems that even this innocent and amiable practice is upon its trial. A heavy indictment has been directed against it in the Press or hygienic grounds, and we are urged to adopt some more healthy mode of expressing our mutual emotion when we meet or part. I think it would need a pretty stiff Act of Parliament and a heavy code of penalties to break us of so ingrained a habit Of course, there are many people in the world who go through life without ever shaking hands. Probably most people in the world manage to do so. The Japanese bows, and the Indian says *namaste*, and the Chinese makes a grave motion of the hand, and the Arab touches the breast of his friend at parting with the tips of his fingers.

By comparison with these modes of salutation it may be that our Western custom of shaking each other by the hand seems coarse and rustic, but I cannot conceive that Englishmen will ever be argued out of shaking hands with each other. A greeting which we really feel without a grip of the hand to accompany it would seem like a repulse, or a sacrilege. It would be a bond without the seal—as cold as a stepmother's breath, as official as a typewritten letter with a type-written signature. It would be like denying our hands their natural office. They would revolt. They would not remain in our pockets or behind our backs or toying with a button. We should have to chain them up, so instinctive and impetuous is their impulse to leap at a brother hand.

Exercise 4. Man's growth from barbarism to civilisation is supposed to be the theme of history. But sometimes, looking at great stretches of history, it is difficult to believe that this ideal has made much progress or that we are very much civilized or advanced. There is enough of want of co operation today, of one country or people selfishly attacking or oppressing another, of one man exploiting another.

It is well to remember that in many ways man has not made very great progress from the other animals. It may be that in certain ways some animals are superior to him still. We look down upon the insects as almost the lowest of living things, and yet the tiny bees and ants have learnt the art of co-operation and of sacrifice for the common good far better than man. If mutual co operation and sacrifice for the good of society are the tests of civilization, we may say that the bees and ants are in this respect superior to man.

In one of our old Sanskrit books there is a verse which can be translated as follows : ' For the family sacrifice the individual, for the community the family, for the country the community, and for the Soul the whole world " What the Soul is few of us can know or tell, and each one of us can interpret it in a different way. But the lesson this Sanskrit verse teaches us is the same lesson of co-operation and sacrifice for the larger good. We in India had forgotten this sovereign path to real greatness for many a day, and so we had fallen. But again we seem to have glimpses of it, and all the country is astir. How wonderful it is to see men and women, and boys and girls, smilingly going ahead in India's cause and not caring about any pain of suffering ! Well may they smile and be glad, for the joy of serving in a great cause is theirs ; and to those who are fortunate comes the joy of sacrifice also

Exercise 5. There are people who seem positively to benefit from an illness. They grow in moral stature as they dwindle in physical health. A well-known journalist wrote an article recently, in which he described how, as he lay ill of influenza, all his wasted years passed before his imagination so that he was filled with a determination to become a better man. I envied him as I read, for I, too, was ill at the time and should have liked to think that my sufferings were so much my past as my present that troubles me. I repent of my sins most easily when I am feeling fairly well. When I am ill I am far more interested in what the doctor hears through the stethoscope than in the flutterings of my conscience. I do not mean to say that I never feel the slight pang that is symptom of a desire for a better life. But almost any other ache can make me forget it. I am not one of those moral giants who can enjoy a bad conscience and a bad toothache at the same time. I am not sure, indeed, that illness does not entirely unfit me for the higher life. I become self-centred, impatient, incapable of even a moderately noble thought There are invalids, who, when they are in pain, try to hide the fact from other people. I, on the contrary, like other people to know my sufferings I am even, I suspect, inclined to exaggerate them. If a friend calls, I at once tell him where the pain is, what the doctor said and still worse things I discovered in the medical dictionary. There is no use in anyone's coming to see me when I am ill if he wishes to talk about the style of Plato or the rhythm of Sir Thomas Browne. I do not object to a little light gossip, but even that wearies if he does not pause now and then to say something about the matter which is occupying my thoughts, which is my illness. It is true that conversation with an invalid about his illness should be tactful. The visitor, on coming into the room, if he has been to see you before, should say, You're looking a lot better.' Long before M. Coue was ever heard of, invalids were made new men by that simple formula. Again, as often as you have deftly worked the conversation back to yourself and your illness, the visitor should find an opportunity to interject some such remark as 'You've a much better colour today,' or 'You've lost that puffy look,' or 'Your eye seems almost normal.' I cannot commend the beside manner of a portrait painter who came to see me, and, on hearing what I was suffering from, said, 'You knew old Fudge, didn't you ? That's what he had. I remember when I was painting him, Dr. So-and-So pointed out the symptoms to me.' Then, in a jaunty vein of reminiscence, 'He was dead in six months.' Now all men are mortal, and old Fudge was a man ; therefore old Fudge was mortal. But I do not think the sick-room is the place for rubbing these things in. What I want, when I am ill, is to be made to look on the bright side of things, to hear about the old Fudges who recovered and lived till they were ninety.

Exercise 6. All of us know, of course—it is mere commonplace, though sometimes forgotten—that education deals not merely with the imparting of knowledge on the one side or the acquisition of knowledge on the other, but also with the training of the whole man. We are allowed to forget this with comparative impunity in Western Universities, because, in fact, the general training of the young is only in part

carried out by the official teacher. All of us who have been either at school or the university know well enough that whatever might have been done for us in these two forms of education, no insignificant part—I would say the more important—of our training was due to the collision of minds between the boys at school or between the undergraduates at the university.

We do not have it brought home to us with the same insistence as it is brought home to teachers in Oriental Universities, that there is and must be a collision, not an irreconcilable collision, between the growth of scientific knowledge in its branches and the traditions, beliefs and customs, which, after all, are the great moulding forces of social man. In the West the changes of knowledge and the changes of traditions have gone on by relatively small degrees. There has been in every case mutual adjustment and although nobody can be unconscious of the difficulties of Western teaching, due to the necessity of keeping up that adjustment, nobody is likely to under-rate these difficulties in the East. Our difficulties were comparably smaller, hardly to be mentioned with those which necessarily come upon us when you bring in, upon a society unprepared by the long training we have gone through generation, after generation, the full stress and weight of modern scientific, critical, and industrial knowledge. I do not think anybody, whatever his views on education at large, or the function which spiritual ideals and ancient customs have upon training, is likely to under rate the violence of the effect which this sudden contrast must produce upon an ancient, and civilized community. This modern knowledge, remember, is not a thing that can be ignored or neglected by the East if it comes to them with all the enormous prestige which naturally results from great material success. Scientific knowledge, and growing conception of the nature and character of the world in which we live, is no mere speculation ; it does not come armed with prestige proper to mere speculation : it comes armed with that perhaps more vulgar, more impressive, prestige, due to the fact that from it have been born so many of the arts of life, so many of the things that have made races powerful, wealthy and prosperous. How, then, are you going to diminish the shock which this sudden invasion of a wholly alien learning must have upon the cultured society of the East ? A catastrophic change in the environment of an organism, is apt to inflict a great injury upon the organism—even perhaps, to destroy it altogether. We all know, on the other hand, that if time be given to the organism, if the change, however great, be gradual, if the organism be given the opportunity of making its own changes in correspondence with that changed environment, there is no reason why it should not flourish as greatly in the new as in the old surroundings.

Exercise 7. Lord Northcliff has suggested that wireless telephones will compete with the press. The extent of the competition may very easily be exaggerated. It is obvious that if you want to get a particular piece of news by wireless telephone you must be waiting for it about the time when it is likely to be sent. There is this advantage about printed words that you can put your newspaper aside till you have time to read it, but you have to catch your wireless message on the wing or miss it altogether. Nevertheless, many people living in isolated places will find it well worth while to take some trouble to get the news they want—say, the result of a race, or a match, or an election, or a division in the House of Commons. It seems that the broadcasting companies in America are already following the practice of newspapers in drawing a revenue from advertisements. Interlarded between the music and the news and stories for children, there are some discreet announcements of trading films. This, too, may become a little trying, for if you are waiting for something else, which you want to hear you will be bound to listen to the advertisements, whereas on a printed sheet you can skip what you don't want to read. Many people, again, like to meditate upon what they read. These certainly will not ask the telephone to read aloud to them. They will accept a bare fact from the telephone, but would regard a long expression of opinion as intolerable.

But, after all, the wireless telephone with its advantages and its faults is coming for certain ; the epidemic is very near. Its merits and demerits will depend upon the taste of the public who support the various broadcasting services. In the end, we shall get the wireless telephone that we deserve.

Exercise 8. The first thing necessary to the pleasure of reading is that when people are young they should acquire the habit of reading. This is becoming more and more difficult. Befere I was aware of things in the world the Penny Post had already begun to make a change adverse to reading, by consuming a vast amount of time in correspondence that was unnecessary, trivial, or irksome. Railways have altered people's habits by making them move about much more. But railways have

this compensating advantage—that, although they take people much away from home, a long railway journey affords a first-rate opportunity for reading. They were not, therefore, an unmixed disadvantage. But now things are changing. The motor car is altogether unfavourable to reading. People consume more time in moving about than they did, and they consume it under conditions, which even for people with good eyes must make reading difficult, if not impossible. The telephone is a deadly disadvantage; it minces time into fragments and frays the spirit. Wireless, with all its delights, is now being added as a distraction to divert people from time that might be given to the pleasure of reading. The cinematograph is another change in the same direction, and flying is becoming more and more common. All these things must make it more difficult for successive generations to acquire the habit of reading, and, if that habit be acquired, to maintain it. Even before all these changes it was not easy to maintain the habit, but it could be done.

A further disadvantage to reading is the great development of picture papers. Picture papers are tending to divert people not only from reading, but from thought. Where one used to see people get into a railway carriage and settle down to a book, they now come with an armful of picture papers and look at the pictures with more or less transient amusements, one after the other and so pass the time. I found the other day a person who during the war between the Turks and the Greeks expressed an opinion in favour of the Turks because he or she (I will not reveal even the sex) said, that judging by the pictures in the papers, Mustapha Kemal looked rather a good sort of fellow.

Exercise 9. The motives for writing autobiographies are various. Sometimes, as we have seen, the writer is tempted by a big cheque. In other cases he or she is conscious of having had an interesting life, and wishes the public to share the interest. Some men—especially Deans, I regret to say—are raconteurs, and so fond of their own stories that they do not like to think that they may perish with them. The relief of the raconteur's family when the fifty times-told tale is at last fixed in black and white, and presumably done with, must be immense.

Others have a grievance, and wish prosterity to know why they were elbowed out of office, who was really responsible for the miscarriage of a military expedition, who was the real author of a literary or scientific discovery, and so on. Classical scholars have admired the dignity of Thucydides is not giving his own story of the reverse at Amphipolis where he was commander.

Others again have left memories which they intended or hoped would be published after their deaths and in which they inserted as much venom as they knew, now, conscious that they themselves will not be able to be called to account nor perhaps their victims to vindicate their reputation. I have no doubt that Creevey was one of those malicious diarists; there is evidence that he through his papers would be of great value hereafter. Some of the worst parts of his journal have not been printed and perhaps never will be. Mark Pattison's Memoirs were clearly intended to take a posthumous revenge upon the College which had passed him over, very improperly it must be said for the headship, and on certain people in the University of Oxford whom he disliked.

Sometimes the autobiography seems to be promoted by sheer vanity. Vanity, unlike pride, is a rather amiable foible. A vain man is seldom unpopular partly because he shows that he cares for the good opinion of others. But the vain man is essentially an actor. If he is not posting others he struts and smirks to gratify himself. As an autobiographer, he partially fails by telling too many lies.

Exercise 10. A little group of men, all of whom had achieved conspicuous success in life, were recently talking after dinner round the fire in the smoking-room of a London Club. They included an eminent lawyer, a politician whose name is a household word, a well-known divine, and a journalist. The talk traversed many themes, and arrived at that very familiar proposition: If it were in your power to choose, would you live this life again? With one exception the answer was a unanimous 'No'. 'The exception, I may remark, was not the divine. He, like the majority, had found one visit to the play enough. He did not want to see it again.

The question, I suppose, is as old as humanity. And the answer is old too, and has always, I fancy, resembled that of our little group round the smoking-room fire. It is a question that does not present itself until we are middle-aged; for the thoughts of youth are long, long thoughts, and life then stretches out in such an interminable vista as to raise no question of its recurrence. It is when you have reached the top of the pass and are on the downward slope, with the evening shadows falling over the

valley and the church tower with the end of the journey in view ; that the question rises unbidden to the lips. The answer does not mean that the journey has not been worth while. It only means that the way has been long and rough ; that we are footsore and tired, and that the thought of rest is sweet. It is Nature's way of reconciling us to our common lot. She has shown her child all the pageant of life, and now prepares him for his 'patrimony of a little mould'.—Yes, it is enough. We accept the verdict of mortality uncomplainingly—nay, we would not wish it to be reversed, even if that were possible.

Exercise 11. The repaid rise and spread of the moving-picture industry is among the most remarkable facts of the present century. The first and, perhaps the most important, fact which impresses the mind of any person who studies this subject is the frequency with which children visit the cinemas. The contemporary child differs from the child of any other age in this, among other respects, that it buys much of its entertainment. Formerly, the child largely amused itself either by playing with toys, on which it had to exercise its imagination or by joining in games with other children. Generation after generation played the same games and made the same charming pretences. It cannot be denied that when a child was capable of passing an entire afternoon in elaborate and enthralling conversations with dolls, that child was vigorously exercising its imagination in a way which must have had profound and incalculable effects on its adult life. We have changed all that. The contemporary child organises its own entertainments less and less : more and more does it depend for its pleasure on entertainments organised by adults. We have come to the absurd point at which children are solemnly taught by their teachers how to play. A mob of educationalists insists on showing infants, who should be inventing their own games, how to amuse themselves, and we are now burdened with exasperating boys and girls who plaintively moan to their elders "I don't know what to do. What **shall** I do ?" Many thousands of school children attend a cinema once a week, while some hundreds actually go to the pictures two and even three times a week ! Whatever our opinion may be on the desirability of this habit, none of us will dispute the fact that it must have an immense influence on the generation which is now growing up with a cinema culture If the influence of the cinema may be good, it may also be calamitously bad. What effect that influence is to have on the future of our country is a matter of conjecture, but the conjecture cannot be made without fear.

Exercise 12. Socialism is a beautiful word and so far as I am aware in Socialism the members of society are equal ; none low, none high. In the individual body the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of society. This is Socialism.

In it the prince and the peasant, the wealthy and the poor, the employer and the employee are all on the same level. In terms of religion there is no duality in Socialism. It is all unity. Looking at society all the world over, there is nothing but duality or plurality. Unity is conspicuous by its absence. This man is high, that one is low, that is a Hindu, that a Muslim, third a Christian, fourth a Parsi, fifth a Sikh, sixth a Jew. Even among these, there are sub-divisions. In the unity of my conception, there is perfect unity in the plurality of designs.

In order to reach this state, we may not look on things philosophically and say that we need not make a move until all are converted to Socialism. Without changing our life we may go on giving addresses, forming parties and hawk-like seize the game that comes our way. This is no Socialism. Farther it must recede from us.

Socialism begins with the first convert, if there is one such. You can add zeros to the one and the first zero will account for ten and every addition will account for ten times the previous number. If, however, the beginner is a zero ; in other words, no one makes thebeginning, multiplicity of zeros will also produce zero value. Time and paper occupied in writing zeros will be so much waste.

This Socialism is as pure as crystal. It, therefore, requires crystal-like means to achieve it. Impure means result in an impure end. Hence the prince and the peasant will not be equalized by cutting off the prince's head nor can the process of cutting off equalize the employer and the employed. One cannot reach truth by untruthfulness. Truthful conduct alone can reach truth. Are not non-violence and truth twins ? Non-violence is embedded in truth. Well has it been said that they are facets. Read the coin either way. The spelling of words will be different. The value is the same. This blessed state is unattainable without perfect purity. Harbour impurity of mind or body and you have untruth and violence in you.

Therefore, only truthful, non-violent and pure-hearted Socialists will be able to establish a socialistic society in India and the world. To my knowledge, there is no country in the world which is purely socialistic. Without the means described above, the existence of such a society is impossible.—*Mahatma Gandhi.*

Exercise 13. Above them all, Shakespeare speaks for the English race. His works are not the eccentricities of a solitary genius : they are the creed of England. It is not a dogmatic or a narrow creed ; it is full of thought and question, so that no one who reads him with intelligence can escape from the torment of thought. But in that great world of tides and currents and whirlpools which is Shakespeare's thought, unbroken by the shock of the waves and undimmed by the rainbow cloud of the spray, the landmarks stand out like headlands, and are never shaken. He questions everything, except the obligations laid on weak humanity ; he laughs at everything, except the affections of the heart. He has an enormous tolerance, as well befits the greatest poet of a race which has taught the practice of toleration to Europe. But for all his tolerance, and all his sympathy, there are things which he cannot tolerate, so that when he defends them his drama becomes lurid with irony, and when he pleads against them his voice vibrates with passion. He hates pedantry—all that complicated mechanism of theory and regulation which systematic men attempt to impose upon human flesh and blood. He hates cruelty, the ugly daughter of pedantry ; and if the voice of Shakespeare as prompter is ever to be heard in all his plays, it is to be heard in the wonderful pleading for mercy by Portia in *The Merchant of Venice* and by Isabella in *Measure for Measure*. His descriptions of the hunted deer in *As You Like It*, and of the hunted hare in *Venus and Adonis*, go beyond the stolid sympathies of average selfish humanity ; they are the work of a tragic genius, who cares chiefly, even when he deals with the beasts of the chase, for the sufferings of the mind.

In these things, as in how many others, Shakespeare is English to the core. He is quicker and more sensitive than the vast majority of his fellow-countrymen, or he could not be their poet and their teacher. But what he teaches was learnt in their company, whether in the city of London or in the woods and meadows of the midland counties, and is congenial to their instincts and habits. The English love of compromise is strong in him. If it be examined it will be found to have its origin, not in intellectual timidity, but in a deep reverence for the complexity of human nature and for the sacredness of the elemental instincts. No one ever did more with the intellect than Shakespeare, but he dares not trust it. If its compelling logic drives over the hearts of men, he refuses to follow, and declares for the rights of the heart.

Exercise 14. The time is now near at hand which must probably determine whether Americans are to be free men or slaves, whether they are to have any property they can call their own ; whether their houses and farms are to be pillaged and destroyed, and themselves consigned to a state of wretchedness, from which no human efforts will deliver them. The fate of unborn millions will now depend, under God, on the courage and conduct of this army. Our cruel and unrelenting enemy leaves us only the choice of a brave resistance or the most abject submission. We have, therefore, to resolve to conquer or to die.

Our own, our country's honour, calls upon us for a rigorous and manly exertion ; and if we now shamefully fail, we shall become infamous to the whole world ! Let us, then, rely on the goodness of our cause, and the aid of the supreme being, in whose hands victory is, to animate and encourage us to great and noble actions. The eyes of all our countrymen are now upon us, and we shall have their blessings and praises, if happily we are the instruments of saving them from the tyranny meditated against them. Let us, therefore, animate and encourage each other, and show the whole world that a free man contending for liberty on his own ground is superior to any slavish mercenary on earth. Liberty, property, life, and honour are all at stake ; upon your courage and conduct rest the hopes of our bleeding and insulted country ; our wives, children, and parents expect safety from us only ; and they have every reason to believe that Heaven will crown with success so just a cause.

The enemy will endeavour to intimidate by show and appearance ; but remember they have been repulsed on various occasions by a few brave Americans. Their cause is bad—their men are conscious of it ; and, if opposed with firmness and coolness on their first onset, with our advantage of works, and knowledge of the ground, the victory is most assuredly ours. Every good soldier will be silent and attentive—wait for orders—and reserve his fire until he is sure of doing execution—

—*George Washington*

Exercise 15. Democracy, a word which has come down to us from Ancient Greece, means literally "the supreme power or authority of the people", and it embodies the political conception expressed by Abraham Lincoln at Gettysburg in his famous declaration that "Government of the people, by the people, for the people shall not perish from this earth." But though democracy is an old word, the sense in which we use it to-day is new. Communities of free people ruled by leaders elected at frequent intervals are not unknown in ancient history, and the most commonly quoted examples are the Roman Republic and the Greek City States. But these early instances of democracy are not really comparable with our own system, if only because all of them, sooner or later, and some from the very beginning, were founded upon slavery, upon a gradation of political rights between various classes, and upon the complete exclusion of women from all political rights. Democracy in the modern sense is no more Government by a class or by a sex than it is Government by a single individual.

On the other hand, autocracy or dictatorship in the modern sense is as old in practice as it is in name. It can be proved that the course of extreme political system follows the same dangerous and disastrous lines no matter under what provocation or with what benevolent intentions they may have been started.

The history of all extreme forms of Government is practically a history of persecution. Any Government not founded upon the principle of popular control is bound to resort to practices which offend modern ideas by their ferocity, their stupidity, or their triviality.

Ancient dictators thought it as dangerous to allow any divergence from the official view as modern dictators think it dangerous to allow anybody to read or to hear anything which does not conform to the official doctrine of the moment.

Exercise 16. Culture is an abstract word—the thing is an abstraction and all abstractions tend to become dopes (and a dope habit is bad). Let us make it easier by translating into concrete terms :—

"Culture is the training or discipline by which man's moral and intellectual nature is refined and enlightened."

Culture is the product of cultivation. Culture pertains to people and things. You cannot have cultivation as an abstraction. You must have something or some person who is cultivated. But people and things differ in their nature. They differ both as objects of observation and as objects of speculation. They are different in shapes and sizes ; they are different in their ends or purposes.

The culture of human beings is their cultivation according to their nature, *i.e.*, their purpose, both immediate and ultimate. There is therefore no cultivation of men in general except religious cultivation. Religious cultivation is the cultivation of the whole race of men with a view to eternal beautitude or temporal happiness. It is the quality of being cultivated according to the character of your particular purpose—religious in relation to your "last end," secular in relation to your means of earning a living.

Culture, then, that is to say the cultivation of men, means the quality of men who are trained, cultivated according to their common ends of attaining eternal beautitude ; but as all men differ from one another, and therefore live and earn their livings in differant manners, the qualities and kinds of culture will differ.

Such is the nature of culture as I understand it. It is not something added like sugar on a pill. It is the quality of being cultivated according to your way and purpose of living. A peasant culture is the product of peasants cultivated according to the nature of peasant life. There is no such thing as culture apart from purpose. And human culture is the product of what men do for a living.—*Eric Gill.*

Exercise 17. It is a commonplace now that art has ebbed away out of our ordinary life, out of all the things which we use, and that it is practised no longer by workmen, but only by a few painters and sculptors. That has happened because we no longer recognise the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so, and that when a man buys anything he ought to demand beauty in it, for the sake of that beauty. We think of beauty if we think of it at all as a mere source of pleasure, and therefore it means to us ornament added to things for which we can pay extra as we choose. But beauty is not an ornament to life, or to the things made by man. It is an essential part of both. The aesthetic activity, when it reveals itself in things made by men, reveals itself in the design of all natural things. It shapes objects as the moral activity shapes actions, and we

ought to recognise it in objects and value it, as we recognise and value the moral activity in actions. And as actions empty of the moral activity are distasteful to us, so should objects be that are empty of the aesthetic activity. But this is not so with most of us. As we do not value the aesthetic activity in ourselves, so we do not value it, do not even recognise it or the lack of it, in the work of others. The artist, of whatever kind, is a man so much aware of the beauty of the universe that he must impart the same beauty to whatever he makes. He has exercised his aesthetic activity in the discovery of beauty in the universe before he exercises it in imparting beauty to that which he makes. He has seen things in that relation which is beauty before he can himself produce that relation in his own work, whatever it may be. And just as he sees that relation for its own sake, so he produces it for its own sake and satisfies the desire of his spirit in doing so. And we should value his work, we should desire that relation in all things made by man if we too had the habit of seeing that relation in the universe, and if we knew that, when we see it, we are exercising an activity of the spirit and satisfying a spiritual desire. And we should know also that work without beauty means unsatisfied spiritual desire in the worker ; that is waste of life and a common evil and danger, like thought without truth or action without righteousness.—*Arthur Clutton-Brock.*

Exercise 18. It is said, with truth, that the function of a University is to prepare the young to take their place in human society. It must provide its members with the knowledge and skill necessary to make them efficient citizens. But is the whole duty of man exhausted by the acquisition of knowledge and professional training ? Is a University only an institution for higher learning, a factory which turns out clerks and technicians able to run the machinery of the State ? Mere knowledge which gratifies curiosity is different from culture which refines personality. Culture is not remembering a mass of curious details about the dates of birth of the great heroes of the world or the interesting names of the fastest ships which cross the Atlantic or entertaining odds and ends gathered from the latest *Who's Who*. A well known institution of this country has for its motto *sa vidya ya vimuktaye* : that is knowledge which is designed for salavation, for the development of the soul's best. Such an idea is not merely an Indian idiosyncrasy. Plato said long ago that the culture of the soul is "the first and fairest thing that the best of men can ever have." According to Goethe, the object of education is to form tastes and not simply to communicate knowledge. A man's culture is not to be judged by the amount of tabulated information which he has at his command, but by the quality of mind which he brings to bear on the facts of life. Education is not cramming the mind with a host of technical details, putting sight as it were into blind eyes. The eye of the soul is never blind ; only its gaze may be turned to the false and the fleeting. Too often the vision may be dragged downwards by the "leaden weights" of pride and prejudice, of passion and desire. The function of the teacher is not to add to the "leaden weights" but remove them and liberate the soul from the encumbrances so that it may follow its native impulse to soar upwards. The student at a University does not merely learn something, but becomes something by being exposed, in the most elastic period of his life, to transforming influences, such as the constant clash of mind with mind, the interchange of ideas, the testing of opinions and the growth of knowledge of human nature.

—*Sir Radhakrishnan.*

Exercise 19. How can our nation give out of the fullness of the life that is in it, and how can a new Indian University help in the realisation of this object ? It is clear that its power of directing and inspiring will depend on its world-status.

Can this be secured by the mere repetition in India of old and out-grown methods of the Western Universities, which in transit have lost their native vitality ? Our educational methods must be modernized, but these must not necessarily be the old stereotyped methods which cannot be plastic enough to adapt themselves to the new living conditions, but becoming crystallised often hinder the progress of knowledge ; for they can merely give the stamp of their approval to feats of memorising faculty and to tests of imported knowledge which have become out of date. They could not, on account of this crystallised constitution, officially recognise any new advance of knowledge however important it may be, that may owe its birth to India. For the renewal of her life, India must win the respect and recognition of the world. Could such respect for her be secured even if we succeeded in establishing here branch institutions of Heidelburg, Oxford, or Columbia ? To be organic and vital a National University must stand for self-expression and for winning for India a place she has lost.

The world-status for a National Centre of Learning can be secured by no artificial means ; nor can any charter assure it. This status can only be won by the

intrinsic value of the great contribution to be made by its own Indian scholars to the advancement of the world's knowledge.—*Sir J. C. Bose*.

Exercise 20. What is Democracy? It is not a method of government by counting heads instead of breaking them. It is a method of government by laying heads together, in a common debate in which all share, to attain a result which as many as possible are agreed in accepting. Dr. Johnson once said of a man he admired. "He is a fine fellow, sir; he fairly puts his mind to yours." This saying touches the true significance of democracy.

It means, where it succeeds, that we all attain a higher measure of human dignity, because all of us "fairly put our minds," to the minds of others. It means government by discussion; and that is its inward essence.

A system of government by discussion demands a certain temper of mind, which it is our bounden duty to cultivate, both individually and as a nation. It demands a common acceptance of the rules of national discussion and the standing orders of national debate—unwritten rules and orders which require abstinence from imputation and innuendo, jibes and personalities, flouts and jeers, unless such flouts and jeers be administered in that happy spirit of chaff and teasing which only a master of tact can ever possess.

Again it involves a gallant readiness to accept defeat, when the electorate has pronounced its verdict. No party (and least of all a traditional party rooted in social connections) is justified in using social power or social influence to defeat or avert the verdict of national debate. Again, and above all, a system of government by discussion demands a quality of mind which we may call by the name of agreement to differ.

In other words, it demands agreement on the general lines of the national constitution and the general trend of national development, coupled with genuine difference on particular policies and programmes.

—*Prof. Earnest Barker in Contemporary Review.*

Exercise 21. We the citizens of...... record our proud and grateful appreciation of the sons and daughters of India who had taken part in the great struggle for independence and had suffered and sacrificed so that the motherland may be free; of our great and beloved leader, Mahatma Gandhi, who has been a constant inspiration for us, ever pointing to the paths of high purpose and noble endeavour; of the hundred of our brave youths who have laid down their lives at the altar of freedom; of the scores of thousands who have faced and suffered barbarous lathi attacks from the forces of the enemy; of the indomitable peasantry of Gūjrat, which has faced without flinching and turning back all manner of acts of terrorism, and the brave and long-suffering peasantry of the other parts of India, which has taken full part in the struggle despite every effort to suppress it; of the merchants and the other members of the Commercial community, who have helped at great loss to themselves, in the national struggle and especially in the boycott of foreign cloth and British goods; of the one hundred thousand men and women who have gone to the prison and suffered all manner of privation, sometimes assaults and beatings even inside the gaol walls; and especially of the ordinary volunteer who, like a true soldier of India, without care of fame or reward, thinking of the great cause he served, has laboured unceasingly and peacefully through suffering and hardship.

And we record our homage and deep admiration for the womanhood of India, who, in the hour of peril for the motherland forsook the shelter of their homes and with unfailing courage and endurance, stood shoulder to shoulder with their menfolk in the front line of India's national army, to share with them the sacrifices and triumphs of the struggle; and our pride at the youth of the country and the Vanar Sena whom even their tender age could not prevent from participating in the struggle and offering martyrs for the cause.—*Resolution of Remembrance, January* 26, 1931.

Exercise 22 Perhaps no man in recorded history received such spontaneous tributes of universal praise, respect and love as did Mahatmaji after his tragic death. From the humble peasant to the proud potentate from intimate friends and relatives to utter strangers who had not, probably, even as much as seen him in a picture, from a veteran soldier like General MacArthur to a simple child like Pearl Buck's son—all felt, more or less, the passing of something essentially good, noble and lovable.

Is it not a paradox that the Mahatma whose ways were so different from those of the world struck, in his death, that electric chain of thought which made the whole world kin, at least, for the time being? Gandhiji believed in goodness and he derived his greatness, his towering stature from that immaculate goodness of the spirit

which admitted nothing narrow, mean or selfish in its scheme of things. The world, on the other hand, believes in everything that gratifies the self, pampers pride and promotes power. The cult of self-aggrandisement, practised at the expense of others' tears and blood, led recently to two devastating world wars in quick succession. To-day pettiness, jealousy, intolerance and hatred are stalking through the earth, and the spectre of another war, spelling ruin to our vaunted civilization, looms ominously on the horizon. The over-all picture would appear to be one of unrelieved gloom. But the noble sentiments evoked by Gandhiji's vicarious atonement for the sins of misguided men raise hopes for degraded humanity. Christ's sublime utterance "I am the Resurrection and the Life" finds meaning once more in Gandhiji's martyrdom. That which is good and true may be crucified but cannot be killed. In spite of errors and distractions, truth and beauty somehow still live in the depths of our beings. Otherwise, how could this erring, sinning, self-centred world be so irresistibly drawn to that upright, holy selfless man after his death ?

Exercise 23. Lenin was the Grand Repudiator. He repudiated everything. He repudiated God, King, Country, morals, debts, rents, interest, the laws and customs of centuries, all contracts written or implied, the whole structure—such as it is —of human society. In the end he repudiated himself. He repudiated the Communist system. He confessed its failure in an all-important sphere. He proclaimed the New Economic Policy and recognised private trade. He repudiated what he had slaughtered so many for not believing. They were right it seemed after all. They were unlucky that he did not find it out before. But these things happen sometimes ; and how great is the man who acknowledges his mistake ! Back again to wash the dishes and give the child a sweetmeat. Thence once more to the rescue of mankind. This time perhaps the shot will be better aimed. It may kill those who are wrong ; not those who are right. But after all what are men ? If Imperialism had its cannon food, should the Communist laboratury be denied the raw material for sociological experiment ?

When the subtle acids he had secreted ate through the physical texture of his brain, Lenin mowed the ground. The walls of the Kremlin were not the only witnesses of a strange decay. It was reported that for several months before his death he mumbled old prayers to the deposed gods with ceaseless iteration. If it be true, it shows that Irony is not unknown on Mount Olympus. But this gibbering creature was no longer Lenin. He had already gone. His body lingered for a space to mock the vanished soul. It is still preserved in pickle for the curiosity of the Moscow public and for the consolation of the faithful.

Lenin's intellect failed at the moment when its destructive force was exhausted, and when sovereign remedial functions were its quest. He alone could have led Russia into the enchanted quagmire ; he alone could have found the way back to the causeway. He saw ; he turned ; he perished. The strong illuminant that guided him was cut off at the moment when he had turned resolutely for home. The Russian people were left floundering in the bog. Their worst misfortune was his birth—their next worst, his death. —*Winston Churchill.*

Exercise 24. The problem of unemployment, I venture to submit, so far as the educated classes are concerned, cannot be solved without reorganising our entire system of education so as to produce not merely men of culture but also practical-minded men who can become useful economic units of the nation. Side by side with this and as an indispensable accompaniment of educational reform we have actually to provide more careers for our educated young men, to establish on modern lines cottage industries, to absorb those possessing technical, scientific and practical knowledge in large scale industries and to open other avenues for work. While I realise the growing importance of vocational education and industrial training, I also feel that such education and such training themselves cannot solve the problem unless each province assumes responsibility for developing those wealth-producing activities which alone can find employment for our young men. If I may be permitted to quote from the report with which I was associated. "There cannot be one single remedy which can solve the question of unemployment, nor can it be solved immediately, but I think that if it is attacked systematically on a well conceived plan with the resources available to Government, a great deal of relief can be given to the unemployed among the educated. If Government is prepared to spend more money on the development of the resources of the country, on reorganising the entire system of education and on encouraging and fostering the true spirit of industrialisation, a great deal more may be done." I think the time has come when our Provincial Governments, who under the new constitution

will be concerned with unemployment, should definitely recognise the importance and the urgency of the problem and also the danger of postponing the solution or the danger of proceeding at a leisurely pace. Such steps as have hitherto been taken by Governments only touch the fringe of the problem and at times I feel as if there is not that keen and close appreciation of it which in these days we are entitled to expect and demand from Government. I agree with the point of view that the success or failure of the new Governments, which are to come into being in the provinces within the next few months, will be measured by their ability or inability to face and cope with our economic problems. I do not forget that we have got to work in the midst of imperfect conditions and with such tools as we can command. I do not, however, believe in the paralysing doctrine that we can do nothing to relieve unemployment or economic distress generally until the dream of a new order of socity has been realised.

Exercise 25. And now before I resume my seat I must say a few words to the young men and women to recognize and celebrate whose success at the University we have assembled here to-day. In the struggle of life that awaits you, the good wishes of every one here will accompany you. The keener the struggle is, the gregter will be the call of your resources – physical, intellectual, moral and spiritual. You have to live not only for yourselves but also for others—for your families and for your country. In a famous passage of his "Republic" Plato draws a vivid picture of a young man of his age. I quote it to you not as an example to follow, but as one to avoid :

"He lives," says Plato, "from day to day indulging the appetite of the hour ; and sometimes he is lapped in drink and strains of the flute ; then he becomes a water-drinker, and tries to get thin ; then he takes a turn at gymnastics ; sometimes idly and neglecting everything, then once more living the life of a philosopher ; often he is busy with politics, and starts to his feet and says and does whatever comes into his head ; and, if he is emulous of any one who is a warrior, off he is in that direction, or of men of business, once more in that. His life has neither law nor order, and this distracted existence he terms joy and bliss and freedom ; and so he goes on."

The lesson of this passage is obvious. He inculcates there a steadfastness in things of the mind, a steadiness of gaze, a firmness in beliefs and orderliness in ideas. Let them be your aim so far as your intellectual life is concerned. Do not go away with the impression that your education is over to-day. Your university has, I presume, stimulated your dormant faculties, given you some tendencies and aroused in you a capacity to cultivate your minds and to discriminate between the gold and the dross. You have now to begin the process which can only end with one's life. Seek sustenance for your mind in the company of masterminds of old and of to-day, they will be your best friends and guides. They never fail you in those critical moments when there is a challenge to your faith in the immutable principles of life. Think for yourself clearly and boldly, but do not jump to final conclusions and then abide by your convictions. Dealing with the intellectual life of young men of his times Plato says at another place : "The earth about them is loose, and they have no roots reaching far into the soil They 'light upon every flower,' following their own wayward wills or because the wind blows them. They catch opinions, as diseases are caught, when they are in the air." He may be a very ancient and unfashionable philosopher to quote in these days of flux and instability, nevertheless what he says may not be dismissed summarily as an idle platitude. The moral side of your nature will be put to even greater strain than the intellectual in your dealings with your kith and kin, your friends, your enemies, your fellowmen. Do not let it be said that you have in such dealings fallen below the standards of rectitude, integrity, toleration and fairness, which your University expects you ever to maintain. Do not forget that you will be the radiating centres of influence in your society. Many of you, I have no doubt, will feel the urge of serving our common country. It is a noble ambition to serve your country, to subordinate your interests to those of your countrymen. I make ample allowance for those generous impulses, which are so appropriate to your years, for that impatience with things as you find them, which is so natural to the ardour of youth ; no one has the right to blame you for being moved by a burning passion for a fuller and freer life than we possess ; it is the natural sequence of the education that you have received. All this will, in my opinion, be the creditable part of your being—but there is one thing which I will earnestly beg you not to forget. Remember there never was greater need in our country than there is to-day of a generous spirit of toleration.

If we are to develop a common life and achieve common ends, then think less and talk less of communal rights and think more and more of common duties. It will be thus that you will justify yourself and the University which is launching you forth to-day in the larger life of the country. Face the world with confidence, in a spirit of high resolve and noble purpose and with the faith that the best is yet to be.

Exercise 26. I say, first, we have despised literature. What do we, as a nation, care about books ? How much do you think we spend altogether on our libararies, public or private, as compared with what we spend on our horses ? If a man spends lavishly on his library, you call him mad—a biblio-maniac. But you never call any one a horse-maniac, though men ruin themselves every day by their horses, and you do not hear the people ruining themselves by their books. Or, to go lower still, how much do you think the contents of the book-shelves of the United Kingdom, public and private, would fetch as compared with the contents of its wine-cellars. What position would its expenditure on literature take, as compared with its expenditure on luxurious eating ? We talk of food for the mind, as of food for the body ; now a good book contains such food inexhaustibly ; it is a provision for life and for the best part of us ; yet how long most people would look at the best book before they would give the price of a large turbot for it ! Though there have been men who have pinched their stomachs and bared their backs to buy a book, whose libraries were cheaper to them, I think, in the end, than most men's dinners are. We are few of us put to such trial, and more the pity ; for, indeed, a precious thing is all the more precious to us if it has been won by work or economy ; and if public libraries were half as costly as public dinners, or books cost the tenth part of what bracelets do, even foolish men and women might sometimes suspect there was good in reading, as well as in munching and sparkling ; whereas the very cheapness of literature is making even wise people forget that if a book is worth reading, it is worth buying. No book is worth anything which is not worth *much ;* nor is it serviceable, until it has been read, and reread, and loved, and loved again ; and marked, so that you can refer to the passages you want in it, as a soldier can seize the weapon he needs in any armoury, or a housewife brings the spice she needs from her store. Bread of flour is good ; but there is bread, sweet as honey, if he would eat it, in a good book ; and the family must be poor indeed which, once in their lives, cannot for such multipliable barley-loaves, pay their baker's bill. We call ourselves a rich nation, and we are filthy and foolish enough to thumb each other's books out of circulating libraries !

—*John Ruskin.*

Exercise 27. But I have said more than enough in illustration ; I end as I began ;—a University is a place of concourse, whither students come from every quarter for every kind of knowledge. You cannot have the best of every kind everywhere ; you must go to some great city or emporium for it. There you have all the choicest productions of nature and art altogether, which you find each in its own separate place elsewhere. All the riches of the land, and of the earth, are carried up thither ; there are best workmen. It is the centre of trade, the supreme court of fashion, the umpire of rival talents, and the standard of things rare and precious. It is the place for seeing galleries of first-rate pictures, and for hearing wonderful voices and performers of transcendent skill. It is the place of great preachers, great orators, great nobles, great statesmen. In the nature of things, greatness and unity go together ; excellence implies a centre. And such, is a University. I hope I do not weary out the reader by repeating it. It is the place to which a thousand schools make contributions ; in which the intellect may safely range and speculate, sure to find its equal in some antagonistic activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward, and discoveries verified and perfected, and rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is the place where the professor becomes eloquent and is a missionary and a preacher, displaying his science in its most complete and most winning form, pouring it forth with the zeal of enthusiasm, and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle-aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, an Alma Mater of the rising generation. It is this and a great deal more, and demands a somewhat better head and hand than mine to describe it well.

Such is a University in its idea and in its purpose ; such in good measure has it before now been in fact. Shall it ever be again ? We are going forward in the strength of the Cross, under the patronage of the Blessed Virgin, in the name of St. Patrick, to attempt it —*Newman*.

Exercise 28. What are the eternal objects of Poetry, among all nations and at all times ? They are actions ; human actions : possessing an inherent interest in themselves and which are to be communicated in an interesting manner by the art of the Poet. Vainly will the latter imagine that he has everything in his own power, that he can make an intrinsically inferior action equally delightful with a more excellent one by his treatment of it : he may indeed compel us to admire his skill, but his work will possess within itself an incurable defect.

The Poet, then, has in the first place to select an excellent action : and what actions are the most excellent ? Those, certainly, which most powerfully appeal to the great primary human affections : to those elementary feelings which subsist permanently in the race, and which are independent of time. These feelings are permanent and the same ; that which interests them is permanent and the same also. The modernness or antiquity of an action, therefore, has nothing to do with its fitness for poetical representation ; this depends upon its inherent qualities. To the elementary part of our nature, to our passions, that which is great and passionate is eternally interesting ; and interesting solely in proportion to its greatness and to its passion. A great human action of a thousand years ago is more interesting to it than a smaller human action of to-day, even though upon the representation of this last the most consummate skill may have been expended, and though it has the advantage of appealing by its modern language, familiar manners, and contemporary allusions, to all our transient fellings and interests. These, however, have no right to demand of a poetical work that it shall satisfy them ; their claims are to be directed elsewhere. Poetical works belong to the domain of our permanent passions : let them interest these and the voice of all subordinate claims upon them is at once silenced.

Achilles, Prometheus, Clytemnestra, Dido—what modern poem presents personages as interesting, even to us moderns, as these personages of an 'exhausted past' ? We have the domestic epic dealing with the details of modern life which pass daily under our eyes ; we have poems representing modern personages in contact with the problems of modern life, moral, intellectual and social ; these works have been produced by the most distinguished of their nation and time ; yet I fearlessly assert that *Hermann and Dorothee*, *Childe Harold*, *Jocelyn*, *The Excursion* leave the reader cold in comparison with the effect produced upon him by the latter books of the *Iliad*, by the *Orestea*, or by the episode of Dido. And way is this ? Simply because in the three latter cases the action is greater, the personages nobler, the situations more intense ; and this is the true basis of the interest in a poetical work, and this alone.—*Matthew Arnold*.

Exercise 29. To fight is a radical instinct ; if men have nothing else to fight over they will fight over words, fancies or women, or they will fight because they dislike each other's looks, or because they have met walking in opposite directions. To knock a thing down, especially if it is cocked at an arrogant angle, is a deep delight to the blood. To fight for a reason and in a calculating spirit is something : even a coward might screw up to such a reasonable conflict. The joy and glory of fighting lie in its pure spontaneity and consequent generosity ; you are not fighting for gain, but for sport and for victory. Victory, no doubt, has its fruits for the victor. If fighting were not a possible means of livelihood the bellicose instinct could never have established itself in any long-lived race. A few men can live on plunder, just as there is room in the world for some beasts of prey ; other men are reduced to living on industry, just as there are diligent bees, ants, and herbivorous kine. But victory need have no good fruits for the people whose army is victorious ; that it sometimes does so is an ulterior and blessed circumstance hardly to be reckoned upon.

Since barbarism has its pleasures, it naturally has its apologists. There are panegyrists of war who say that without a periodical bleeding a race decays and loses its manhood. Experience is directly opposed to this shameless assertion. It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation. Internecine war, foreign and civil, brought about the greatest set-back which the life of reason has ever suffered ; it exterminated the Greek and Italian aristocracies. Instead of being descended from heroes, modern nations are descended from slaves : and it is not their bodies only that show it. After a long peace, if the conditions of life are propitious, we observe a people's energies bursting their barriers ; they become aggressive on the strength they have stored up in

their remote and unchecked development. It is the unmutilated race, fresh from the struggle with nature (in which the best survive, while in war it is often the best that perish), that descends victoriously into the arena of nations and conquers disciplined armies at the first blow, becomes the military aristocracy of the next epoch and is itself ultimately sapped and decimated by luxury and battle, and merged at last into the ignoble conglomerate beneath. Then, perhaps, in some other virgin country a genuine humanity is again found, capable of victory because unbled by war. To call war the soil of courage and virtue is like calling debauchery the soil of love.

—George Santayana : *War.*

Exercise 30. Are our universities to be content with merely turning out graduates whose knowledge of an elien language and efficiency in other initiative arts have roused a certain amount of good-natured astonishment among foreign critics ? Those days of tolerant appreciation are now happily passed away. You have to pass a far severer test, and by your own work you have to win the recognition of the world. The civilised nations have in modern times each made notable contributions to the world's advancement. What new and original store have you contributed, and what steps have you taken that your contributions do not remain sporadic or uncertain ?

I have spoken of the new lines of investigation which have had their birth in India and which will contribute materially to the intellectual advancement and further the welfare of humanity. Will these advances made in various branches of science—in Medicine, in Agriculture and in Biophysics—benefit only India or the whole world ? Shall these then remain the offering of an individual worker, to come to an end with him, or shall there rise a school of science to hold the meed of recognition which has so hardly been won, and maintain a continuous and glorious tradition of India's gift to the world in the realm of science ?

Very little serious and intelligent thought has been given to the question, which is one of the most important problems for shaping the future destiny of our country. It has been supposed that for the success of research all that is necessary is an expensively equipped laboratory which appeals to the eye by its grandeur, and cut and dried schemes for various chairs and an undue haste to fill them. The tragic fate of a certain princely benefaction for research in India is too recent, but its lessons, it is to be feared, will not be easily learnt. If display and lavish expenditure had been the sole requisite for the discovery of laws of nature, then Universities, with their endowments exceeding millions, should have had the monopoly in scientific advance but this has by no means been the case. On the other hand a Davy, a Farady and a Rayleigh have made epoch-making discoveries within the walls of the less pretentious Royal Institution, and have created worthy disciples and successors. It is the man who carries a torch light that can alone kindle other flames. It is by constant contact with the mind of his teacher that the disciple becomes inspired and shapes his future life. It is not the blaze of publicity but a sequestered life that is necessary for great scientific achievements. Once the master is found, let him have his disciples, who should be enabled to devote all their lives to the sacred cause of science. It is no pillars of granite, but aspiring and undaunted souls that are as milestones which mark the advance of human knowledge.—*Sir J. C. Bose.*

Exercise 31. The Appointed Day has come—the day appointed by destiny, and India stands forth again after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, history begins anew for us, the history which we shall live and act and others will write about.

It is a fateful moment for us in India, for all Asia and for the world. A new star rises—the star of freedom in the East, a new hope comes into being, vision long cherished materialises. May the star never set and that hope never be betrayed !

We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we have to face them in the spirit of a free and disciplined people.

On this day our first thoughts go to the Architect of this freedom, the Father of our Nation who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest.

Our next thought must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.

The future beckons to us. Whither do we go and what shall be our endeavour ? To bring freedom and opportunity to the common man, to the peasants and workers of India. To fight and end poverty and ignorance and disease. To build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fullness of life to every man and woman.

And to India, our much-loved motherland, the ancient, the eternal and the ever-new, we pay our reverent homage and we bind ourselves afresh to her service. Jai Hind—*Pandit Nehru's Message to the Nation on* August 15, 1947.

CHAPTER XXI

PARAPHRASING

402. To paraphase a passage is to express its meaning in different words. This will be found a valuable and stimulating exercise, for not only does it test our ability to express in clear and simple English the exact sense of a poem or of a prose extract we have read, but also develops the judgment, enlarges the vocabulary, and provides excellent training in the correct use of words.

Characteristics of a Good Paraphrase

403. Translation. Paraphrasing is really a species of *translation.* It is a translation of one man's words into the words of another in the same language. And as a translation, to be accurate and good, must be full and explanatory, so a paraphrase to be accurate must faithfully reproduce and interpret the thought of the original passage.

A passage written in a very terse and compressed style has to be expanded in paraphrase. For example—

Passage. "Prosperity doth best discover vice, but Adversity doth best discover virtue."

Paraphrase. All rich men are supposed to be virtuous; riches are a cloak for a multitude of sins. So, if a rich man is virtuous, it is nothing extraordinary: on the other hand, if he is vicious, prosperity may afford him the means whereby his vices come into public notice. Had he been poor, his vices would probably have remained hidden, and at worst obscure.

On the other hand, adversity too often bows down a man's upright integrity and breaks down his strong will and righteousness. Consequently if a man 'down on his luck' shows vices, it is nothing remarkable. If, in spite of extremely difficult circumstances, he can manage to retain unimpaired his virtues, his achievement is remarkable, much more so than the same thing with a man in easy circumstances. Hard times act as a foil to set off a man's virtue.

A verbose passage needs compression in paraphrase. Ruskin, in a lecture at Oxford, said that, whereas in his youth he might have informed a man that his house was on fire in the following way—"Sir, the abode in which you probably passed the delightful days of your youth is in danger of inflammation," being older and wiser, he would say simply, "Sir, your house is on fire."

404. Fullness. Paraphrasing essentially differs from summarizing or precis-writing. In summarizing we generally give the substance of the purport of the poem or the passage, avoiding all superfluous details, but in paraphrasing we must reproduce, not only the substance or general meaning, but also the details, of the passage. Everything that is contained in the original must be represented in the paraphrase. It is, therefore, *a full reproduction.*

No definite rule can be laid down for the length of a paraphrase as compared with the length of the original passage. In paraphrasing we have frequently to expand compressed sentences to make their meaning clear

and intelligible. A paraphrase is, therefore, as long or as often longer than the original.

The difference between a summary and a paraphrase may be illustrated by giving both of the following verse :—

Passage. "There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life,
Is bound in shallows and in miseries."

Summary. "We should avail ourselves of the opportunities afforded to us ; for opportunities, once missed, do not return."

Paraphrase. "We all have one great opportunity in life, and if we seize this opportunity success awaits us ; if we neglect to do so, we shall experience nothing but failure and unhappiness for the rest of our days."

You will notice the great difference between a paraphrase and a summary. The summary gives merely the general idea of the lines, but the paraphrase, gives something more, a reproduction of every idea in the original.

405. The Whole, and not the Parts, to be steadily borne in mind. In paraphrasing, the passage to be paraphrased must be treated *as a whole*. The practice of taking the original line by line, or sentence by sentence, or word by word, and simply turning these into different words, is not paraphrasing at all. There cannot be any good paraphrase unless the passage is grasped as a whole. What we have to do is to express the *whole* piece in our own words.

406. A Complete Piece of Prose. Lastly, a good paraphrase is so well constructed and written that it reads as a complete piece of prose. It should be perfectly clear and intelligible, without any reference to the original passage.

Explanatory notes, either attached to, or inserted in the body of the paraphrase, must *never* be resorted to. You must introduce the explanation, if required, into the paraphrase itself.

407. To sum up. (1) Your paraphrase must be a faithful translation of the original passage into your own words.

(2) It must reproduce all the details, omitting nothing.

(3) It must reproduce the passage as a whole.

(4) It must be a self-contained piece of composition, intelligible without reference to the original.

408. What to avoid. The following things you should carefully avoid :—

(1) *Avoid* making your paraphrase a mere literal translation. A paraphrase means something more than just word-substitution.

(2) *Avoid* introducing into your paraphrase ideas which are not in the original.

(3) *Avoid* omitting ideas which are in the original.

(4) *Avoid* all comment or criticism of the original. You must not express your own views, however interesting and valuable they may be.

(5) *Avoid* making references of any kind to the author of the passage, even if you happen to know who he is. *Never* begin your paraphrase with such words as *The poet is of opinion or The poet expresses* or *The poet tells us.*

Some Special Hints to be borne in mind

409. Poetic Vocabulary. There is a large number of archaic words commonly used in poetry but seldom used in ordinary prose. Amongst the archaic and other words quite common in poetry but rare in ordinary prose, we may mention :—

Nouns.—Poetry often uses *swain* for *peasant* or *husbandman* ; *billow* for *wave* ; *swine* for *pigs* ; *maid* or *damsel* for *girl* ; *main* for *sea* or *ocean* ; *steed* or *charger* for *horse* ; *ire* for *anger* ; *woe* for *sorrow* or *misery* ; *nuptials* for *marriage* ; *vale* for *vally* ; *yeoman* for *peasant* or *husbandman* , *tilth* or *tillage* for *agriculture* ; *thrall* for *distress* ; *might* for *strength* ; *bliss* for *happiness* ; *bane* for *poison* or *mischief* ; *marge* for *margin* ; *spouse* for *wife* ; *numbers* for *verse* or *meter* ; *quest* for *search* : *bower* for *summerhouse* ; *scribe* for *writer* ; *victor* for *conqueror* ; *morn* for *morning* ; *foe* or *foeman* for *enemy* ; *mead* for *meadows* ; *meed* for *reward* ; *goblet* for *cup* ; *troth* for *varacity* or *faithfulness* ; *aught* for *anything* ; *naught* for *nothing* ; *eve* for *evening* ; *ken* for *perception* ; *guile* for *deceit* ; *chanticleer* for *cock* ; *combat* for *battle* ; *realm* for *kingdom* ; *brand* for *sword* ; *carol* for *song* ; *cot* for *cottage* ; *argosy* for *merchantship* ; *dame* for *lady* ; *sire* for *father* ; *steed* for *horse* ; *sprite* for *fairy* ; *wiry-dome* for *bird-cage* ; etc.

Adjectives. *Fond* for *foolish* ; *wrathful* for *angry* ; *dire* for *dreadful* ; *darksome* for *dark* ; *hapless* for *unlucky* ; *artless* for *innocent* ; *lone* or *lonesome* for *lonely* ; *drear* for *dreary* ; *dread* for *dreadful* ; *lovesome* for *lovely* ; *rapt* for *delighted* ; *hallowed* for *holy* ; *baleful* for *pernicious* ; *doleful* for *sorrowful* ; *yon* for *yonder* ; *dauntless* for *brave* ; *lowly* for *low* or *humble* ; *forlorn* for *distressed* ; *sequestered* for *retired* ; *bootless* for *unprofitable* ; *aweary* for *weary* ; *ingrate* for *ungrateful* ; *recreant* for *unfaithful* ; *mute* for *silent* ; *quenchless* for *inextinguishable* ; *stilly* for *still* ; *jocund* for *merry* ; *reckless* for *careless* ; *sylvan* for *woody* ; *joyless* for *unhappy* ; *plenteous* for *plentiful* ; *sheen* for *brightness* ; *azure* for *blue* ; etc.

Adverbs. *Scarce* for *scarcely* ; *right* for *very* or *precisely* ; *oft* for *often* ; *haply* for *perhaps* ; *sore* for *sorely* ; *erst* or *whilom* for *formerly* ; *anon* for *at once* ; *hard by* for *close or very near* ; *of yore* for *in ancient times* ; *amain* for *violently* or *suddenly* ; *well-nigh* for *almost* ; etc.

Verbs. Poetry often uses *smite* for *hit* or *strike* ; *quit* for *leave* ; *wax* for *grow* ; *quoth* for *said* ; *list* for *listen* ; *sojourn* for *lodge* or *dwell* ; *trow* for *believe* ; *tarry* for *remain* or *stay* ; *hearken* for *hear* or *attend* ; *vanquish* for *conquer* ; *quaff* for *drink deep* ; *hie* or *speed* for *hasten* ; *wrought* for *worked* ; *clad* for *clothed* ; *clomb* for *climbed* ; *clove* for *cleft* ; *bade* for *bid* ; *begat* for *begot* ; *crew* for *crowed* ; *drave* for *drove* ; *methinks* for *I think* ; *chide* for *scold* ; *I ween* for *I think* ; *doff* for *abandon* or *discard* ; *don* for *put on* (garment) ; *avaunt* for *begone* ; etc.

Conjunctions. *Albeit* for *although* ; *ere* or *or are* for *before* ; *nathless* for *nevertheless* ; *an if* for *if*.

410. Grammatical Constructions. In paraphrasing verse into prose, the following peculiar grammatical constructions are often found :—

1. In verse a verb is often used alone, so that when you paraphrase you should have an auxiliary verb attached to it. Examples :—

1. *Tell* me not in mournful numbers.
   (*Do* not *tell* me in mournful numbers)
2. *Gives* not the hawthorn bush as sweet a shade ?
   (*Does* not the hawthorn bush *give* as sweet a shade ?)
3. Long *die* thy happy days before thy death !
   (*May* thy happy days *die* before thy death.)
4. This day *be* bread and peace my lot !
   (*May* peace and bread *be* my lot this day.)

2. Sometimes an adjective is used to qualify a verb. In paraphrasing substitute an adverb for the adjective. Examples :—

1. First they praised him *soft* and *low*.—*Tennyson*.
   (First they praised him softly and lowly.)
2. The green trees whispered *low* and *mild*.—*Longfellow*.
   (The green trees whispered lowly and mildly.)

3. Sometimes an adjective is used for the noun. In paraphrasing substitute a noun for an adjective. Examples :—

1. Below the chestnuts, when their bunds.
   Where glistening to the breezy *blue* (=sky)—*Tennyson.*
2. The dread *vas* (=expanse) of night.—*Milton.*
3. The palable *obscure* (=darkdess) —*Milton.*
4. The kinding *azure* (=sky).—*Thomson.*

4. In verse there is free use of impersonal verbs for personal. In paraphrase all such impersonal verbs should be changed into personal ones. Examples :—

1. *Methinks* should be changed into *I think.*
2. *Melists* should be changed into *it seems to me.*
3. *Meseems* should be changed into *it seems to me.*

5. Substitute an adjective for a possessive noun.

1. Pity *women's* (womanly) compassition.—*Longfellow.*
2. The *mother's* (motherly) nature of Althre.—*Lowell.*

6. In paraphrasing verse into prose, place the adjective before the noun it qualifies.

Or, where the gorgeous East with richest hand.
Showers on her kings *barbaric* pearl and gold.—*Milton.*

Here *barbaric* is intended to qualify "kings" and not "pearl."

7. In paraphrasing verse into prose, place the verb after the subject.

1. *Roar* the mountains, *thunders* all the ground.
   (The mountains *roar*, all the ground *thunders*.)
2. Again *returned* the scenes of youth.
   (The scenes of youth *returned* again.)

8. Place the object after its verb and the subject before it.

A transient *calm* the happy *scenes* bestow.
(The *happy* scenes bestow a transient *calm*.)

9. Place a qualifying phrase after, instead of before, the noun is qualides.

Thou sun, *of this great world* both eye and soul.—*Milton.*
(Thou sun, both eye and soul *of this great world*.)

10. In paraphrasing verse into prose use *either—or* for *or—or* and *neither—nor* for *nor—nor.*

1. *Nor* grief *nor* pain shall break my rest.
   (*Neither* grief *nor* pain shall break my rest.)
2. Remote, unfriended, solitary, slow,
   or by the lazy Scheldt or wandering Po.—*Goldsmith.*
   (*Either* by the lazy Scheldt or wandering Po.)

11. In paraphrasing verse into prose, change adjectives or participles into causes. Examples :—

1. See that your *polished* arms be primed with care.
   (See that your weapons are well polished and primed with care.)
2. Forth goes the woodman, leaving unconcerned.
   The *cheerful* haunts of men.
   (The woodman goes forth, leaving unconcerned the haunts of men, however cheerful they may be.)
3. From *loveless* youth to *unrespected* age.
   No passion gratified except her rage.

("Her youth was devoid of love, the peculiar grace of youth ; and her old age was devoid of respect, the peculiar privilege of age ; she gratified no passion except her evil temper.')

411. Inversion. Frequency of Inversion or departure from the usual and natural order of words, is characteristic of all verse composition. In a paraphrase we are simply to restore the usual order.

Original. "Mine be a cot beside a hill."

Paraphrase. "May a cot beside a hill be mine."

Original. "Now through the gloom appears,
Far to left and far to right,
In broken gleams of dark-blue light,
The long array of helmets bright,
The long array of spears."

Paraphrase. "Now the long line of gleaming helmets and of spears in order appears through the gloom, *etc.*"

Original. "Our remedies oft in ourselves do lie,
Which we ascribe to heaven."

Paraphrase. "Although we look to heaven for help in our troubles, the remedy often lies with ourselves."

Original. "There is some soul of goodnees in things evil,
Would men observingly distil it out."

Paraphrase. "It is possible to find some good even in evil things if men will only take the trouble to look for it."

412. Flowery and Ornamental Language. Such language frequent in verse, should be simplified in prose.

Original. "Do not, as some ungracious pastors do,
Show me the steep and thorny way to heaven,
Whilst, like a puffed and reckless libertine,
Himself the primrose path of dalliance treads,
And recks not his own rede."

Paraphrase. Do not act like unworthy preachers who show others the difficult virtues which lead to heaven and never practise them themselves. They lead lives of luxury and debauchery, and do not care at all for the future.

413 Metaphors. Poetry abounds in metaphors. The general rule in paraphrase is that metaphors should be expanded into similes. For example :—

"Silently, one by one, in the infinite *meadows* of heaven,
Blossomed the lovely stars, the *forget-me-nots* of the angels."

This might be paraphrased thus :—

"The stars came out, one by one, silently in the vast sky, like 'forget me-nots' flowering in the fields."

In some cases the metaphor may be dropped altogether, and the literal meaning given instead. For instance :—

"Then the few whose spirits float above the wreck of happiness
Are driven ov'r the shoals of guilt, or ocean of excess ;
The magnet of their course is gone, or only points in vain
The shore to which their shiver'd sail shall never stretch again."

may be paraphrased as follows :—

"Then the few whose hearts (but not their spirits) are wrecked, plunge into a career of wickedness or reckless dissipation. Men who lose the genial guidance of a youthful heart are driven towards careers of guilt or excess."

414. Simile. In paraphrasing elaborate similes we may make the chief points of comparison clear by expansion.

Original. "Our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave."

Paraphrase. "However brave our hearts may be, they are like drums covered up to deaden the sound, and beat in a funeral procession, for every heart beat brings us nearer to our grave."

Original. "All down his cold white side
The crimson torrent ran, dim now and soiled,
Like the soil'd tissue of white violets
Left, freshly gathered, on their native bank,
By children whom their nurses call with haste
Indoors from the sun's eye."

Paraphrase. All his cold white body covered with dark streaks of blood looked like stained and withered white violets plucked and left on the bank where they grew, by children called indoors from the hot sun by their nurses.

415. **Metonymy**. When abstract is used for concrete, paraphrase returns to the concrete :—

Original. Let not ambition mock their useful toil.

Paraphrase. Ambitious men should not despise the useful labour of poor peasants.

Original. The hawthorn bush with seats beneath the shade.
For talking age and whispering lovers made.

Paraphrase. The hawthorn with shady seats provided for talkative old men and whispering lovers.

416. **Concrete for Abstract**. When concrete is used for abstract, in paraphrase we have the concrete :—

Original. I see a lily on thy brow
With anguish moist and fever dew,
And on thy cheeks a fading rose
Fast withereth too.

Paraphrase. Your forehead, pale as a lily, is wet as though with the agony of a fever. The colour on your cheeks is disappearing like the glow of a withering rose.

417. **Symbol for the thing signified**. When a symbol is used for the thing signified, in paraphrase we mention the actual things :—

Original. She was bred to the purple.
Paraphrase. She was brought up in imperial surroundings.

418. **Rhetorical Questions**. These should be changed into direct affirmations or negations.

Original. Are we not better armed than our foes ?
Paraphrase. We are better armed than our foes.

419. **Exclamations**. These should be turned into simple statements :—

Original. O for a lodge in some vast wilderness !
Paraphrase. I wish I had a secluded refuge far from the busy haunts of men.

420. **Apostrophe**. Apostrophe in a paraphrase should be changed from the second to the third person :—

Original. "Others abide our question—Thou art free !"

Paraphrase. "We can freely criticize other authors, but you are beyond criticism."

421. In verse the first of two negatives is sometimes omitted .—

Original. Fearing God not man.
Paraphrase. Fearing neither God nor man.

422. **Method of Procedure**. (1) Read carefully through the original passage two or three times to make sure that you have grasped its exact meaning. (It is a good thing to write down at this stage a summary, concisely expressing the gist or main theme of the passage.)

(2) Next read the passage again *with a view to its details*. Note all the uncommon or difficult words, all idioms and unusual grammatical constructions, metaphors and figures of speech, and express them by their proper equivalents. You should remember that the characteristic of a good paraphrase is that it contains *all* the essential details.

(3) Your paraphrase should not be a literal rendering ; a word for word paraphrase will invariably make nonsense. Render phrase by phrase or sentence by sentence ; that is, render the thought rather than the words.

(4) Do whatever is necessary either to bring out the full meaning of the passage or to avoid redundancy. Thus somtimes you will have to amplify and sometimes to condense a phrase or sentence in the original.

(5) If the original word or phrase is in all respects suitable, retain it. There is no need to find a substitute for every word.

(6) Long and involved sentences should be broken up into shorter ones. You may rearrange the order of sentences, even of the whole passage, if this will make the meaning clear.

(7) Explanatory notes should be avoided altogether. All explanations of difficulties must be in the body of the paraphrase itself. If you add explanatory notes at the end, it clearly shows that you have bungled in paraphrasing.

(8) Lastly, your finished paraphrase should read like a piece of good modern English prose.

Examples of Paraphrasing

423. Study the following examples carefully :—

Example 1.

Our life is not the life
  Of roses and of leaves ;
Else wherefore this deep strife,
  This pain our soul conceives ?
The fall of ev'n such short-lived things
  To us some sorrow brings.

Paraphrase. Man's life is quite different from the life that is led by other earthly things—*e.g.*, roses and leaves. Man, too, like them is mortal, no doubt, but the difference is that man's soul experiences a deep struggle against earthly limitations and always longs this struggle for eternal bliss and for life everlasting. Other earthly things know not of the soul. Man alone experiences this spiritual struggle. He alone yearns for immortal life. He alone feels the shortness of human life. Only he is pained to see the decay of such-lived things as the roses and leaves, and struggles for an eternally better and happier life.

Example 2.

If there were dreams to sell,
Merry and sad to tell,
And the crier rung the bell,
  What would you buy ?
A cottage lone and still,
  With bowers nigh.
Shadow, my woes to still,
  Until I die.
Such pearl from Life's fresh crown,
Fain would I shake me down,
Were dreams to have at will,
This would best heal my ill,
  This would I buy.

Paraphrase. If a pedlar rang his bell and offered dreams, happy as well as sad ones, for sale, what kind of dream would you buy ?

I would like to buy one dream I would like to live in a retired cottage surrounded and enclosed by green, shady trees. There I would like to live till my death and soothe my grieved heart The lonely cottage will act like a balm to my wounded heart. This is the precious gift I want from life. If I were to have dreams at will, this dream I would buy because it would heal my wounds and sweeten my life.

Example 3.

Ah, love, let us be true
To one another ! for the world, which seems
To lie before us like a land of dreams,
So various, so beautiful, so new
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain ;
And we are here as on a darkling plain
Swept with the confused alarms of struggle and flight,
Where ignorant armies clash by night. —*Matthew Arnold.*

Paraphrase. Let us be true to the spirit of Love, for the world which seems to lie before us is like a dream-land, fascinating but delusive, unreal and unrealisable. There is in the world, though it appears to be full of variety and beauty and freshness, neither everlasting joy nor unchangeable love. We find no thing of this world certain, our restless souls know neither peace nor help for suffering and agonies. In this world which is full of moral darkness, we are like the two armies that struggle and fight against each other knowing not friend from foe and filling the plain with their confused din.

Example 4.

Let not Ambition mock their useful toil,
Their homely joys, and destiny obscure :
Nor Grandeur hear, with a disdainful smile,
The short and simple annals of the poor.
The boast of heraldry, the pomp of pow'r,
And all that beauty, all that wealth, e'er gave,
Awaits alike the inevitable hour :
The paths of glory lead but to the grave. —*Gray*

Paraphrase. Ambitious men should not despise the useful labour of poor peasants. They should not laugh at their simple enjoyments or at the insignificant lives they lead. Nor should the people who think themselves grand, noble and aristocratic, look with a smile of contempt at the short and eventless lives of the poor. Everything awaits death. 'The glories of our blood and state,' the pride of power, the pride of beauty or wealth, all must meet the hour of death. All human fame and glory must end in the grave.

Example 5.

The glories of our blood and state
Are shadows, not substantial things ;
There is no armour against Fate ;
Death lays his icy hands on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade. —*Shirley*

Paraphrase. Nobility of birth and exalted rank of which men so proudly boast, are mere illusions, and quickly pass away. There is no protection against the common fate of all mankind—death. It does not spare even kings. Death is a great leveller ; it destroys all artificial distinctions of birth and rank by making the proud kings lie side by side with the humblest and poorest of their subjects in the grave.

Example 6.

How happy is he born or taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his highest skill ?
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world with care
Of princes' grace or vulgar breath. —*Henry Wotton.*

Paraphrase. Happy is he who, because of inborn disposition or careful upbringing, does not serve the will of others. He who cherishes honest and sincere thoughts in his mind, is really happy because his sincere thoughts protect his mind from harbouring any evil ideas and thus act as a defensive armour against all evil thoughts entering his mind. Such a man takes pains to speak the plain and unvarnished truth and this is the greatest skill he possesses.

Happy is he who is not a slave to his passions, but exercises a perfect control over them. Happy is he who is always prepared to welcome death and for whom death has lost all its terrors. Happy is he who is not devoted too much to the world and its cares and anxieties. Truly happy is he who does not hanker after favours from princes and who does not pine for winning public fame or popular applause.

Example 7.

Say not the struggle naught availeth,
The labour and the wounds are vain ;
The enemy faints not, nor faileth,
And as things have been they remain,
If hopes were dupes, fears may be liars ;
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you, possess the field. —*Arthur Clough.*

Paraphrase. It is not true to say that the struggle one makes to achieve an end is vain, that the trouble endured and the agonies undergone are fruitless. It may be that a man's opponent remains as strong as ever and shows no sign of retreating from the field and that one feels that he has not been able to change the face of things at all. But if fond hopes have deceived him, it is also possible that his fears may be equally unfounded. Everything is shrouded in mystery and one does not know the end of things. It is one's faint eartedness that allows one's enemies to continue the struggle and be the masters of the situation. The best thing, therefore, for one to remember is that continuous struggle is ever rewarded with success.

Example 8.

Breathes there the man, with soul so dead,
Who never to himself hath said,
"This is my own, my native land ?"
Whose heart hath ne'er within him burn'd,
As home his footsteps he hath turn'd
From wandering on a foreign strand ?
If such there breathe, go, mark him well ;
For him no Minstrel raptures swell ;
High though his titles, proud his name,
Boundless his wealth as wish can claim ;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprung,
Unwept, unhonour'd, and unsung. —*Scott.*

Paraphrase. It is difficult to believe that any man can be so dead spirituall as to have no love for his fatherland, and to feel no thrill of pride and pleasure when he returns to his native country after travelling foreign lands. If such an unpatriotic man exists, note his career carefully : for no poet will sing his praises in immortal

song, even though he may be a man of high rank and of noble family and may possess as much wealth as his heart may desire. In spite of all his titles, power and wealth, the miserable man, all absorbed in himself, will win no fame in his life-time. He will die a double death ; his body will return to the dust whence it came, and his name will be extinguished for ever. None will weep for him, none will honour him, and no poet will employ his muse to immortalise his name by singing his praise.

Example 9.

What is this life, if full of care,
We have no time to stand and stare ?
No time to stand beneath the boughs,
And stare as long as sheep or cows,
No time to see, when woods we pass,
Where squirrels hide their nuts in grass,
No time to see, in broad daylight,
Streams full of stars, like skies at night,
No time to turn at Beauty's glance,
And watch her feet, how they can dance. —*Walter de la Mare.*

Paraphrase. It is but a dull and monotonous life if we are so engrossed in worldly cares and material pursuits that we can find no time to stand and look idly about us. Life is not worth much if we get no leisure to stand beneath a tree and enjoy the sight of the sheep and cows grazing in the pastures Life is not worth living at all if, when we pass through a forest, we are not attracted by the squirrels hiding their nuts in grass, and charmed by the sight of the ripples playing upon a stream like the stars of night twinkling in the sky. If we are not overpowered by the looks of a beautiful woman, and do not feel overjoyed at the rhythmic dance of her movements, we have missed the glory of life.

Example 10.

Just for a handful of silver he left us,
  Just for a riband to stick in his coat—
Found the one gift of which fortune bereft us,
  Lost all the others she lets us devote ;
They, with the gold to give, doled him out silver,
  So much was theirs who so little allowed :
How all our copper had gone for his service !
  Rags—were they purple, his heart had been proud !
We that had loved him so, followed him, honoured him
  Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
  Made him our pattern to live and to die ! —*Robert Browning.*

Paraphrase He left us just for a paltry sum of money and meaningless titles. By going over to the other party he got money with which fortune had not favoured us. But he lost all other gifts such as the virtues of truthfulness, sincerity, patriotism, love and freedom, which animated our hearts. They, who had enough of gold to shower upon him, allowed him only an insignificant sum of money in the shape of silver because they did not appreciate his services highly. Wealth they had enough and to spare, but they gave him only little because he was not the idol of their hearts. But we had laid all—howsoever small the sum we possessed—at the service of our leader.

He ought to have felt proud of the rags we offered him. He ought to have regarded them as rich and gorgeous garments since we gave them with sincere hearts. We ever loved him, followed him and honoured him. We ever lived and prospered under his gentle and kindly influence. We learnt the magnificent language in which he expressed himself. We made him our ideal, and ever tried to imitate his example both in life and in death.

Example 11.

But often, in the world's most crowded streets,
But often, in the din of strife
There rises an unspeakable desire
After the knowledge of our buried life ;

A thirst to spend our fire and restless force
In tracking out our true, original course ;
A longing to enquire
Into the mystery of this heart which beats
So wild, so deep in us to know
Whence our lives come and where they go.

Paraphrase. Many times in the stress and struggle of life and in the midst of the pre-occupations and engrossing cares of the world, we feel an inexpressible desire in our hearts to know something of life and death. Sometimes we feel a burning desire to spend all our energies and thinking power in making out carefully the true course of this life. Many a time we are filled with an over-mastering desire to enquire into the mystery of this heart—so uncontrollable and so unfathomable ; to know the source whence we come and the resting-place to which we go after death.

Example 12.

Our birth is but a sleep and a forgetting :
  The Soul that arises with us, our life's Star,
Hath had elsewhere its setting,
  And cometh from afar :
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home :
  Heaven lies about us in our infancy ! —*Wordsworth*.

Paraphrase. When we are born into this life we lose consciousness of a previous state which is then forgotten or dimly remembered. Just as a star, in its endless career through the heavens, sets in one horizon and then reappears in another, so in its infinite course through eternity the soul, which is the star of our life, when it comes to this world to dwell in the human form, sets in another horizon, that of heaven, where it dwelt before taking birth into this world It comes from heaven not completely forgetful of its previons state. Nor does it come altogether divested of the divine glory that it possessed in its heavenly home before coming to this world. The soul carries with it glorious reminiscences of its former life even as the morning star is surrounded by rosy clouds. Our soul comes from God and, therefore, we are enveloped by celestial influence and light in our infancy.

Example 13.

Give they throughts no tongue,
Nor any unproportioned thought his act,
Be thou familiar, but by no means vulgar.
Those friends thou hast, and their adoption tried ;
Grapple them to thy soul with hoops of steel ;
But do not dull thy palm with entertainment
Of each new-hatched, unfledged comrade. Beware
Of entrance to a quarrel ; but, being in,
Bear't that the opposed may beware of thee.
Give every man thy ear, but few thy voice ;
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not expressed in fancy ; rich, not gaudy ;
For the apparel oft proclaims the man.
Neither a borrower nor a lender be ;
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry,
This above all,—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man. Shakespeare : *Hamlet*.

Paraphrase. Be not too ready to utter your thoughts, and do not do anything without due deliberation. Mix freely and easily with your acquaintances ; but avoid the familiarity that breeds contempt. Bind to your heart by the strongest ties the friends whom you have tried and found faithful, but be careful not to make your

friendship too common by admitting everybody who shakes hands with you into the fold of your friendship. Be not easily provoked to take part in a quarrel, but if you do become entangled in one, conduct yourself in such a way that your opponent may beware of you. Listen attentively to what every one has to say, but tell your own secrets to few. Listen to each man's opinion, but be in no hurry to express your own. Dress as expensively as you can possibly afford, but without undue ostentation, your clothes being costly but not showy, for a man's character is often shown by his clothes. Be neither a borrower nor a lender. Lending money frequently results in the loss, both of the money lent and of the friend to whom it is lent, while getting into debt is one of the chief obstacles to economy. But most important of all—be true to yourself. Then, as surely as the night comes after the day, it will follow that you cannot be false to any man.

Example 14.

The lunatic, the lover, and the poet,
Are of imagination all compact ;
One sees more devils than vast hell can hold ;
That is the madman : the lover, all as frantic.
Sees Helen's beauty in a brow of Egypt :
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven.
And, as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name.
Such tricks hath strong imagination.
That, if it would but apprehend some joy,
It comprehends some bringer of that joy ;
Or in the night, imagining some fear,
How easy is a bush supposed a bear !

—Shakespeare : *A Midsummer Night's Dream.*

Paraphrase. There are three classes of people who seem to be entirely dominated by their imagination—mad men, poets and lovers The mad man has such a seething brain that he sees more devils than the vast hell can hold ; the lover, quite as mad, finds (ideal) beauty in the dark face of a gipsy ; while the poet, rolling in the ecstasy of inspiration, gazes from heaven to earth and from earth to heaven, and just as our imagination calls up images of objects which we may never have seen, so his poems embody for us the conception of his quick and delicate fancies giving form and substance to those elusive images which are the creations of his romantic brain. Strong imagination possesses such feats of conjuring that if its intention is merely to conceive come joy it necessarily conceives some particular form or person as the one who will bring that joy, or if it imagines terror, then imagination can fashion forms of dread from the most innocent surroundings. The terrified mind will imagine a bear in every bush.

Example 15.

It is not growing like a tree,
In bulk, doth makes Man better be :
Or standing long an oak, three hundred year
To fall a log at last, dry bald, and sere ;
    A lily of a day
    Is fairer far in May,
Although it fall and die that night ;
It was the plant and flower of light.
In small proportions we just beauties see ;
And in short measures life may perfect be.

—*Ben Jonson.*

Paraphrase. A man is not like a tree. An oak tree grows to a huge size, and lives for hundreds of years, only to fall at last to the ground, a withered, dry and leafless log. Even so, a man may live for a long term of years without becoming noble in character ; he has acquired bodily strength, but has not become of better nature.

On the contrary, Nature shows us that the smallest of her creatures, though they are short-lived, may be perfect and beautiful in every way. A lily that blossoms in summer though it lives but for a few hours, is far more beautiful than the great oak,

and during its brief life, its radiant whiteness sheds joy and cheerfulness on all around. So men though they may live for a short period can make their lives beautiful and perfect by doing truly noble deeds.

Example 16.

The world is too much with us ; late and soon,
Getting and spending, we lay waste our powers,
Little we see in Nature that is ours ;
We have given our hearts away, a sordid boon !
The sea that bears its bosom to the moon,
The winds that will be howling at all hours ;
And are up-gathered now like sleeping flowers,
For this, for every thing, we are out of tune ;
They move us not.—Great God ! I'd rather be
A pagan suckled in a creed outworn,
So might I standing on this pleasant lea,
Have glimpses that might make me less forlorn ;
Have sight of Proteous rising from the sea,
Or hear old Triton blow his wreathed horn. —*Wordsworth.*

Paraphrase. We are so pre-occupied with material things and our energies are so consumed in the pursuit of wealth and worldly enjoyment that we are out of tune with Nature which does not attract us at all. The finer susceptibilities of our nature are deadened by the selfish calculating life that we lead. For now nothing good and beautiful in Nature moves us. Neither the loveliness of this ocean smiling under the moon, nor the wild roaring winds, quiet now and gathered up like the petals of sleeping flowers, stir our hearts. Such beautiful sights and sounds of Nature leave us cold and unmoved, because there is now no feeling of kinship between Man and Nature.

Great God, I would rather be a pagan than live the dead life of modern materialism. For, as a pagan, standing on this beautiful meadow I might have beautiful sights of Nature which would make me less lonely and unhappy. I might see perhaps the sea-god Proteus rising from the waves, or hear old Triton blowing a trumpet call on his spiral horn.

Some Prose Passages Paraphrased

Example 17.

Men, my dear, are very queer animals, a mixture of horse-nervousness, ass-stubbornness and camel-malice—with an angel bobbing about unexpectedly like an apple in the posset, and when they can do exactly as they please, they are very hard to drive. (*Punjab, B. A.*, 1920)

Paraphrase. Men are very strange creatures ; they are a cross between animals and angels. At times they are timid, obstinate and malignant, and in this respect they are no better than animals. But at other times they reveal their angelic nature. It is very difficult to force them to a particular line of action.

Example 18.

Perseverance is the very hinge of all virtues. On looking over the world, the cause of nine-tenths of the lamentable failures which occur in men's undertakings and darken and degrade so much of their history, lies not in the want of talents, or the will to use them, but in the vacillating and desultory mode of using them, in flying from object to object, in starting away at each little disgust and thus applying the force which might conquer any one difficulty to a series of difficulties, so large that no human force can conquer them. The smallest brook on earth, by continuing to run, has hollowed out for itself a considerable valley to flow in. Commend me, therefore, to the virtue of perseverance. Without it all the rest are little better than fairy gold, which glitters in your purse, but when taken to market proves to be slate or cinders.

Paraphrase. All the other virtues turn upon the virtue of perseverance, as on a hinge. If we look over the world we shall see that nine men out of ten fail in achieving their objects and find themselves ruined and disgraced, not because they are lacking in ability, but because they lack in perseverance. They do not lack the desire to employ their talents, but they lack steadiness. They are of a hesitating nature, always wavering between two courses of action. They are frequently changing from

one thing to another. They are easily discouraged by small disappointments. The result is that they create for themselves such a series of difficulties as can never be overcome by human power. Hence they fail to accomplish anything. Even the smallest stream will carve out for itself a deep and wide channel by constant flowing.

Let us, therefore cultivate the all-important virtue of perseverance without which all the other virtues become valuables ; like the deceitful gold of fairies which shines and looks genuine in your purse but turns to worthless stones when it is carried to the market to be used as money.

Example 19.

That man, I think, has had a liberal education, who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of ; whose intellect is a clear, cold logic-engine with all its parts of equal strength, and in smooth working order ; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind, whose mind is stored with the knowledge of the great and fundamental truths of Nature, and the laws of her operations ; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will the servant of tender conscience ; who has learned to love all beauty, whether of Nature or of Art, to hate all vileness ; and to respect others as himself.

Paraphrase. I think that man may be said to have received the blessings of a good education whose mind has been so disciplined in youth that his body is an obedient and willing tool in his hands and can function without any jar or trouble like a smoothly working machine. His intellect is powerful and well balanced, can reason out things clearly and dispassionately, can grapple with problems masterfully. It is both subtle and strong : it can understand the minutiae of things as well as formulate principles that are the staff of our life and the props of our soul. His mind is stored with the most vital truths of nature and a knowledge of the laws that govern them. One who has received a liberal education is one whose natural instincts and finer susceptibilities are not deadened, who is not austere and cold-blooded : one who is full of energy and enthusiasm. He possesses a strong will, is a master of his passions, and is guided by the dictates of his conscience. He must love all beauty whether of the objects of Nature or of the works of Art, hate all evil things, and have same consideration for others as he has for himself.

Examples with Hints

Example 20.

She dwelt among the untrodden ways,
Beside the springs of Dove :
  A maid whom there were none to praise,
And very few to love,
A violet by a mossy stone
Half-hidden from the eye !
—Fair as a star, when only one
Is shinning in the sky.
She lived unknown, and few could know
When Lucy ceased to be ;
But she is in her grave, and, oh,
The difference to me !

—*Wordsworth*.

[**Substance**. Lucy lived in a solitary place like a modest violet, half-hidden under a moss-covered stone, or like a solitary star in the sky. Very few people knew her or loved her. She died leaving me lonely and sad, but with little difference otherwise to the world.]

Example 21.

Lives of great men all remind us
  We can make our lives sublime,
And, departing, leave behind us
  Footprints on the sands of time :
Footprints which perhaps another,
Some forlorn and ship-wrecked brother,
  Sailing o'er life's troubled main,
Seeing may take heart again.

—*Longfellow*.

[**Substance**. The lives of all great men remind us that we too may live noble lives, and leave records of our noble deeds which might be followed by some other unfortunate man who may be inspired with hope and encouragement in the midst of his loneliness and misfortune.]

Example 22.

(*i*) "The rank is but the guinea's stamp,
The man's the gowd for a' that." —*Burns.*

(*ii*) "We look before and after,
And pine for what is not ;
Our sincerest laughter
With some pain is fraught :
Our sweetest songs are those that tell of saddest thought."
—*Shelley.*

[**Substance**. (*i*) Rank, with riches, honour etc., may give a man current value in the eyes of some, but it is only the metal of the coin (*i.e.*, man's inherent qualities) that is of real value.

(*ii*) We mortals always look backward to the dead past or forward to the uncertain future and hanker after the unattainable. There is an element of sadness even in our sincerest joys. And the songs that are full of sadness and misery of the world appear sweetest to us.]

Example 23.

Here's example from
A Butterfly ;
That on a rough, hard rock
Happy can lie ;
Friendless and all alone
On this unsweetened stone.
Now let my bed be hard,
No care take I ;
I'll make my joy like this
Small Butterfly ;
Whose happy heart has power
To make a stone a flower.

[**Substance**. Here is an example from a butterfly which, though friendless and lonely, can lie in a happy mood on a rough, hard rock. Even so, I, like a butterfly which can turn a bitter stone into a sweet flower, turn the hard knocks of life into something pleasant and delightful.]

Example 24.

God gave all men all earth to love,
But since our hearts are small,
Ordaind for each one spot should prove
Beloved over all,
That as He watched Creation's birth,
So we, in god-like mood,
May of our love create our earth
And see that it is good.

[**Substance**. God made all men love the whole earth He created. But as we are narrow-minded, he decreed that each man shall love one spot of earth above all others. Like God who loves His Creation, we should also look upon earth as full of love and goodness.]

Example 25.

O word ! O life ! O time !
On whose last steps I climb,
  Trembling at that where I had stood before ;
When will return the glory of your prime ?
  No more—Oh, never more !
Out of the day and night

A joy has taken flight ;
  Fresh spring, and summer, and winter hoar,
Move my faint heart with grief, but with delight,
  No more—Oh, never more ! —*Shelley.*

[**Substance**. Natural objects do not wear the same robe of radiant hue as in the past ; everything appears withered and dead. Fresh spring, summer, and winter frost do not fill my heart with joy now as they did before.]

Example 26.

They never fail who die,
In a great cause ! The block may soak their gore,
Their heads may sodden in the sun ; their limbs
Be strung to city gates and castle wall ;
But still their spirit walks abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world at last to freedom !

[**Substance**. Those who lay down their lives in the cause of freedom do not die in vain. Even after their death they inspire others to work in the same direction, and ultimately after a lapse of years achieve the object.]

Example 27.

Oh ! Life is a garden wherein we sow
The seeds of daintiest flowers that blow ;
But tares must be rooted and torn from the soil,
Lest they by their tendrils the flowerets should spoil.
Oh ! Life is a garden wherein bud and bloom
The woof and the warp from our life's busy loom,
Come forth in their sweetness, wither and die,
And shadowed and ruined in mockery lie,
Oh ! Life is a garden wherein there is sown ;
The seed that to strength or to weakness is grown
The angels are reapers, who garner with care
And store all their fair wheat, and bind every tare.

[**Substance**. Life is like a garden, full of good and bad things. Care must be taken to root out the bad. The world is its own place, and we can make it good or bad according to our mind. Heaven will accept only what is good, and reject the rest.]

Example 28.

Oh, yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood ;
That nothing walks with aimless feet ;
That not one life shall be destroy'd.
Or cast as rubbish to the void,
When God hath made the pile complete ;
That not a worm is cloven in vain ;
That not a moth with vain desire
In shrivell'd in a fruitless fire,
Or but subserves another's gain.
Behold, we know not anything ;
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring. —*Tennyson.*

[**Substance**. Good will be the final goal of all ills that we see in the universe. There is nothing in the world but has some purpose to serve. Not even one life shall be destroyed in vain ; not a worm, not a moth is destroyed without a purpose. Everything is shrouded in mystery but this is my belief that good shall come to everything

and every misfortune will be turned into happiness. (Says Browning, 'All's right with the world.' Says Shelley, 'If Winter comes, can Spring be far behind ?')]

Example 29.

The fountains mingle with the river,
And the rivers with the ocean ;
The winds of heaven mix for ever
With a sweet emotion ;
Nothing in the world is single ;
All things by a law divine
In one another's being mingle :—
Why not I with thine ?
See the mountains kiss high heaven,
And the waves clasp one another ;
No sister flower would be forgiven,
If it disdained its brother ;
And the sunlight clasps the earth,
And the moonbeams kiss the sea :—
What are all these kissings worth,
If thou kiss not me ?

—*Shelley.*

[**Substance**. Nothing in the world is single. God has made everything mingle with another. The fountains mingle with the river which in its turn mixes with the sea, the winds constantly mix with one another, the waves embrace one another, the flowers kiss one another, the moonbeams touch the surface of the ocean. Let me, therefore, kiss you.]

Example 30.

No cloud obscures the summer sky ;
And moon in brightness walks on high,
And set in azure every star
Shines, a pure gem of heaven afar !
Child of the earth, oh lift thy glance
To yon bright firmament's expanse ;
The glories of its realm explore,
And gaze and wonder and adore !
Doth it not speak to every sense
The marvels of Omnipotence ?
See'st thou not there th' Almighty name
Inscribed in characters of flame ?

[**Substance**. The sky of the summer night is all flushed with the brightness of the moon. Every star shines in the distant sky like a brilliant gem. Does not all this reveal the glory and wonderful power of Almighty God ? Do not the stars indicate God's name inscribed with letters of fire on the heavens ?]

Example 31.

Sweet is the Rose, but grows upon a briar ;
Sweet is the Juniper, but sharp his bough ;
Sweet is the Eglantine, but pricketh near ;
Sweet is the Firbloom but his branches rough ;
Sweet is the Cypress, but his rind is tough ;
Sweet is the Nut, but bitter is his pill ;
Sweet is the Broom flower, but yet sour enough ;
And sweet is Moly, but his root is ill.
So every sweet with sour is temper'd still,
That maketh it be coveted the more ;
For easy things, that may be got at will,
Most sorts of men do set but little store.
Why then should I account of little pain
That endless pleasure shall unto me gain ?

[**Substance**. Every sweet thing, in this world is mixed with bitterness. The sweet rose grows upon a briar ; the juniper, the eglantine, the firbloom, the cypress, the nut, the broom-flower, the moly all grow from something bitter and thorny.

Things which can be got easily are not prized much. That little pain which is productive of infinite pleasure should not be despised at all.]

Example 32.

Heaven from all creatures hides the book of fate,
All but the page prescribed, their present state :
From brutes what men, from men what spirits know ;
Or who could suffer being here below ?
The lamb thy riot dooms to bleed to-day.
Had he thy reason, would be skip and play ?
Pleas'd to the last, he crops the flow'ry food,
And licks the hand just rais'd to shed his blood.
Oh, blindness to the future ! kindly giv'n,
That each may fill the circle mark'd by Heav'n,
Who sees with equal eye, as God of all,
A hero perish, or a sparrow fall.—*Pope.* *Punjab University Inter.*)

[**Substance**. God in His mercy conceals the future from all His creatures. He hides from the animals what men know, and He hides from men what the angles know. For example, a lamb not gifted with human reason, plays and gambols merrily even on the day it is going to be sacrificed. It grazes contentedly in the flowery meadow and even licks the hand of the butcher. God has concealed from us the future so that we might fulfil our duty in that sphere of life to which He has appointed us.]

Example 33.

It was not by vile loitering in ease
That Greece obtained the brighter palm of art,
That soft yet ardent Athens learned to please,
To keen the wit and to sublime the heart,
All supreme, complete in every part.
It was not thence majestic Rome arose,
And ov'r the nations shook her conquering dart ;
For sluggard's brow the laurel never grows,
Renown is not the child of indolent repose,
Had unambitious mortals minded nought,
But in loose joy their time to wear away ;
Had they alone the lap of dalliance sought,
Pleased on her pillow their dull heads to lay,
Rude Nature's state had been our state to-day ;
No cities e'er their towery fronts had raised,
No arts had made us opulent or gay ;
With brother brutes the human race had grazed ;
None e'er had soared to fame, none honoured been, none praised.

[**Main Idea**. Nothing worth having is attained without effort. The Greeks would not have made any progress in the arts of sculpture and oratory had they not taken infinite pains. Nor would Rome have attained to all-conquering force had she liked to live in indolent ease. Man would have been no better in civilization than the brutes if he had not used his brain. He would have been without glory had he liked to live in luxurious ease.]

EXERCISES ON CHAPTER XXI

Exercise 94. *Paraphrase the following passages :—*

1. Fair Daffodils, we weep to see
You haste away so soon ;
As yet the early rising sun
Has not attained his noon
Stay, stay
Until the hasting day
Has run
But to the evensong ;
And, having pray'd together, we
Will go with you along.

We have short time to stay, as you.
We have as short a Spring ;
As quick a growth to meet decay.
As you, or anything,
We die
As your hours do, and dry
Away
Like to the summer's rain :
Or as the pearls of morning's dew,
Ne'er to be found again.—*Robert Herrick*.

2. I met a traveller from an antique land
Who said : Two vast and trunkless legs of stone
Stand in the desert. Near them, on the sand,
Half sunk, a shattered visage lies, whose frown,
And wrinkled lip, and sneer of cold command,
Tell that its sculptor well those passions read
Which yet survive, stamped on these lifeless things,
The hand that mocked them and the heart that fed ;
And on the pedestal these words appear :
'My name is Ozymandias, king of kings :
Look on my works, ye Might, and despair !'
Nothing beside remains. Round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.—*Shelley*.

3. The man of life upright
Whose guiltless heart is free
From all dishonest deeds,
Or thoughts of vanity :
The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude,
Nor sorrow discontent—
That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence,
He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies.
Thus, scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things ;
Good thoughts his only friends,
His wealth a well-spent age ;
The earth his sober inn
And quite pilgrimage.—*Campion*

4. Lonely, save for a few faint stars, the sky
Dreams ; and lonely, below the little street
Into its gloom retires, secluded and shy.
Scarcely the dumb roar enters this soft retreat ;
And all is dark, save where come flooding rays
From a tavern window : there, to the brisk measure
Of an organ that down in an alley merrily plays,
Two children, all alone and no one by,
Holding their tattered frocks, through an airy maze
Of motion, lightly threaded with nimble feet,
Dance sedately : face to face they gaze,
Their eyes shining grave with a perfect pleasure.—*Laurence Binyon*

5. Blow out, you bugles, over the rich dead !
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.

These laid the world away; poured out the red
Sweet wine of youth ; gave up the years to be
Of work and joy, and that uphoped serene,
That men call age ; and those who would have been,
Their sons, they gave, their immortality.
Blow, bugles, blow ! They brought us, for our dearth,
Holiness lacked so long, and Love, and Pain.
Honour, has come back, as a king, to earth,
And paid his subjects with a royal wage ;
And Nobleness walks in our ways again,
And we have come into our heritage—*Rupert Brooke.*

6. We are the music makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams ;
World-losers and world-forsakers,
On whom the pale moon gleams :
Yet we are the mov rs and shakers
Of the world for ever, it seems.
With wonderful deathless ditties
We build up the world's great cities,
And out of the fabulous story
We fashion an empire's glory :
One man, with a dream, at pleasure,
Shall go forth and conquer a crown ;
And three with a new song's measure
Can trample a kingdom down.
We, in the ages lying
In the buried past of the earth,
Built Nineveh with our sighing,
And Babel itself in our mirth ;
And o'erthrew them with prophesying
To the old of the new world's worth ;
For each age is a dream that is dying,
Or one that is coming to birth.
A breath of our inspiration
Is the life of each generation ;
A wondrous thing of our dreaming
Unearthly, impossible seeming—
The soldier, the king, and the peasant
Are working together in one,
Till our dream shall become their present,
And their work in the world be done.—*Arthur O'Shaughnessy.*

7. An orphan's curse would drag to hell
A spirit from on high ;
But oh ! more horrible than that
Is the curse in a dead man's eye !
Seven days, seven nights, I saw that curse,
And yet I could not die.
The moving Moon went up the sky,
And nowhere did abide ;
Softly she was going up,
And a star or two beside—
Her beams bemock'd the sultry main,
Like April hoar-frost spread ;
But where the ship's huge shadow lay,
The charmed water burnt away
A still and awful red.

8. Fair pledges of a fruitful tree,
Why do ye fall so fast ?
Your date is not so past
But you may stay yet here awhile
To blush and gently smile,
And go at last.

What ! were ye born to be
An hour or half's delight,
And so to bid good night ?
'Twas pity nature brought you forth
Merely to show your worth
And lose you quite.

But you are lovely leaves, where we
May read how soon things have
Their end, though ne'er so brave ;
And after they have shown their pride
Like you awhile, they glide
Into the grave—*Robert Herrick.*

9. As some lone miser, visiting his store.
Bends at his treasure, counts, recounts it o'er ;
Hoards after hoards his rising raptures fill,
Yet still he sighs, for hoards are wanting still ;
Thus to my breast alternate passions rise,
Pleased with each good that Heaven to man supplies ;
Yet oft a sigh prevails, and sorrows fall,
To see the hoard of human bliss so small ;
And oft I wish, amidst the scene, to find
Some spot to real happiness consigned,
Where my worn soul, each wandering hope at rest,
May gather bliss to see his fellows blest —*Oliver Goldsmith.*

10. One lesson, Nature, let me learn of thee,
One lesson which in every wind is blown,
One lesson of two duties kept at one
Though the loud world proclaim their enmity—
Of toil unsevered from tranquillity !
Of labour, that in lasting fruit outgrows
Far noisier schemes, accomplished in repose,
Too great for haste, too high for rivalry !
Yes, while on earth a thousand discords ring,
Man's fitful uproar mingling with his toil.
Still do thy sleepless ministers move on,
Their glorious tasks in silence perfecting ;
Still working, blaming still our vain turmoil,
Labours that shall not fail, when man is gone.—*Matthew Arnold.*

11. I will arise and go now, and go to Innisfree.
And a small cabin build there, of clay and wattles made ;
Nine bean rows will I have there, a hive for the honey bee,
And live alone in the bee-loud glade.
And I shall have some peace there, for peace comes dropping slow,
Dropping from the veils of the morning to where the cricket sings ;
There midnight's all a glimmer, and noon a purple glow,
And evening full of the linnet's wings.
I will arise and go now, for always night and day
I hear lake water lapping with low sounds by the shore :
While I stand on the roadway, or on the pavements gray,
I hear it in the deep heart's core. —*W. B. Yeats.*

12. Out of the night that covers me,
Black as the pit from Pole to Pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of Circumstance
I have not winced nor cried aloud
Under the bludgeonings of Chance
My head is bloody, but unbow'd.
Beyond this place of wrath and tears
Looms but the Horror of the shade,
And yet the menace of the years
Finds and shall find me unafraid.

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate ;
I am the captain of my soul.—*W. E. Henley.*

13. I have a kindly neighbour, one who stands
Beside my gate and chats with me awhile,
Gives me the glory of his radiant smile
And comes at times to help with willing hands.
No station high or rank this man commands ;
He too, must trudge, as I, the long day's mile ;
And yet devoid of pomp or gaudy style,
He has a worth exceeding stocks or lands.
To him I go when sorrow's at my door :
On him I lean when burdens come my way ;
Together oft we talk our trials o'er,
And there is warmth in each good-night we say.
A kindly neighbour ! Wars and strifes shall end
When man has made the man next door his friend.
(*P. U. Inter.*, 1949)

14. Sweet are the thoughts that savour of content ;
The quiet mind is richer than a crown ;
Sweet are the nights in careless slumber spent
The poor estate scorns fortune's angry frown :
Such sweet content, such mind, such sleep, such bliss
Beggars enjoy when princes oft do miss.
The homely house that harbours quiet rest,
The cottage that affords no pride nor care
The mean that 'grees with country music best ;
The sweet consort of mirth and music's fare
Obscured life sets down a type of bliss :
A mind content both crown and kingdom is.

15. What is Freedom ?—ye can tell
That which slavery is, too well—
For its very name has grown
To an echo of your own.

'Tis to work and have such pay.
As just keeps life from day to day
In your limbs, as in a cell
For the tyrant's use to dwell.

So that ye for them are made
Loom and plough, and sword and spade,
With or without your own will bent
To their defence and nourishment.

'Tis to see your children weak
With their mothers pine and peak,
When the winter winds are bleak—
They are dying, whilst I speak.

'Tis to hunger for such diet
As the rich may in his riot
Casts to the fat dogs that lie
Surfeiting beneath his eye.

'Tis to be a slave in soul
And to hold no strong control
Over your own wills, but be
All that others make of ye.

And at length when ye complain
With a murmur weak and vain
'Tis to see the tyrant's crew
Ride over your wives and you—
Blood is on the grass like dew.

16. If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too ;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise :

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much ;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son !

17. Somewhere afield here something lies
In Earth's oblivious, eyeless trust
That moved a poet to prophecies—
A pinch of unseen, unguarded dust :

The dust of the lark that Shelley heard,
And made immortal through times to be ;—
Though it only lived like another bird,
And knew not its immortality :

Lived its meek life ; then, one day, fell—
A little ball of feather and bone ;
And how it perished, when piped farewell,
And where it wastes, are alike unknown.

May be it rests in the loam I view,
May be it throbs in a myrtle's green,
May be it sleeps in the coming hue
Of a grape on the slopes of yon inland scene.

Go find it, faeries, go and find
That tiny pinch of priceless dust,
And bring a casket silver-lined,
And framed of gold that gems encrust ;

And we will lay it safe therein,
And consecrate it to endless time ;
For it inspired a bard to win
Ecstatic heights in thought and rhyme.

CHAPTER XXII

EXPANSION

424. What is an Expansion? Expansion implies an enlargement of the theme suggested by the lines or the passage given. It is, therefore, precisely opposite in nature to an exercise in epitomization or precis writing where we have to compress. A sentence or a short passage has to be enlarged into a paragraph by the fuller and more elaborate expression of its meaning, or by adding illustrations, examples, details, or proofs, to a simple statement. Such an exercise practically amounts to writing a miniature essay on the subject of the original sentence or passage. No strict rule can be laid down as to the length of the expansion : it should be neither so short as to be scarcely called an expansion nor so large as to become an essay. On the average, a hundred to a hundred-and-twenty words should be aimed at.

425. Generally, a well-known saying, a proverb, maxim, or a statement packed with meaning is given for expansion, e.g., *Rome was not built in a day ; Honesty is the best policy* ; *No man is completely happy; Honest labour bears a lovely face.*

There is more in such statements than meets the eye, and this is precisely why they provide excellent exercises in expansion.

SOME IMPORTANT HINTS

426. Study carefully the following hints :—

(1) Devote a few minutes to thinking over and grasping the precise meaning, significance, and implications of the statement given for expansion. It is a good practice to try to express the main idea in a word or a phrase and then to develop it at lengh.

(2) Having grasped the subject and meaning of the passage proceed to expand it by adding details, illustrations, proofs, examples, etc., until it becomes a tiny essay only long enough to make a paragraph.

(3) Arrange your ideas and set down the important points in the order in which they should be developed. Mention only those points that are strictly relevant to the subject.

(4) Sometimes, the sentence given for expansion is a conclusion or finished product ; and it is your work to trace the steps by which this conclusion has been arrived at.

(5) If you are given a metaphor, explain its full meaning in plain language, and give reasons to support it.

(6) Avoid beginning your exansion with such stereotyped or uninteresting phrases as, *The meaning of the saying is, or This proverb means, or These lines teach us, or Instances are not wanting to prove the truth of this statement, or It is a common saying and does not require any explanation.* Such openings are "dull, flat and unprofitable," and indicate lack

of originality. Begin expanding in the most natural and striking way possible.

(7) Write simply and to the point, taking care, if a limit has been set, not to exceed it. For an expansion the length usually fixed is a page, or a page and a half of *ordinary* hand-writing.

(8) Finally; examine your composition, and remove mistakes in grammar, spelling, punctuation, idiom, etc., Read it through to see whether you have left out any important fact, or have made any wrong statement. Your expansion should read as a complete piece of composition couched in good English.

WHAT TO AVOID

427. Avoid falling into such errors as the following :—

(1) Misunderstanding the subject, or not understanding it fully.

(2) Lack of arrangement, and consequent confusion in the expression of ideas.

(3) Repetition of ideas.

(4) Inclusion of irrelevant matter.

(5) Writing too little or too much.

(6) Misquotations, wrong references, and inaccurate illustrations.

(7) Mistakes in grammar and spelling.

(8) Bad handwriting, carelessness, and want of revision.

SPECIMENS

428. Study carefully the following specimens :—

1. Rome was not built in a day.

The city of Rome which ultimately became the wonder of the civilized world must have consisted in its primitive stage of only a few huts and hovels, and it was only by slow degrees that she came to attain eminence. So every great achievement, in order to be lasting, must be gradual and cumulative.

We are apt to be impatient to see the fruits of our labours. We forget that there is no royal road to anything and that ture success is to be attained only by hard work : and we, therefore, behave like the farmer who sowed the seed and went the next morning to see the crop. We must not yield to discouragement, because our efforts are not crowned with success, but toil on with patience and perseverance, which overcome mountains. Slow progress must not make us impatient, and difficulties must not discourage us. All great undertakings demand mature deliberation which must be given to them not only at the very beginning but also at their different stages. Every great success consists of parts which must be completed one after the other. Anything that is done in haste is only meant for undoing. A youth cannot become a good athlete nor a student a scholar, if the former does not take infinite pains and undergo hard training and the latter does not devote himself in earnest to his studies.

The Pyramids of Egypt which have seen many rough centuries, and still excite the admiration of the world, took many years to build not Forehill Abbey arose in a few months and perished before it was completed. England has risen to her unrivalled eminence only through the work of ages, whereas the Goths and the Vandals flashed in their terrible greatness for a few years and passed away as myteriously as they had sprung. Euripides, the great tragedian, was very slow in composing his dramas and when rallied for his tardiness by a poetaster, who boasted of his readiness of composition, said, "Ah ! but there is this difference, your three hundred verses will perish in three days, while my three will survive three hundred years."

We should, therefore, not be disheartened if there has been no progress in our work. We should not become discouraged, relax our efforts or abandon the work as hopeless. We should always remember that years of hard toil are necessary to achieve anything great or everlasting.

2. Make hay while the sun shines.

The work of a farmer depends almost entirely on the weather. But this is a very uncertain factor, and he has,accordingly, to make the most of his opportunities. Hay-making requires bright sunshine, and as hay is ruined by exposure to rain or mist, so he has to utilize every moment of the sunny days to dry his hay. Once he lets the summer slip, he will have no further opportunity for drying hay that year at least.

In an extended sense, the difficulties of the farmer are the difficulties of all human beings, no matter what their station in life may be. Life, like the weather, is uncertain. Sunshine is the youth of our life. As youth comes but once, so opportunities never repeat themselves, or if they do, the circumstances are not favourable for our seizing them. It is, therefore, necessary to make the best use of those that come our way. Like the careful farmer we should always be on the alert to make the sunshine of opportunity serve our needs. The man who takes things easy, who is always putting off till to-morrow what he should do to-day, who does not 'take time by the forelock,' will soon find that he has suffered an irreparable loss.

The story of the Virgins—five wise and five foolish—who took their lamps and went forth to meet the bridegroom, is to the point. The five wise virgins went with their lamps trimmed and filled with oil. But the foolish ones neither took oil nor trimmed their lamps. When at midnight the cry went round that the bridegroom was coming, the wise virgins at once rose, lighted their lamps and joined the marriage party. But the foolish virgins were quite unprepared and when their friends refused to lend them oil, they left the place to buy it from the market. On returning, they found that the bridegroom had gone and the door of the hall was shut.

It is necessary then to seize opportunities while they are within our grasp and use them to the best advantage; to labour, in other words, while health and strength are still with us, against a day when we shall be deprived of both by old age, to put by in advance for rainy days, *i.e.*, days of enforced idleness; *e.g.*, because of illness.

3. Prosperity gains friends, adversity tries them.

It is natural that prosperity should attract friendship, or at least the semblance of friendship, for a full purse never lacks friends. Friends come to a prosperous man to rob him of his wealth by humouring him just as bees come to a rose to suck honey from its heart.

But when the rich man loses his wealth, or is deprived of his power and influence all the fair-weather friends fall away. Why should they come to him now? They did not love the man himself, but his riches, his hospitality, and the favours he could confer on them. Only those that are true remain loyal to him. Thus it is that friendship is tried by adversity, as gold is tried by fire.

The fable of the hare who in her happy days possessed friends like the cow, the goat, the sheep, but who was deserted in her time of troubles when pursued closely by the hounds one day, is to the point. But if there are some friends that are found wanting in the hour of trial there are others that show their worth at critical times. In Shakespeare's *King Lear* Kent and the Fool are fine examples of faithful friendship rising superior to fortune, and in the former character the poet shows how a true friend can in adversity return good for the evil done to him by his prosperous friend before the hour of misfourtune came upon him. Thus, adversity is the touchstone of true friendship.

4. One crowded hour of glorious life is worth an age without a name.

"We live in deeds, and not in years." It is because of this that all of us prefer one hour crowded with glory to a whole lifetime without fame. If Providence were to put the choice before us, perhaps we would all exclaim: "Give us sixty exciting minutes, and not countless millions of tame minutes without a name." A life, however short, spent in doing things useful to the world or humanity, is much better than living a hundred years and spending the time in vain and useless pursuits. It is not life that matters but noble actions. A man may have a short

span of life, but if within this period he has performed noble actions, he may be said to have truly lived.

Love of fame is divinely implanted in the human soul. It is the divine spark which kindles all our latent faculties, and arouses us to action. Before it all obstacles and difficulties, insuperable though they may appear at first, melt into the nothingness of a dream. However steep and rugged the path, however full of thorns and stumbling-blocks it may be, it fills us with irresistible and superhuman power to struggle heroically, to act nobly and die honourably. There cannot be anything nobler in the world than this love of fame combined with love of humanity.

Lives of great men and women like Mahatma Gandhi, Vivekanand, Gokhale, Tilak, Washington, Abraham Lincoln, Joan of Arc, Winkelreid, and a host of others show that though these people were not spared to the world for a long time, yet they left behind them a name that will not perish. Winkelried was a Swiss patriot who, when his countrymen were unable to break through the solid phalanx of Austrian spearmen, rushed upon the spears, gathered as many as he could in his arms and plunged them into his breast, thus creating a gap for the Swiss to enter and making a way for liberty. He knew that he was rushing to certain death, but he thought that this little glorious moment was much better than living the whole life without a name.

Therefore, it is far better to live for a short period and perform noble actions and virtuous deeds than live for a hundred years without a single moment of glorious life. It is deeds alone that count in life. Poor indeed is the life of man that is not filled with many good deeds !

5. The fruits of labour are sweeter than the gifts of fortune.

Where there is labour, there is sweetness. Nothing tastes so sweet as that which is earned by labour. What is got by labour always proves a blessing. 'By the sweat of thy brow thou shalt earn thy bread'—such was the divine decree. When Heaven wants us to labour, why should not the fruits of labour be sweeter, more delicious, more enjoyable than the gifts of fortune ?

Everybody is attracted more by strenuous living than indolent ease. There is in a fight, a joy, an enthusiasm, an exhilaration of spirit, which is genial to man's tastes and inclinations. It is no wonder, therefore, if a man should cherish more the results of labour than the largesse of fortune which brings its own punishment. He alone who has sweated for money knows the right use of it. He will never waste it on riotous feasting and merry making, but will indulge only in innocent pleasures that fill his life with joy. No one ever squanders the fruits of labour. But a man who is born with a silver spoon in his mouth will spend prodigally, and afterwards will have to eat the bread of sorrow because of his carelessness and extravagance. Again, there is a dignity of labour which calls into play our latent faculties, energy, and brains. It is, therefore, sweeter and holier and appeals more to our higher nature than the gifts that come unasked from the hands of fortune. Fortune is a fickle goddess ; her wheel is always revolving. If to-day it raises a man to the top, to-morrow it hurls him crashing to the bottom. Therefore, the gifts of fortune last but for a short time, but the fruits of labour endure with us for ever and remain sweet and enjoyable. Their flavour is never lost.

Who does not like to have the fruits from his own garden, especially when the tree has been planted, reared and pruned by his own hands,—fruits which are more delicious than those which come from the market ? Let us, therefore, all endeavour to get what we want by the labour of our own hands, for 'honest labour bears a lovely face.'

6. Tongues in trees, books in the running brooks Sermons in stones, and good in everything.

Nature is a great teacher. Every object of Nature preaches some moral lesson or other. The secret of a happy, contented life is finding good in everything. Lovers of Nature can find great moral truths in flowers, trees, running brooks, and even in stones. To them

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

Wordsworth truly says—

"One impulse from a vernal wood
May teach you more of man,

Of moral evil and of good,
Than all the sages can."

Trees speak of patience and perseverance by their quiet growth. They tell of the strength that can be gained by meeting and enduring storms. The fall of the leaf in autumn speaks of death, 'We all do fade as a leaf,' while the spring resurrection suggests thoughts of joy, hope and immortality. 'If Winter comes, can Spring be far behind ?'

The noisy babbling brooks also teach us many lessons. Their continual flow towards the ocean with the strong onward current is strongly suggestive of the river of human life ; the rounded stones and worn rocks, of the power of persistence ; the verdure along its course, of the beneficence of a beautiful life ; and the clear water, of the transparency of truth.

'And Nature, the old nurse, took
The young child on her knee,
Saying : Here is a story book
Thy Father hath written for thee.'

The stones, too, teach their own lessons. They are emblematic of strength, endurance, steadfastness, and yet of the conquering power of life, for a tree can split even the heaviest stone.

Therefore, man is never alone. If he is deserted by wordly friends, he has got wise counsellors around him in the form of stones, trees, and brooks. He can glean every information from the book of Nature. It teaches him to rise above hardships and privations, trials and tribulations, and tells him that courage and patience enable a contented mind to find 'good in everthing.'

7. All the world's a stage.

The world is like the stage where the actors play their parts. The actors come and go but the stage remains, so the world goes on, little changed by the many generations that play their parts in it and then pass away. The actors are men and women, and the play is the game of life.

Just as on the stage different actors play their parts and the spectators watch them without probing their inner feelings, so in the world men and women play their parts and the world knows nothing of their inner nature. 'A smiling face may hide an aching heart,' and 'a man may smile and smile and be a villain.' We only see the surface of one another's lives and can only judge by what we see. We judge our fellows by their words and actions, by the outward show ; we cannot dive deep into their thoughts, emotions, and purposes. We, therefore, occupy the parts of onlookers of the lives of others.

And every human being has to play his part in life just as an actor has to play it on the stage. He may like it or not. He may play it nobly or ignobly, but play it he must. The applause of the world is naturally granted to those who have acted well. Pope says :

"Honour and shame from no condition rise,
Act well your part, there all the honour lies."

On the other hand, a badly acted part meets with disgrace and contempt. Shakespeare gives this idea in *Richard II* :

"As in a theatre the eyes of men,
After a well-graced actor leaves the stage,
Are idly bent on him that enters next,
Even so with much more contempt, men's eyes
Did scowl on Richard."

But in two respects the metaphor falls short. The results of playing on the stage of the world are tremendous as they cannot be in plays : "Life is real ! Life is earnest ! and the grave is not its goal." Again, the audience in life is a much greater one than in the stage : Man has to play his part not only before his fellow-men, but also before the Invisible Father.

8. They never fail who fall in a good cause.

The difference between success and failure is very hard to determine. Many failures have served their purposes better than the most brilliant successes and many successes have proved far more ruinous than the most disastrous failures. In estimating success or failure we have not only to judge the results obtained but the end in

view and the overwhelming forces against which the struggle was continued. 'Not failure but low aim is crime.'

Men may lose all their comforts, and luxuries, and even life itself, in fighting for a good and noble cause. They may be turned to ashes and never live to see the fruits of their victory, yet they do not fail, for they fall in a noble cause. It is just possible that their life blood is wanted to bring about the final victory, and that by their death they pave the way for glory. The Greek heroes who fell at Thermopylae did not fail. History still rings with their praises. The priest who sprang into the arena to protest against the gladiatorial games and suffered death for his act, achieved his aim, for the games were abolished. Winkelreid created a breach in the Austrian phalanx, and thus made a way for Liberty. He achieved his object, for Switzerland was again free. Saint Joan was burnt at the stake as a heretic and a witch. She suffered death silently. What was the result ? The burning of witches from that day was considered a crime, and this inhuman practice disappeared from the surface of the globe. Latimer went to the stake cheerfully because he knew he was in the right. "Be of good cheer, Master Ridley, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out," were the brave words of Latimer at the stake.

Thus it is that those who fall in a noble cause while fighting bravely and heroically will ever shine like bright stars in the firmament of people's memory. They triumph even when they fall : they win even when they die.

9. "Where ignorance is bliss
'Tis folly to be wise."

Adam tasted the forbidden fruit of the Tree of Knowledge and was expelled from the Garden of Eden. "He that increaseth knowledge increaseth sorrow" was the verdict of Solomon ; and the experience of ages has confirmed the truth of that verdict. Yet it does not mean that all ignorance is blissful : all wisdom or knowledge is folly. It merely asserts that in cases where happiness lies on the side of ignorance, it would be folly to be wise.

The truth of this statement is confirmed by the experience of daily life. It would not add to our happiness to know the exact history of all that surrounds us in daily life. The tale-bearer who comes to us with the unkind criticism that may have been passed against us by other fellows does not make us happy. "Over what the eye never sees, and the ear never hears, the heart cannot grieve." Again, if the future were not shrouded in mystery and a knowledge of the troubles and difficulties, sorrows and misfortunes, of the future were given to us, the happiness of the present would be marred by our knowledge of the future. In happy ignorance we rejoice to-day, unconscious of to-morrow's clouds. Much of the joy and freshness of little children is due to their ignorance of the cares and sorrows of the world.

But if we remain ignorant of the causes of various diseases and epidemics that sweep away human lives every year, ignorance would no longer be bliss, but folly. In such cases wisdom is not folly, but a necessity. Many forms of cruelty, oppression, and wrong prevailing in the world exist under the cover of ignorance. Many social evils, *e.g.*, slavery, cruelty to animals, cruelty to children, and the burning of witches, flourished because right-minded people were ignorant of their horrors. There is, therefore, a kind of ignorance which is not bliss, but a disgrace ; of wisdom, which is not a folly, but a gain to mankind. But the truism holds good where there is a greater gain and happiness by ignorance than by wisdom ; it then becomes folly to be wise.

10. Knowledge is proud that he hath learned so much,
Wisdom is humble that he knows no more.

Knowledge and Wisdom, far from being one,
Have oft times no connection. Knowledge dwells
In heads replete with thoughts of other men ;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass.
The mere materials with which wisdom builds,
Till smoothed and squared, and fitted to its place.
Does but encumber what it seems to enrich.
Knowledge is proud that he has learned so much.
Wisdom is humble that he knows no more.—Cowper : *Task*

Knowledge conveys the idea of the acquisition of vast stores of information and the accumulated wisdom of the ages. He alone is considered learned who has read many books and thumbed many thousands of pages. But a smattering of Latin and Greek, physics and astrology, botany and zoology, does not necessarily make a man wise. It makes him a pedant but not necessarily a cultured man. One may have learnt by heart all the maxims of Polonius and yet they may not have the slightest influence on his character or conduct. James I possessed knowledge, but it did not make him great.

We have known many wise men who do not possess any knowledge of books. Their minds are never full of wise saws and maxims, but all their wisdom is derived from a study of the world. To such wise people—

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

And, surely—

"One impulse from a vernal wood
May teach them more of man,
Of moral evil and of good,
Than all the sages can."

They find 'tongues in trees, books in running brooks, sermons in stones, and good in every thing.' To them an insect reveals lessons of eternal truth; a simple incident, laws of nature. Socrates was not very learned, and yet he was full of wisdom. The prophet Mahomed did not claim scholarship, and yet he was very wise. Buddha was not a Master of Arts of any University and yet no one can question his wisdom. "Therefore," as the sage said, "my son, get wisdom." "The price of wisdom," says the Bible, "is above rubies" God spoke to Solomon in a dream, saying, "Ask what I shall give thee," and Solomon asked for "a wise and understanding heart." Newton was a really wise man. He knew that he did not know much. It was for this reason that he said, "To myself I seem to have been only like a child playing on the seashore, and diverting myself now and then, finding a smoother pebble or a prettier shell than the ordinary, whilst the great ocean of truth lay all undiscovered before me."

This is the fundamental difference between knowledge and wisdom. Knowledge, looking over the vast store of learning it has accumulated, is proud that it has learnt so much. Wisdom, regarding rather what remains to be learnt, measures itself by the standard of truth, and humbly wishes that it knew more. It has been truly said, "Knowledge comes, but wisdom lingers."

11. He most lives
Who thinks most, feels the noblest, acts the best.

'We live in deeds, not in years.' Human life is not a matter of days and years; it is marked by noble actions and glorious deeds. Not in length of duration but in intensity lies the proper value of a man's life on earth. The true test of life is the use we make of it.

"How dull it is to pause, to make an end,
To rust unburnished, not to shine in use,
As tho' to breathe were life."

Man's business in life is 'to shine in use,' and not to 'rust unburnished.' A life of idleness, of rusting, without use, may amount to a long period measured by mere breathing, but to breathe is not to live.

The true measure of life is the sum-total of one's thoughts, feelings and actions. It is these which constitute the crown and glory of manhood. The noblest emotions, the most beneficent acts, illuminate the whole world. One crowded hour of glorious life, if it be filled with the highest thoughts, the noblest emotions, the most resplendent acts of self-sacrifice and martyrdom, is worth a whole age of monotonous existence, of life piled on life stuffed with useless acts and vain pursuits.

The famous King Harish Chandra is a shining example of a man who acted nobly and lived virtuously. He loved truth and would not forswear it for the world; he made a promise and would not let it remain unfulfilled. His vow cost him much. He relinquished his throne and became an axile from his own city; was obliged to serve the meanest man in his realm, and underwent great sufferings only to keep his word. Many kings have lived, have had their day and have ceased to be, but Harish Chandra has earned an undying renown and an immortal name. The Greek

heroes who fell at Thermopylae have lived most nobly. Heroes like Rana Pratap and Shivaji have died bravely, and martyrs like Latimer and Ridley who went to the stake with smiling faces have 'acted the best.'

Whatever may be the actual length of a man's existence on earth, he may be said to have had the best of lives if his thoughts, feelings, and actions had been helpful in making people 'better, wiser and happier' Pandit Nehru is a living example of a man who 'thinks most, feels the noblest, acts the best,'—the man who is a beacon-light to others. It is not years, therefore, that make life, but noble actions and heroic deeds.

12. Lives of great men all remind us
We can make our lives sublime.

Man is by nature an imitative creature. Many have been inspired to noble deeds by reading the lives of great men in history and fiction. The specimens of Great and Roman virtue given in Plutarch's *Lives* have had a great influence on many generations of readers. Books like Smiles' *Self-Help* and *Character* produce an excellent effect by giving striking examples of every kind of virtue and excellence from the lives of eminent men.

By reading the lives of martyrs like Latimer and Ridley, who went to the stake cheerfully because they believed themselves to be in the right, we learn against what odds they had to carry on the struggle to win at last. The lives of the Greek heroes who fell at Thermopylae tell us that no sacrifice is too great when the honour of one's country is at stake. By perusing the life of Sidney who gave a cup of water to the thirsty soldier lying beside him, saying 'Thy need is greater than mine,' we can also learn to place the good of others above our own. The story of Winkelreid, the Swiss patriot, who clasped ten Austrian spears in his breast and thus created a breach in the impregnable Austrian phalanx and made the way for liberty, tells us how we, too, can rise equal to the occasion at the time of need. The life of Job, who suffered untold hardships and never denied his faith in God, tells us that we can also make our lives pure by receiving both good and evil with equal thanks at God's hands.

It is the noble lives of religious teachers like Buddha, Confucius, Jesus, Mahommed, and Christ, of social reformers like Raja Ram Mohan Roy, Swami Dayanand, Pitt, Wilberforce, Abraham Lincoln, the Earl of Shaftesbury, Cobden, and Bright, of great rulers like Marcus Aurelius, Asoka, and Harish Chandra, Ram Chandra and Solomon, of martyrs and heroes like Haquiquat, Shivaji, and Mahatma Gandhi, that have, by the example of their purity eaqnest words, and teaching, enriched humanity greatly and helped in making people better, wiser and happier.

13. The world is too much with us : late and soon
Getting and spending, we lay waste our powers.
Little we see in nature that is ours
We have given our hearts away, a sordid boon.

Wealth has a glamour for us all in modern days. All our energies and brains are directed towards material advancement.

Nature in all her magnificence may lie around us but we care not for her. She is none of our business. She may be as charming, as full of appeal, as ever, but we have neither an eye to appreciate her beauty nor a heart to understand her mysteries. She calls forth no enthusiasm in us,—steeped in gross materialism, we look in callous indifference or ignorant heedlessness on the panorama of the star-bespangled heavens overhead. Our eyes, our hearts, our minds, our feelings and our passions, are engrossed in hoarding glittering coins and not in appreciating the gorgeous and beauteous aspects of Nature. A sordid boon,—a sorry and ignoble bargain—the giving away of the eternal in us for the transitory, the divine for the merely gross and earthly.

Every hour, nay every minute of our life we spend in accumulating wealth by fair means or foul, and thus lose the power of finding 'tongues in trees, books in running brooks, sermons in stones, and good in everything'. We never realize, so bowed down are we with 'the heavy and the weary weight of this unintelligible world,' that

"The meanest flower that blows can give
Thoughts that do often lie too deep for tears."

We no longer feel that Nature 'is the anchor of our purest thoughts, the nurse, the guide, the guardian of our hearts, and the soul of our moral being.' It is, therefore, a terrible waste, the waste of the higher, nobler parts of life, the waste of the divine in us, if we spend ourselves in mundane interests. Truly says a poet :

"What is this life if full of care,
Who have no time to stand and stare ?
No time to see, when woods we pass,
Where squirrels hide their nuts in grass,
No time to see in broad daylight,
Streams full of stars, like skies at night.
No time to turn at Beauty's glance,
And watch her feet, how they can dance."

14. Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

(*P. U. B. A.*, 1934)

Love of power is divinely implanted in the human heart, and a man thinks himself great and victorious if he has conquered a good many nations and if he holds dominion over a great many races. But this same man whose name is held in awe and reverence by millions of people is too often found to have an uncontrolled will and wayward temper. He forgets that 'a man who man would be must rule the empire of himself,' must curb his evil desires and wayward tendencies, crush the beast in him and face 'the slings and arrows' of outrageous fortune with determination and courage.

The crown and glory of life is summed up in 'Self-reverence, self-knowledge and self-control.' If a man attains these, what is left for him to conquer ? A man must possess self-reverence He must not think himself to be a poor worm, a despicable, contemptible and mean fellow, but must place a lofty worth on his manhood. Man is not made of dust only, but possesses in him a spark of the divine fire. There are no heights which he cannot scale, no feats which he cannot perform, no triumphs which he cannot achieve Thus he should not live like a beggarly fellow and walk with head hanging down, but should live like a man and hold his head high. That is what is meant by self-reverence.

But this self-reverence must be based on self-knowledge. "Know Thyself' was the motto of the Greek philosophers. A man must not over-rate himself ; he must not be pedantic in his attitude but he must know his power and capabilities. He must never practise self-deception. This fact is implied by Shakespeare in the lines—

To thine own self be true :
And it must follow, as the night the day,
Thou canst not then be false to any man.

Self-control is most important for making one's life noble and good. It means that a man must keep his mind in perfect equilibrium in both adversity and prosperity. Prosperity should not puff him up and adversity should not break his back. Again, he must master his passions.

How happy is he born and taught
That serveth not another's will ;
Whose passions not his masters are.

These are the essentials of a successful life. Disraeli owed his success to self-reverence, while self-knowledge was the key-note of the character of Gladstone. Self-control always characterized Abraham Lincoln.

A man who has a poor opinion of himself, is deficient in self-knowledge, and has no control over his self, is like a ship without chart or compass, at the mercy of the winds and waves which will shatter all its ribs by making it strike against hard rocks.

15. Trust no future, howe'er pleasant,
Let the dead past bury its dead,
Act, act in the living present
Heart within and God overhead.

We generally live in the past and the future. We are always looking backward to the past, or forward to the future. 'Tis distance that lends enchantment to the view. The present, we think, is accursed, while the past was glorious and the future will be golden. The past seems to be apparelled in romantic brightness, and the future presents to us a rosy picture as compared with the present which appears dull

ard monotonous. We think that life was happier in the past and that it will be pleasanter and more romantic in the future than it is to-day. This looking forward to the future keeps us perpetually discontented and unhappy. Shelley says :

"We look before and after,
And pine for what is not."

We think of the bliss of a friend's love, of the days of mirth and enjoyment and prosperity we had in the past. But we forget that the past is past, is dead, irrevocably dead, and that no amount of worry or cogitation can call it back. The future is always bright. The sunshine of hope makes it radiant. We have charming visions of it, we build castles in the air and live in a fool's paradise. We forget all the time that the charms and visions of the future are like a mirage that goes on retreating into distance as the man goes on advancing.

It is, therefore, necessary to live in the present which is real to us, to face the frowns of life, overcome its hard knocks, and act with a resolute will. We should not trust the future however pleasant it may be, for the poor gifts of the present are much better than the rosy dreams of the future. It is the present alone that carries us to success, not vain regrets for the past nor bright hopes for the future. We must put away the glories of the past and the rosy visions of the future, and plunge into the hard struggle of life. If we have faith in ourselves our efforts are sure to be crowned with success. We should always trust in God and do the right, and remember that

"The heights by great man reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upwards in the night."

EXAMPLES WITH HINTS ONLY

429. *Study carefully the following examples :—*

16. Our antagonist is our helper.

[**Hints** : The crown and glory of life is struggle. 'Shun not the struggle ; it is God's gift.' Adversities that we meet with in our daily life teach us every time a new lesson. They indirectly do good to us. As the wrestler who contends against us is not our enemy but our helper, because he enables us to put our limbs to the test, similarly hardships are welcome because they strengthen our moral fibre. We no longer remain milksops, but men of tried mettle and proved worth. As a strong and swift current is a blessing for the swimmer, so the hard knocks of life are for us a blessing in disguise. They make us self-reliant, they render us tough and strong.]

**17. Honour and shame from no condition rise.
Act well your part ; there all the honour lies.**

[**Hints :** A man is not honourable because he is born in a rich family nor should a man consider himself low, despicable and mean because he is born poor. The poor man should not be ashamed of his poverty. He deserves every respect if he earns his bread by the sweat of his brow, possesses sterling virtues, is a man of strength and character, and nobly utilizes all the opportunities afforded to him, however humble his station in life may be. On the other hand, the rich man with very high notions of his dignity and position, is not worthy of respect if he leads a life of vice, and does not take pains to do good to humanity at large.]

**18. The mind is its own place and in itself
Can make a heaven of hell, a hell of heaven.** —*Milton*

[**Hints :** There is nothing either good or bad but thinking makes it so. Each mind makes its own world, and we are full of happiness or misery according to our mood. If we look at the bright side of things we feel cheerful and happy ; if we look at the dark side of things we feel discontented and miserable. Our path in life may be thick set with adversities and misfortunes, but the truth is that they are meant for our happiness. Says a poet :

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind."

19. Words are like leaves and where they most abound
Much fruit of sense beneath is rarely found.

[**Hints :** Saying is one thing and doing another. Mere words are emptiness, while deeds are substantial things. The comparison of words to leaves is certainly a happy one. As leaves clothe trees, so wards clothe ideas. Where leaves are abundant, much fruit is seldom seen ; and where words begin to multiply, ideas begin to fall proportinately. "Great talkers are rarely great thinkers." "Let thy words be few." "Brevity is the soul of wit."]

20. Let us, then, be up and doing,
With a heart for any fate ;
Still achieveing, still pursuing,
Learn to labour and to wait.

[**Hints :** We should always be industrious, always accomplishing something and be ready to meet every piece of fortune, good or bad. We must go on working as our strength allows and leave the result to God. We must not be daunted by apparent difficulties and dangers, but we must learn patience and perseverance that are proverbial for overcoming mountains.]

21. Nothing is useless, or low ;
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.

[**Hints :** In God's world there is nothing useless. There is a special Providence even in the fall of a sparrow Each thing is best in its place : only our weak understanding cannot realize its significance. And whatever seems to be idle, insignificant, trifling and useless, is the support of the whole. Take the case of a building. Here the foundation which is hidden from the eye may appear quite a low thing but it is the support of the superstructure, the walls, the pillars, the cornices, the roof, the parapets, and the ornamentations. Not a brick is useless, not a stone too low or insignificant. Each thing in its place is best, it has its appointed task. Similar is the case with human society.]

22. An honest man is the noblest work of God.

[**Hints :** Man is the image of God. He symbolizes His infinite beauty, goodness, graces of body and mind. He is His earthly symbol, His image on earth. And he who is honest is the noblest of God's works. Honesty implies self-sacrifice, transparency of truth, sincerity of heart, earnestness of purpose, devotion to high ideals, work for the benefit of humanity. He is prepared to wear the crown of thorns and suffer martyrdom for the glory of God and for the establishment of God's kingdom on this earth. He is the noblest handiwork of God. Christ was such a man. Mahatma Gandhi was another.]

23. The darkest day, wait till to-morrow, will have passed away.

[**Hints** : Under the guise of a truism, it teaches the lesson of patience, courage and hope, by reminding us that after the darkest day there will be cheerful sunshine. However gloomy the sky is to-day, to-morrow may be brighter, and the gloom will become a thing of the past. Trouble, sorrow, and adversity represent dark storm-clouds ; they obscure the brightness of life, as the actual clouds do that of day. One unused to storms and dark days might mourn and think that the sunshine will not return. "Heaviness may endure for a night, but joy cometh in the morning."

"Be still, sad heart ! and cease repining ;
Behind the clouds is the sun still shining.
Thy fate is the common fate of all
Into each life some rain must fall,
Some days must be dark and dreary."]

24. The crown and glory of life is character. (*P. U. B. A.*, 1948)

[**Hints :** Character is the noblest possession of a man and is an estate in itself, It beautifies every action, it dignifies every station, and exalts every position in society. It exercises greater power than wealth, and secures all the honour without the jealousies of fame. It is the result of noble qualities, feelings, sentiments—consistency, self sacrifice, rectitude, and truth,—qualities which command the general confidence and respect of mankind.]

25. **Peace hath her victories**
No less renowned than war.

[**Hints :** We extol warriors and soldiers because of their famous victories and splendid triumphs. War is a glorious thing and we rejoice at its victories. The visions of battles, bloodshed, reckless daring, and conquest by force, all please us. But when we think of the achievements of great men—statesmen, social reformers, philanthropists, scholars, politicians, scientists, discoverers, and honest workers for the betterment of the human race and the progress and civilization of the world we realize that the victories of peace are even more glorious than those of war.]

26. **However mean your life is, meet it and live it; do not shun it and call it hard names.**

[**Hints :** Men who are always grumbling about their poverty, complaining of their difficulties, whining over their troubles, pining from their worries, frowning over their misfortunes, and thinking of their mean and poor lot, will never get any happiness out of life or achieve any success. However mean our life may be, if we face it bravely and honestly, and try to make the best of it, we shall find it quite charming and attractive and enjoy the pleasures and joys it can give. 'There is nothing either good or bad but thinking makes it so.']

27. **The fault, dear Brutus, is not in our stars,**
But in ourselves that we are underlings.—*Shakespeare.*
(*P. U. B. A*, 1933)

[**Hints :** It is a wrong belief that stars preside over our destinies and that our fate is pre-ordained by the Almighty. Cassius tells Brutus that there is no such thing as fate. The truth is that we ourselves are 'underlings' and ascribe our ills to the stars above. It is mere sham—a phase of darkness, which can be dispelled only by will and determination on our part. We are the architects of our own fate, not the stars above us. Edmund in *King Lear* gives vent to the same indignation at the hypocrisy of this world, when he remarks : "This is the excellent foppery of the world, that when we are sick in fortune, often the surfeit of our own behaviour,—we make guilty of our disasters, the sun, the moon, and the stars..... ."]

28. **God gave all men all earth to love,**
But since our hearts are small ;
Ordained for each one spot should prove.
Beloved over all—*Kipling*
(*P. U. B. A.*, 1938)

[**Hints :** God made all men love the earth which they inhabit. But since the earth is vast and our hearts are narrow, he made them each love a particular spot more than all the others. What the poet means to say is that since we human beings, with all our limitations and shortcomings, cannot adequately take the whole world into the fold of our affection, we should lavish our affection upon that piece of land which gave us birth and which sustains our life and soul.]

29. **"He is truly great who is great in charity."**
(*P. U. B. A.*, 1939)

[**Hints :** There is hardly any virtue that has been more extolled than charity. Charity covers a multitude of sins. It elevates the character of a man who gives something away. An act of charity shall in no way go unrewarded. Charity is twice blest—it blesseth him that gives and him that takes. Honour and fame soon die away ; our heroic deeds are soon forgotten ; but our acts of charity remain for ever.

Only the actions of the just
Smell sweet and blossom in their dust.

The name of Sir Philip Sidney who gave the cup of water to the thirsty soldier, saying. "Thy need is greater than mine" and himself lay dying for want of it, will for ever in the world for the act of charity he did.

So "give alms of thy substance.....................neither turn thy face from any poor man, and the face of God shall not be turned away from thee. If thou hast abundance, give alms accordingly ; if thou have little, be not afraid to give according to that little ; for so thou layest up a good treasure for thyself against the day of necessity." It is therefore true to say that he is really great who is great

EXERCISES ON CHAPTER XXII

Exercise 95. *Expand each of the following into a paragraph of about the length of a page :—*

1. 'Failures are the pillars of success.' (*P. U. B. A.*, 1949)
2. 'Silence is golden.' (*P. U. B. A.*, 1949)
3. 'The Crown and Glory of life is Character.' (*P. U. B. A.*, 1948)
4. 'Knowledge is power.' (*P. U. B. A.*, 1948)
5. 'A wise man is a man who knows he is a fool.'
6. 'He who does not accept regret does not accept life.' (*P. U. B. A.*, 1940)
7. 'Look thou within : within thee is the foundation of good, and it will ever spring if thou wilt ever delve.' (*P. U. B. A.*, 1940)
8. I judge a man by what his servants think of him. (*P. U. B. A.*, 1935)
9. More things are wrought by prayer than this world dreams of.
10. It is excellent to have a giant's strength : but it is tyrannous to use it like a giant.
11. Poetry at its strongest destroys this world to create a new.
12. To be sure a single beautiful line has wrought the world more good than all the master-pieces of mechanism.—*Anatole France*.
13. Man is the architect of his own fate.
14. A thing of beauty is a joy for ever.—*Keats*.
15. The world is a comedy to those that think, a tragedy to those who feel. —*Horac Walpole*.

Exercise 96. *Elaborate into a paragraph, not exceeding a page, the central idea of one of the following :—*

1. The old order changeth, yielding place to new,
   And God fulfils himself in many ways,
   Lest one good custom should corrupt the world.—*Tennyson*.
2. Beauty is truth, truth beauty,—that is all,
   Ye know on earth, and all ye need to know.
3. Hope springs eternal in the human breast ;
   Man never is but always to be blest.
4. There's a divinity that shapes our ends,
   Rough hew them has we will.
5. For forms of Government let fools contest ;
   Whatever is best administered is best.
6. The mind is its own place, and in itself,
   Can make a Heaven of Hell, a Hell of Heaven.
7. There is some soul of goodness in things evil,
   Would men observingly distil it out.
8. Nothing begins, and nothing ends,
   That is not paid with moan ;
   For we are born in other's pain,
   And perish in our own.
9. There is a tide in the affairs of men,
   Which taken at the flood, leads a man on to fortune ;
   Omitted, all the voyage of their life
   Is bound in shallows and miseries.
10. We look before and after
    And pine for what is not :
    Our sincerest laughter
    With some pain is fraught ;
    Our sweetest songs are those that tell of the saddest thought.
11. Out of the day and night
    A joy has taken flight ;
    Fresh spring, and summer, and winter hoar
    Move my faint heart with grief, but with delight
    No more—Oh, never more !—*Shelley*. (*P. U. Inter.*, 1945)

12. My thoughts are with the Dead ; with them
I live in long-past years,
Their virtues love, their faults condemn,
Partake their hopes and fears ;
And from their lessons seek and find
Instruction with an humble mind.—*Southey*. (*P. U. Inter.*, 1946)

13. Every Morn and every Night
Some are born to sweet Delight.
Some are born to endless Night.—*Blake*. (*P. U. Inter., Suppl.*, 1945)

14. My days among the dead are past ;
Around me I behold
Wherever these casual eyes are cast,
The mighty minds of old.
My never failing friends are they,
With whom I converse day by day. (*P. U. Inter.*, 1948)

15. Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade. (*P. U. Inter.*, 1944)

16. Some murmur, when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue. (*P. U. Inter.*, 1943)

17. Stone walls do not a prison make
Nor iron bars a cage.
Minds innocent and quiet take
That far an hermitage.
If I have freedom in my love
And in my soul am free
Angels alone that soar above
Enjoy such liberty. (*P. U. Inter.*, 1952)

18. Riches I hold in light esteem,
And love I laugh to scorn ;
And lust of fame was but a dream
That vanished with the morn :
And if I pray the only prayer
That moves my lips for me
Is, 'Leave the heart that now I bear
And give me liberty !' (*P. U. Inter.*, 1958)

PART IV

COMPOSITION : CREATIVE AND SYNTHETIC

CHAPTER XXIII

LETTER-WRITING

"To write a good letter you must approach the job in the lightest and most casual way. A letter written in this vein annihilates distance; it continues the personal gossip, the intimate communion, that has been interrupted by separation; it preserves one's presence in absence. It cannot be too simple, too commonplace, too colloquial. Its familiarity is not its weakness, but its supreme virtue. If it attempts to be orderly and stately and elaborate, it may be a good essay, but it will certainly be a bad letter."—*Alpha of the Plough*.

430. Letter-writing is an art. It is the completest communication between friends who are living at a distance from one another. If our ideas are clear, our style of writing will naturally be simple. The simplest language will be the most appealing. 'When I read your letters, I hear you talk,' was the compliment of Cowper, who excelled as a letter-writer, to his cousin. A letter to a friend should not breathe an atmosphere of dignity, formality, or artificiality—you must try to express your feelings as easily and naturally as though you were talking.

431. Classification of letters. We may roughly divide letters into *two* classes :—

(1) **Social Letters, including Friendly Letters and Notes of Invitations.**

(2) **Business Letters, including Letters of Application, Official Letters and Letters to Newspapers.**

. OCIAL LETTERS

432. These are *six* points of form which must be attended to in all kinds of Social Letters :—

(1) **Heading**. It consists of : (a) the writer's address, and (b) the date. It is usual to write the full address at the right hand side of the top of the page, bringing each line a little farther to the right than the previous one. The date should be placed immediately under the address ; as,

90, Empire Road,
New Delhi.
December 21, 1958.

Note—The date must be written in one of the following ways, and *in no other* :—

(*i*) *December 21, 1958.* (*ii*) *21st December, 1958.*

In private as well as formal correspondence, avoid such contractions as the following :—

(*i*) *21/12/58.*
(*ii*) *21/12/58.*

(2) **Name and Address of the Person addressed.** In personal letters this is generally omitted from the body of a letter. It is never given in intimate correspondence. But in letters of a semipersonal character, such as pass between friends, the name and address may be given at the end of the letter in the left-hand corner of the sheet.

(3) **Salutation and Subscription**. The form of Salutation and Subscription mainly depends upon the relation in which you stand to the person to whom you are writing :—

Salutation	*Subscription*
(*a*) **Relatives**—older than the writer :— *My dear Father,* *My dear Mother,* *My dear Sister,* *My dear Uncle,* *My dear Aunt,* *My dear Brother,* *My dear Cousin.*	(*a*) *Yours affectionately,* *Yours very affectionately,* *Your most affectionate son,* (or nephew, or brother, or sister, etc., or uncle, aunt, cousin, etc.)
(*b*) **Relatives**—younger than the writer, such as sons, daughters, cousins, sisters, brothers, nephews, nieces, a younger brother-in-law, or sister-in-law :— *My dear Prem,* *My dear Sita,* *My dear Ram Lal,* *My dear Dipak.*	(*b*) *Yours affectionately.*
(*c*) **Friends** :— *Dear Ahmad,* *My dear Rama,* *My dear Lal,* *Dear Hassan,* *Dear Majid.*	(*c*) *Yours most sincerely,* *Yours very sincerely,* *or* *Yours affectionately,*
(*d*) **Acquaintances**—where correspondents have known each other for some time without the acquaintance ripening into friendship : *Dear Mr. Pury,* *Dear Mr. Sheikh,* *Dear Mr. Shastri,* *Dear Mr. Shah.*	(*d*) *Yours sincerely,* *Yours very truly.* (Write your full name.)

Salutation	*Subscription*
(*e*) **Strangers**, and to persons whom you may have met once or twice without *coming to know them* : *Sir*, *Dear Sir*.	(*e*) *Yours truly*, *Yours very truly*. (Write your full name.)
(*f*) Teachers, Professors, and Headmasters : *Sir*, *Dear Professor*,	(*f*) *Your most obedient pupil*, *Yours obediently*, *Yours sincerely*, *Yours very sincerely*, [In a respectful letter you may write :— *Yours respectfully*.] (Write your full name.)

In writing to *ladies*, unless they are related to you, or very intimately known to you, the usual form of salutation is as follows :—

Dear Miss Kamla,
My dear Mrs. Bose,
My dear Lady Hussain,
Dear Mrs. Sharma.

(4) **The Communication**. This is, of course, the letter itself and may, for the sake of convenience, be divided into the following *three* paragraphs :—

(*a*) **Introductory Paragraph.** Such commonplace beginnings ; as,

(*i*) I was delighted to get your loving letter,
(*ii*) Your delightful letter just to hand,
(*iii*) I was glad to receive your letter and go through its contents,
(*iv*) Hoping you are doing well,—

should, as far as possible, be avoided. The best kind of introductory paragraph will be a formal opening of the subject you are going to discuss in the body of the letter.

(*b*) **Body of the Letter**. (*i*) Simplicity, naturalness, unaffected language, revelation of the personality of the writer—these are some of the things to be looked for in a good letter.

(*ii*) There should be absolute freedom from all condescension.

(*iii*) Avoid fine writing.

(*iv*) Lastly, have a clear idea of what you are going to say. It is not an unwise plan first to set down the main points which you wish to touch upon. Then go ahead ; write freely, simply, unaffectedly, much as you would speak. You must talk to your friend in a living voice, and not write to him with affected formality.

(*c*) **Closing Paragraph**. This may be written in some such way as :—

(*i*) *With very kind regards, I am*,
(*ii*) *With best wishes, I remain*,
(*iii*) *With love, I am*,
(*iv*) *With affectionate regards, I remain*.

In some cases the *I am*, or *I remain*, or *Believe me*, is omitted. This produces an abrupt effect and should be avoided.

Be particularly careful with the last line of the body of your letter. Such conclusions as *Trusting this will find you in the best of health*, or *Thanking you in anticipation*, do not go with *Believe me*, because the subject of *trusting*, if made the subject of *Believe*, as it should be in the circumstances, makes nonsense of the ending. In such cases use *I am*, or *I remain*.

(5) **The Signature.** This you must add below the Subscription, and must be written thus :—

Yours very sincerely,
P.K. Holmes.

In writing letters to *strangers*, you must write your name and address very clearly, so that the reader may know from whom the letter is coming.

A lady generally writes her name as :—

Yours faithfully,
(Mrs.) K. P. Goyle
or *(Miss) L. R. Goyle.*

(6) **The Superscription.** The address on the envelope should be written as :—

G. K. Ranade, Esq.,
16, Temple Road,
Lucknow.

1. Friendly Letters

433. Some of the published letters of great people are models of epistolary writing and all the more so because they were not written for publication. No one excels the poet Cowper as a letter-writer. His letters are admirable : they are what letters ought to be,—like the easy, familiar conversation of well-educated friends. We advise the student to possess himself of Cowper's "Letters" and acquaint himself thoroughly with his style. They are a rich mine of idiomatic expressions such as cultivated English people use in letters and in conversation. We can spare room here for only a few specimens The following letter was written by Cowper to his cousin, Lady Hesketh, "Coz" being a contraction for "Cousin" :—

1. From Cowper to his cousin, Lady Hesketh.

My dear Coz, Olney, April 24, 1786.

Your letters are so much my comfort, that I often tremble lest by any accident I should be disappointed; and the more so because you have been more than once so, engaged in company on the writing day that I have had a narrow escape. Let me give you a piece of counsel, my cousin ; follow my laudable example—write when you can : take time's forelock in one hand and a pen in the other, and so make sure of your opportunity. It is well for me that you write faster than anybody, and more in an hour than other people do in two, else I know not what would become of me. When I read your letters, I hear you talk, and I love talking letters dearly, especially from you. Well, the middle of June will not be always a thousand years off ; and when it comes, I shall hear you and see you too, and shall not care a farthing then if you do not touch a pen in a month.....

The grass begins to grow, the leaves to bud, and everything is preparing to be beautiful against you come. Adieu, my dear Coz

Ever yours,
W. Cowper.

2. From the Earl of Chesterfield to his Son.

London,
November 24, 1950.

Dear Boy,

As often as I write to you so often am I in doubt whether it is to any purpose, and whether it is not labour and paper lost.

Whatever your pleasures may be, I neither can nor shall envy you them, as old people are sometimes suspected, by young people, to do. It is plain that I have no other motive than that of affection in whatever I say to you ; you ought to look upon me as your best, and for some years to come, your only friend. The friendship which you may contract with people of your own age, may be sincere. The young leading the young, is like blind leading the blind ; "they will both fall into the ditch." The only sure guide is he who has often gone the road which you want to go. Let me be that guide ; who have gone all roads ; and who can consequently point out to you the best. You are now settled for some time at Leipsic : the principal object of your stay there is the knowledge of books and sciences, which if you do not, by attention and application, make yourself master of while you are there, you will be ignorant of them all the rest of your life : and take my word for it : a life of ignorance is not only a very contemptible but a very tiresome one. Redouble your attention then to Mr. Harte. State your difficulties : whenever you have any do not suppress them either from mistaken shame or lazy indifference. Do the same with Professor Mascow.

When you have thus carefully employed your mornings, you may with a safe conscience divert yourself in the evenings, and make those evenings very useful too, by passing them in good company, and by observation and attention, learning as much of the world as Leipsic can teach you. You will observe and imitate the manners of the people of the best fashion there ; not that they are the best manners in the world ; but because they are the best manners of the place where you are, and to which a man of sense always conforms. The nature of things is always and everywhere the same ; but the modes of them vary, more or less in every country.

Here is advice enough, I think, and too much, it may be, you will think, for one letter ; if you follow it, you will get knowledge, character, and pleasure by it ; if you do, not, I only lose labour and toil, which in all events, I do not grudge you. Adieu.

3. From Macaulay to his Father.

Shelford,
February 22, 1813.

My dear Papa,

As this is a whole holiday, I cannot find a better time for answering your letter. With respect to my health, I am very well and tolerably cheerful, as Blundell, the best and most clever of all the scholars is very kind, and talks to me, and takes my part. He is quite a friend of Mr. Preston's. The other boys, especially Lyon, a Scotch boy, and Wilberforce are very good-natured.

In my learning I do Xenophon every day and twice a week the Odyssey in which I am classed with Wilberforce, whom all the boys allow to be very clever, very droll, and very impudent. We do Latin verses twice a week, and I have not yet been laughed at, as Wilberforce is the only one who hears them, being in my class. We are also exercised once a week in English composition and once in Latin composition, and letters of persons renowned in history to each other. We get by heart Greek grammar or Virgil every evening. As for sermon-writing, I have hitherto got off with credit, and I hope I shall keep up my reputation.

We had the first meeting of our debating society the other day, when a vote of censure was moved for upon Wilberforce, but he, getting up, said : 'Mr. President, I beg to second the motion.' By this means he escaped.

The kindness which Mr. Preston shows me is very great. He always assists me in what I cannot do, and takes me to walk out with him every now and then.

My room is a delightful, snug little chamber, which nobody can enter, as there is a trick about opening the door. I sit like a king with my writing-desk before me; for there is a writing-desk in my chest of drawers. My books on one side, my box of paper on the other, with my armchair and my candle; for every boy has a candlestick, snuffers, and an extinguisher of his own.

Being pressed for room, I will conclude what I have to say to-morrow, and ever remain,

Your affectionate son,
Thomas B. Macaulay.

4. Thomas Carlyle to a Young Man.

Chelsea,
March 13, 1843.

Dear Sir,

It would give me true satisfaction could any advice of mine contribute to forward you in your honourable course of self-improvement; but a long experience has taught me that advice can profit but little, for the reason that it is so seldom, and can almost never be, rightly given. No man knows the state of another, it is always to some more or less imaginary man that the wisest and most honest adviser is speaking.

As to the books which you should read, any book that is wiser than yourself will teach you something. Read the book you honestly feel a wish and curiosity to read. The very wish and curiosity indicates that you, then and there, are the person likely to get good out of it.

It is not by books alone, or by books chiefly, that a man becomes in all points a man. Study to do faithfully whatsoever thing in your actual situation, there and now, you find either expressly or tacitly laid to your charge. That is your post; stand in it like a true soldier. A man perfects himself by work much more than by reading.

With many good wishes and encouragements,

I remain,
Yours sincerely,
Thomas Carlyle.

5. From Charles Dickens to his Youngest Child.

September, 1868.

I write this note to-day because going away is much upon my mind, and because I want you to have a few parting words from me, to think of now and then at quiet times. I need not tell you that I love you dearly, and am very sorry in my heart to part with you. But this life is half made up of partings, and these pains must be borne. It is my comfort and sincere conviction that you are going to try the life for which you are best fitted. What you have always wanted, until now, has been a set, steady, constant purpose. I therefore exhort you to persevere in a thorough determination to do whatever you have to do as well as you can do it. Never take a mean advantage of any one in any transaction and never be hard upon people who are in your power. Try to do to others as you should have them do to you, and do not be discouraged if they fail sometimes. I put a New Testament among your books, because it is the best book that ever was, or will be known in the world. Only one thing more on this head. Never abandon the wholesome practice of saying your own private prayers night and morning. I have never abandoned it myself, and I know the comfort of it. I hope you will always be able to say in after life that you had a kind father. You cannot show your affection for him so well, or make him so happy, as by doing your duty.

Yours, etc.
Dickens.

434. *Here are further examples of Private or Friendly Letters. Study them carefully :—*

6. To a friend, about your favourite game.

19, Nicholson Road,
Ambala Cant.
8th April, 1958.

Dear Ranjit,

Thanks for your letter, in which you praise cricket as the finest game in the world. I don't want to dispute that; but it does not happen to be my favourite game.

Of all outdoor games I like tennis best. Football and hockey do not suit me, and cricket does not always give me sufficient play, for a chance ball may take the bales off the wickets and you are out for the day. But tennis has nothing in it of the violence of hockey and football, of the chance that meets you so often in cricket, of the effeminacy and childishness of badminton ; it gives you plenty of exercise ; it develops quickness of eye and limb ; and it calls your brain, your thinking power, into action.

Chess is the indoor game I like most. I take no interest in card games, because they do not call forth much intelligence and judgment, and draughts after chess is of chess like water after wine. Bridge is a selfish game. Some say that the game is very slow. It may seem slow to the outsider, but how can he enjoy it ? He only sees two persons sitting silent and making a move every few minutes. But from the player's point of view, it is the most absorbing, most exciting, most rapid and most exacting of all indoor games. You forget everything—food, drink, sleep ; your heart is wholly set upon the pieces that are before you. Chess is the king of all the indoor games. It sharpens your intelligence and develops your faculty of judgment a single wrong move may lose you the match. You think hard before you move. It is, therefore, a training for practical life where only the man who thinks long before taking a step in any direction succeeds.

Perhaps my brief description may make you like the game of chess.

Yours sincerely,
Dipak.

7. To a friend, asking him to join an excursion.

Delhi,
October 15, 1958.

My dear Mohan,

My father is taking me on the river this evening, and he wants me to ask some of may friends to join. Will you be able to come ? I shall be so glad if you can. I think we shall muster a party of nine or ten. It promises to be a delightful evening and I hope we shall have a jolly time. Shall I wait for you at five in the evening ?

With kind regards.

I remain,
Very sincerely yours,
Ram Partap.

8. Reply, regretting inability to join.

Delhi,
October 15, 1958.

My dear Partap,

Thanks for your kind note, but I am sorry to write that I cannot join you this evening. The fact is, I must sweat for my examination.

Wishing you a pleasant evening, I remain,

Yours ever,
Mohan Lall.

9. A letter of introduction for a friend to another friend who lives in a different part of the country, saying why you think each will enjoy knowing the other.

5, Park Lane,
Delhi.
17th September, 1958

My dear Mool Chand,

You have often heard me speak of my friend, Tara Chand Madhok, who is an advocate here. He is an old friend of mine, and a man for whom I have great admiration. Well, he is going to Calcutta in a few days and will probably stay there for about two months. And as I want you to meet and get to know each other, I am giving him this letter for you to serve as an introduction. I am sure you will do your best to make his stay in Calcutta happy, and provide him with every comfort and convenience he may need. I know you will like him immensely, as he is a man of jolly temperament and lively disposition. You will soon find in him your best friend and counsellor.

Madhok, like you, is very much interested in the uplift of Harijan. He has made it the mission of his life. Besides, you will appreciate his passion for Hindi poetry. He has composed many verses in Hindi telling of his deep delight in, and inspiration from, Indian scenery, and translated some of these pieces into English also. Above all, he plays chess; and you are a chess enthusiast. He is also fond of going to the pictures like you, so you should get on well together. I hope you are having a happy time, and are keeping fit.

Yours very sincerely,
Prem Chand.

10. A letter to friends asking them to join you in a holiday visit to a few of the principal beautiful cities of India.

Anand Bhawan,
Jullundur City,
June 20, 1958.

My dear John and Violet,

You once promised to spend the vacation with me, and now I remind you of your promise. The College closes next week and I intend to visit some of the principal cities of India. Please persuade our old friends Wilson and James also to come along with you. We shall have a jolly time of it together.

Let us go to Delhi first and spend a few days seeing the historical monuments there. We shall see the Red Fort where are preserved some beautiful buildings of the Mughal times. New Delhi with its majestic buildings and extensive parks and the beautiful Parliament House must surely prove a place worth seeing. We shall also see tha Qutub Minar—one of the seven architectural wonders of the world—of which we have read so much. From Delhi we shall go to Agra and see the Taj Mahal, the 'Peerless Tomb.' It is the most imposing edifice in the world for the richness of its material, the grandeur of its architecture, the aerial grace of its domes and the perfect symmetry of its exterior. If possible, we shall see it in moonlight which, people say, enhances its beauty a hundred-fold. We shall then proceed to Varanasi, a city of temples. You will be delighted to see the temples gorgeously and tastefully decorated with all sorts of finery. It is a pleasure to watch the crowds of pilgrims visiting these temples to have a darshan of the gods and goddesses. From Varanasi we can pass on to Calcutta which is a city of palaces There we shall see the Government House, the Victoria Memorial, Fort William, the General Post Office, the Eden Gardens, the Belvedere, the Museum, the High Court and the Jain Temple. We shall also visit Shantiniketan at Bolpur. Next we shall visit Poona, the queen of the Deccan. We shall visit the Deccan College, the Fergusson College, the Kirkee Factory and the Reay Market. On our way to Poona, we might stay for a few days at the hill station, Lonavala, famous for its crisp climate, fine mountain scenery, and babbling brooks. Here we shall see the gigantic Tata Electric Works which supply electricity to Bombay and her mills. We shall also visit the far-famed Karla caves with their old Buddhist temples and other relics of antiquity. If there is still some time left at our disposal, we can go and see the Telegaon Glass Factory.

I hope this programme will commend itself to you, and you will agree to join me.

Yours sincerely,
Phillips.

11. Write a letter to your sister, suggesting some interesting books for her to read.

19, Kashmere House,
Delhi.
July 19, 1958.

My dear Iffat,

I am glad to learn that you are developing a taste for reading, and are utilizing your time in the study of books. Ruskin called good books, "King's Treasuries": treasuries not of gold and silver and precious stones, but of knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, and the wise counsels of the master minds of all ages.

I want you to read books of adventure, and I hope that books like *Haji Baba of Ispahan* and *Robinson Crusoe* shall fire your imagination and inspire you with a love of adventures. *Haji Baba* is a wonderfully accurate picture of Persian life and character. Haji Baba himself, though an imaginary character, is a typical Persian adventurer. He is a clever rascal and up to all kinds of tricks : and yet he has his good points. His reckless courage and dare-devilry compel us to like him in spite of his knavery. He assumes various disguises, and very successfully. The son of a poor barber of Ispahan, he is in turn the servant of a merchant, a pipe-stick seller, the secretary of a pious *Mullah*, a police officer, a physician, a beggar, a barber, a criminal fleeling from justice, a prince, and finally secretary of the Persian Ambassador at Constantinople. He has many hair-breadth escapes and amusing adventures in which you will be interested.

Robinson Crusoe also is no less interesting. As one reads the story of the English sailor who after ship-wreck was stranded on a desert island, where he lived all alone for twenty-five years, it is hard to realize that it is only a made-up tale, and not a careful account of the doings and adventures of a real man. Defoe managed this, not by any brilliant writing (for his style is very simple and straightforward), but by his detailed and minute description of Crusoe's difficulties and the ingenious ways in which he overcame them. Although the story is imaginary there is nothing impossible in it, and nothing that could not have happened in the given circumstances. If you want to read short stories, you can take up Galsworthy's *Caravan*, Tagore's *Short Stories*, and Stevenson's *New Arabian Nights* for the present. You may also profitably and Lamb's *Tales from Shakespeare*.

The list is not exhaustive, but I think the books I have suggested will keep you busy for some time. If you still find time at your disposal you can profitably read Samuel Smile's *Self-help* and *Character*.

Remember me to mother and give her my best respects.

Yours affectionately,
Ijaz.

12. Write a short letter to an old friend, telling him what profession you wish to adopt in life, and asking his honest advice on the choice of your profession.

20, Netaji Subhash Road,
Calcutta.
November 10, 1958.

Dear Anwar,

Thank you very much for your long letter. It did me good to hear from you again after such a long silence. I am glad you are getting on well at college and I hope you will get through your next examination with credit.

You have asked me to let you know what profession I intend to follow. It is a question which puzzles my brain and baffles my understanding. I am a prey to all sorts of fears and, again, am buoyed up by all sorts of hopes, but to tell you frankly, I am still at sea. I don't know which road to take. Various professions have struck my fancy but their respective advantages and disadvantages have ruled all of them out. Sometimes I want to become a lawyer, but the profession is so overcrowded that I cannot think of swelling that route. Lawyers are as plentiful now 'as blackberries.' There is absolutely no scope in law for a beginner. Most of the lawyers hardly earn enough to make both ends meet. Moreover, the competition is so keen and the struggle so hard, that only those who can live upon ancestral property for at least four or five years can hope to succeed in the profession. Nor can one fail to find doctors

in every nook and corner of the town Every day I meet doctors who, too, do not tell a cheerful tale. Moreover, I have a dislike for this profession, as it mars one's tastes and makes one see only the grim side of human life. I cannot settle down as a business man, for the monotonous and exacting life led by a business man is soul-killing and devitalizing. Variety is the spice of life and I wish to adopt only that profession which will bring me greatest amount of happiness. I want to drink 'the cup of life to the lees.' I want to be a professor who is always surrounded by students with beaming countenances and cheerful looks. In their midst I can hope to find real peace and happiness. But I do not want to be too certain about this in advance. May I ask you to be kind enough to favour me at the earliest with your advice? As your brother is himself a Professor, you should be able to offer me almost first-hand information.

I am,
Yours sincerely,
Afzal.

13. **Write a letter to your friend about an interesting article you have, recently read in a newspaper.**

16, Lawrence Road,
Allahabad,
September 25, 1958.

My dear Singh,

I was extremely glad to hear from you, and hope you will continue writing to me in the same way in future. I am getting on well at college, spending a fair amount of my time in reading magazines and newspapers.

I like them very much, so much so that I would sooner part with any other occupation than with them.

Recently I read a very interesting article in last month's "Great Thoughts". The author tells us something of superstitions prevalent in modern life. Even in this age of scientific inventions and discoveries, old beliefs and superstitions linger in people's minds. They believe in magic cures, and the persecution of the "wise woman" is still prevalent. Many a village doctor knows that his science will be rejected in favour of the quaint remedies of the local "wise woman" But it is not always the ignorant who hold these fantastic beliefs; even educatad persons are a prey to them. Some years ago a young woman, herself a University graduate, came to a country doctor and asked him what he could do for her father's cows: she assured him that they were bewitched.

The writer says that "wise women" suggest curious remedies for various diseases. In parts of "Wild Wales" it is still the practice to slit the cartilages of children's ears to cure mental backwardness. In certain Cheshire villages the local witches claim to know a certain cure for tooth-ache. The patient is told to go out and find a frog and put the creature in his mouth. The ache will pass into the frog and leave the patient.

Many Northamptonshire villagers still believe that a cure for a cough is assured placing a hair of the patient's head between two slices of buttered bread, to be eaten by a dog who will take the cough with the first bite.

The writer further says that even trials for witchcraft are prevalent. Not long ago a strange case occurred in a tiny Austrian village, where a devastating drought was attributed by the "wise men" of the community to the wrath of God for the sins of the village. The next day the four chief sinners of the village were taken forcibly from their beds and killed. In France a poor old priest was done to death brutally because it was said that he cast spells. How strange and yet how interesting these stories are!

I wish you could read the article for yourself. If your curiosity is roused, you can send for the magazine from me.

Sincerely yours,
Kali Charan.

14. Write a letter to your father, giving him your first impressions of college.

16, Lodge Road,
Bombay,
October 23, 1958.

My dear Father,

You ask me how I like college, and in what ways it is different from school. Yes, it is different in many ways, and I like it ever so much better.

Just at first, I did not like it at all, and almost wanted to run away. The senior students treat poor freshers as if they were fools, and play unpleasant jokes upon them. It was not very nice, but I soon saw that the best thing to do was to pretend not to mind and to laugh at my own foolish mistakes. When I did this, they soon left me alone; but some students who got irritated and complained to the Hostel Superintendent, were teased worse than ever.

College discipline is not so strict as discipline in a school. A student in a college lives like the heir-apparent in a kingdom. He sleeps much, plays a little, talks a great deal, aud studies occasionally. He is responsible to none, and he is afraid of nobody. The only punishment to which he is liable is the fine, and this fine he exacts from his parents with the rigour of an income tax officer His journeys are from his cubicle to the class rooms and from the bath-room to the kitchen. Here the students roar like lions, bellow like bulls, and sing all sorts of songs in the bathrooms. Professors are different from schoolmasters. They treat us in quite a different way. The latter are always a terror and ever try to impose their authority on us, but the professors treat us like gentlemen, and so long as we are polite and respectful, they leave us alone. They never put any questions to us and never care to know whether we have done our lessons or not. They come and deliver lectures without caring to know whether we follow them or not. Only a few boys take down notes and those who do so are ridiculed by others. One day a friend of mine made a heroic resolve to sit on the first bench and take down every word of the professor's lecture. Just imagine, dear Father, what a storm of remarks and nicknames burst upon the poor fellow. I sympathised with him. I took his side. They made a butt of me. They gave me all sorts of nicknames that hurt me very much. Then I realized the truth of the saying 'When you are at Rome, do as the Romans do' You told me, dear Father, to follow the maxim. "They say what they say. Let them say what they say," and I am now carrying it out practically.

The spirit of freedom is in the air of this place; and every one is at liberty to go where he likes, do what he pleases, and say what he has in his mind. One may attend the college or not, no one is there to question him. One may go to bed at any time one likes, and get up at one's convenience. We live like so many princes, the servants doing everything for us. They clean our shoes, sweep our rooms, brush our clothes, arrange our beds, and even our books, and prepare our drinks.

In short, dear Father, it is a jolly good life. I will tell you more about it in my next letter.

Yours affectionately,
Ranjit Lal.

15. Write a letter to a friend, describing a picnic.

16, Mall Road,
Kanpur.
August 16, 1958.

My dear Jack,

I must tell you something about our picnic. Some fellows in the hostel proposed it, and in the end about half a dozen joined. I never could understand what fun there was in picnics. I told them that it was no use going to the river when they could sit comfortably in the garden outside the College hostel and enjoy a hearty meal. But my suggestion was brushed aside, and I had to make one of the party.

The morning was fine, with a gentle breeze blowing and the sun shining brightly in the sky. We set off in high spirits with our baskets and kettles and sandwiches. The weather kept fine until we had got safely to the bank of the river, but then our troubles began.

Goyle was unpacking the basket of sandwiches when it rolled down the slope into the stream, and so we had to do without them. William delayed matters by upsetting

the kettle in the fire. All the boiling water was spilt and the fire was put out. It took us an hour to collect dry sticks and kindle the fire again.

And when at last we were just setting down to a hearty meal of cakes, tea, sweets and fruits, down came the rain ! We ran to the shady trees, but they offered us little protection against the cold wind and the heavy rain. We were all drenched to the skin. You can better imagine our sorry plight, when, soaked to the skin, we reached the hostel like drowned rats. No more picnics for me.

Yours as ever,
Thomas.

16. Write a letter of advice from a guardian to his ward who studies in college.

13, Lodge Road,
Lucknow.
August 17, 1958.

My dear son,

This is the first letter I am writing to you since you left home to begin the new life at college, and I think perhaps it will serve to impress upon you still more the importance of much that I have said to you of late. I know that you will intentionally cause us no disappointment with regard to your studies, but you are still very young, and know nothing of the temptations with which youth is beset, or of the evils which arise in after-life from habits contracted at college under the influence of unprincipled associates. It is my earnest hope that you may choose for your friends honest and industrious boys, from whom you may learn how to combine accuracy and expedition in your work with proficiency in all manly sports and games. It is companionship that influences one's character greatly ; good companions make one's character and bad companions mar one's career. Education is a very important thing, but its object is the formation of character rather than the acquisition of learning. Morals are of greater importance in the life than a knowledge of English, or Mathematics. I shall be proud if you become a fine scholar, but heart-broken if you are not a good man.

So, my dear boy, I beg you to avoid everything that your reason and conscience warn you is not right. Whatever you are doing, whether it be work or play, put your whole heart into it and do your best. You may not always be successful, but you can always be faithful, and while the world crowns "success," it is God who crowns "faithfulness". Do your duty to Him and aim at becoming a perfect gentleman.

Never waste your time. Make a point of finding something to do and do it well. Indolence is about the worst habit a man can form, and remember, too, that doing nothing is not the only way of wasting time. It may do you even more harm, for instance, to read pernicious literature. You will doubtless find plenty of books in your college library. Read history and biography, both for instruction and amusement, and if you feel inclined for something lighter, read stories of adventures or tales founded on fact. Whatever you read, read attentively, and you will be surprised to find how useful a fund of general information you have acquired.

There is much that I should like to say, but I leave the rest to your good sense. Write to us often and unreservedly. Always look upon us as your best friends, hiding nothing, not even your mistakes or faults.

Your mother sends you her fondest love.

Always your affectionate father,
R. W. Jackson.

17. Write a letter, asking a Friend for a Loan of Money.

17, Greenhill View,
Ajmer.
June 18, 1958.

My dear Tom,

I am extremely sorry to worry you, old fellow, on such a subject, but a serious operation on my wife has exhausted my small reserve fund and I can't see my way clear at the moment. I have got to meet the heavy bills of doctors and nurses, and I do not know where to turn for the money.

Altogether I want about Rs 300 to clear off these bills. So if you could possibly help me by giving me a loan of this amount for three or four months it would see me safely round the corner and relieve my mind of a great strain. I have tried my

brother William, but with his large family, he has no margin and cannot help me just now, when it is so essential for Helen's recovery that she should be sent off to Naini Tal for a change of climate.

Don't hesitate to say "No" if you really cannot do it—I am sure you will if you can.

I remain.
Ever sincerely yours,
John.

18. Write a Letter in Reply to the Previous One.

36, The Broadway,
Lucknow,
June 22, 1958.

My dear John,

What rough luck ! I'm extremely sorry for you and your plucky wife, especially as I cannot just now help you in the way you suggest. I am, however, sending you a cheque for Rs. 200, all I can do for you at the moment. I hope it will clear you of your most pressing difficulties and give you time to try some other friend. Drop me a line if you fail elsewhere, and I will, if possible, let you have another 100 when I get my salary at the end of the next month.

Don't feel obliged to pay it back in three or four months, but give your wife every possible chance to regain her health—ten months hence will do quite well for me.

My kind regards to both of you,

Your sincere friend,
Tom.

19. Refusal to lend money.

36, The Broadway,
Lucknow.
June 22, 1958.

My dear John,

I am extremely sorry that your request comes to me at a time when I am so pressed by my own affairs that I cannot with any convenience comply with it. On any future occasion, when I may have money to spare, I shall be ready to accommodate you with a loan.

Yours sincerely,
Tom.

2. Letters of illness, death, etc.

435. Letters touching on the questions which arise in the case of illness or death are given below. Such letters are generally very brief, for nothing superfluous is to be mentioned in them.

20. A Letter of Sympathy and Offer of Help in a case of illness.

63, Church Road,
Delhi.
March 20, 1958.

Dear John,

We are all so sorry to hear that your brother is very ill, and we do hope that you will soon have some better news to report.

You must be dreadfully worried ; but perhaps you will be able to gain some slight consolation from the knowledge that many of your friends are feeling for you.

Is there any way in which we can be of some slight assistance ? When illness is in the house, one is often hard-put to be able to manage ; but if there is any thing we can do, please do not hesitate to let us know.

Would you ask your two little youngsters to come here for a few days ? They are so young and noisy, and must be taking up a great deal of your time. I may assure you that they would be quite happy with Mary and Emily.

With every sympathy,

I remain,
Yours affectionately,
Jack.

21. To a Friend on the Death of his Mother.

14, Square Hill,
Madras.
July 20, 1958.

Dear Tom,

I know how deeply you must feel the death of your dear mother—the loneliness and regret, and the sense of irreparable loss. It comes to all in time, but its poignancy is none the less on that account.

Don't think me cruel if I say that death is not all sadness. Your mother's life was spent. It was a long, useful, pious life, full of fragrant memories, and her time for rest had come. She now enjoys her well-earned rest. For those who are left behind there is the bitterness of parting, the loneliness, the loss. I know her death is a shock to all of you; I know how deeply you loved and admired her. I feel it also as a personal loss to myself; for your mother always looked upon me as her own son and never failed to bestow upon me her best affection and sympathy.

Words, I know, are poor comforters. At a time when Death is in the house, any written consolation and sympathy must seem cold and lifeless but believe me that I truly, most deeply, deplore the loss you have sustained.

Your sincere friend,
Jackson.

22. A letter of sympathy to a friend who failed in the Intermediate Examination by one mark.

16, Delhi Road,
Rohtak.
August 19, 1958.

My dear Prem,

I am shocked to read your letter. Failure is no doubt sad, but doubly so in such circumstances. It is needless to write that I fully sympathize with you in your misfortune.

I think the University people are extremely callous and inconsiderate in that they allow cases of such obvious injustice to be overlooked. Imagine a boy failing by *one* mark! As if the Examiner could ever be *perfectly* sure that a candidate should not get this one mark! You must start an agitation in the newspapers to wake up these dessicated old mummies.

However, I am sure you are too sober-minded and sensible to waste time over what is now past remedy. I know that you are certain to do very well next year if only you apply yourself whole-heartedly to your work without brooding over the past.

Ever Yours'
Nihal.

Exercise 97. *Write the following letters :—*

1. Write a letter to your friend, giving him an account of your first flight in an aeroplane.

2. Write a letter to your friend in England, describing the state of India at present at the attitude of people towards war.

3. Write a cheerful letter to your cousin who has met with a serious accident and is lying ill in hospital.

4. Write a letter to your younger brother at college, remonstrating with him for having neglected his studies.

5. Write a letter to your friend, telling him how you enjoyed your visit to the historical places of India.

6. Write a letter to your friend, informing him about the profession or calling you wish to adopt.

7. Write a letter to your cousin, describing a talkie which has particularly appealed to you.

3 Letters of Invitation, Replies, etc.

436. A *formal* invitation is generally written in the third person. It contains no heading, no salutation, and no complimentary close. The writer's name appears in the body of the letter. The address of the writer and the date are written to the left, below the communication.

The reply to such a note is also written in the third person, and repeats the date and time mentioned in the invitation.

23. Formal Note of Invitation.

Mr. Prem Chand Suri requests the pleasure of the company of Rai Bhadur Sohan Lall P. C. S., at dinner at his house, 3 Temple Road, at 7-30 p. m. on Sunday, the 26th April 1958.

ANAND BHAWAN,
LAHORE,
20th April. R. S. V.P.

[R. S V. P. are the initials of a French sentence, *Repondez stil vous plait*, which means "Answer, if you please."]

24. Formal Note of Acceptance.

Rai Bahadur Sohan Lall acknowledges with thanks the kind invitation of Mr. Prem Chand Suri to dinner at his house on the 26th April, 1958 at 7-30 p. m. He will be delighted to come.

SUKH NIWAS,
LAHORE,
23rd April.

25. Formal Note of Refusal.

Rai Bahadur Sohan Lall acknowledge with thanks the kind invitation of Mr. Prem Chand Suri to dinner at his hoase on the 26th April, 1958 at 7-30 p. m., but he very much regrets that he cannot come on account of a previous engagement.

SUKH NIWAS,
LAHORE,
23rd April.

437. *Informal* notes of invitation, acceptance and refusal are like ordinary friendly letters, though the language used here is more formal. They are addressed to the recipient by name (*My dear Mr. Bhargava*). The formal close is usually one of the following phrases :—

(1) *Sincerely yours,*

(2) *Yours sincerely,*

(3) *Yours very sincerely,*

(4) *Yours affectionately* (to relations, or intimate friends).

26. Informal Note of Acceptance.

My dear Mr. Kapila,

Will you give us the pleasure of your company at a musical entertainment on the evening of the 24th inst., at seven o'clock ?

ANAND KUTIR,
20th August.

Very sincerely yours,
B. C. Gupta.

27. Informal Note of Acceptance.

My dear Gupta,

I have much pleasure in accepting your kind invitation to a musical entertainment for the evening of the 24th inst. at seven o'clock. Thanking you for your kind invitation.

I am,
Yours very sincerely,
R. S. Kapila.

24, TEMPLE ROAD,
20th August.

28. Informal Note of Refusal.

My dear Gupta,

I am very sorry to say that owing to a previous engagement I cannot have the pleasure of accepting your kind invitation to a musical entertainment on the evening of the 24th instant.

With sincere thanks for your kind invitation.

I remain,
Sincerely yours,
R. S. Kapila.

24, TEMPLE ROAD,
20th August.

29. An Invitation to an 'At Home'.

Mrs. Gupta
At Home
Sunday, the 18th May, 1958,
4 p.m.—6 p.m.

3, TEMPLE ROAD,
LAHORE.

R. S. V. P.

30. Accepting the Above.

Mr. Puri thanks Mrs. Gupta for her kind invitation to an 'At Home' on Sunday, the 19th inst. and will be delighed to be present.

6, PARK LANE,
10th May.

31. Decling the Above.

Mr. Puri regrets that, owing to illness in the family, he will be unable to accept Mrs. Gupta's kind invitation for Sunday, the 18th inst.

6, PARK LANE,
May 10, 1958.

II. BUSINESS LETTERS

438. Whereas the private letter is characterised by its discursive, easy-going, happy-go-lucky, conversational style of writing, the business letter is distinguished by the very opposite qualities. Colloquialisms, slang, etc., should be carefully avoided. The following are the qualities to be looked for in a good business letter :—

(1) Clearness.
(2) Conciseness.
(3) Definiteness.
(4) Completeness.
(5) Courtesy.
(6) Avoidance of colloquialisms, slang, etc.

Note the following points carefully :—

(1) In business letters, the common form of address is *Dear Sir*. The use of *Dear Sir* implies equality of rank between the writer and the addressee. When writing to a business firm composed of more than one

individual, write either *Dear Sirs* or *Gentlemen*. Official letters always begin with *Sir*.

(2) Business letters are always concluded :

I am (or *remain*), or We are (or *remain*) Sir, (or Dear Sir or Dear Sirs, or Madam),

Yours faithfully,
Atma Ram & Sons.

or simply,

I remain,
Yours faithfully,
K. S. Rama Rao.

Official letters close thus :

I have the honour to be, Sir,
Your most obedient servant,
N. K. Young.

Now we can also write—*'Yours faithfully'*, instead of *Your most obedient servant'*.

(3) In business letters, certain forms of polite expressions are used, such as—

"I shall be much obliged if you will send me,"
"Please dispatch at your earlist convenience," etc.

(4) At the same time, certain examples of business "Jargon" should be avoided. Their meaning should be expressed in simple everyday language. Examples of such expressions are :

"Yours of even date to hand."
"Dispatch the same at once."
"Your esteemed favour of the 10th ultimo."
"Your honour," "Your good self," or "Your good selves."
"Soliciting the favour of an early reply."
"Awaiting your esteemed commands."

(5) Avoid as far as possible abbreviations (like *advt.* for advertisement, *exam.* for examination, etc.) and the omission of *I* or *we* (*e.g.*, "Have received" instead of "We have received"). *Faithfully* should never be abbreviated as *ffully*, *ffly*., etc.

(6) Official letters generally begin with some such formal phrases as

"I have the honour to invite your attention to,"etc.
"I respectfully beg to report" etc.

4. Specimens of Business Letters.

439. Study carefully the following specimen of business letters :—

32. Ordering Goods.

20, Temple Road,
Poona.
September 20, 1958.

To

The Indian Swadeshi Stores,
Drapers,
Poona.

Dear Sir,

I shall be obliged if you will send me the following as soon as possible :—

50 yards of grey flannel for trousers (No. 110 in your catalogue).
6 pairs of best linen sheets.
40 yards of White Crepe for shirts (No. 200 in your catalogue).
20 yards of blue serge (No. 30 in your catalogue).

You may send these by rail, carriage forward, to the above address, and your bill will be paid on receipt.

Yours truly,
Ram Nath
Advocate.

33. Write a letter to the Traffic Manager, Northern Railway, Delhi about the loss of two boxes while travelling by train from Delhi to Amritsar giving full particulars.

Chandni Chowk,
Delhi,
April 12, 1958.

To

The Traffic Manager,
Northern Railway,
Delhi.

Dear Sir,

On the 11th April, 1958, I was travelling by the 24 Up train from Delhi to Amritsar. I was in a second class compartment (No. 2432 H along with three gentlemen, of whom one was a European. I had with me two boxes containing a few silk suits and some jewellery. I placed them on the plank near the door. At Ludhiana Station I found the boxes in their place. When the train left Jind, I, being extremely tired, went to sleep. At Jullundur I woke up, and found the boxes in the same place. Here the other gentleman got down. After this I again went to sleep and did not get up till the train reached Ferozepore. Here I found the boxes missing. None of my fellow-passengers could give me any clue. I think the boxes were removed somewhere between Jullundur and Amritsar. It is just possible that the coolies might have taken them away mistaking them to be some other man's. I request that inquiries may kindly be made at the intermediate stations between Jullundur and Amritsar. I have already sent telegrams to the station masters of these stations, and I think that they must be making inquiries.

The boxes were made of steel and were painted black. They were locked, the number of the brass locks being 1750 and 1739. On the lid of each were inscribed the initials of my name. They weighed about 36 seers. If I do not recover the boxes I shall suffer a loss of about Rs. 1,000.

I am willing to give a reward of Rs. 100 to any one who restores to me the missing boxes or gives a clue which may lead to their recovery.

I trust you will kindly give the matter your immediate attention. Awaiting an early reply, and thanking you in anticipation.

I remain,
Sir,
Yours faithfully
K. C. Kapila.

Address :—

K. C. Kapila, M. A., L. L. B.
Executive Officer,
Delhi.

34. Write a letter to a Health Officer, concerning some nuisance in your neighbourhood.

16, College Street,
Ludhiana.
September 17, 1958.

To

The Health Officer,
The Municipal Committee,
Ludhiana.

Dear Sir,

I beg to bring the following facts to your notice for immediate inquiry and prompt action in the interest of the health of the ratepayers of this neighbourhood.

No dust-bin has been supplied by the Municipality in the lane that passes behind the Post Office. The lane is thickly populated and for want of a dust-bin, all the refuse from the neighbouring houses is dumped by the roadside Not only this ; the women throw all sorts of purified things through the windows of their houses to accumulate in heaps on the road. The flies buzzing about and feeding on the putrid matter, the stink issuing from it, to say nothing about the manner in which the rubbish is scattered all over the lane, is an intolerable nuisance to the residents of this locality It is impossible to pass through the streets without a feeling of nausea. Of much more consequence is the fact that it has affected the health of the people, so much so that several people have left the houses in this lane because they remained chronically ill If the present state of affairs continues, it will be no wonder if an epidemic impossible breaks out

I should, therefore, request the favour of your kindly applying a dust-bin and issuing such instructions to Jamadars as will make the dumping of rubbish on the roadside impossible.

Yours faithfully,
V. K Ranade.

35. Write a letter to your landlord asking him to put the house in which you reside in a proper state of repairs, especially the roof, and have the whole house whitewashed and painted.

20, Nicholson Road,
Delhi,
August 20, 1958.

Dear Sir,

I should be much obliged if you will kindly send your man round at once to see the roof of my house which is leaking badly. There have been heavy rains during the last week, and the roof, which has not been repaired for the last three years, proved so leaky as to allow the water to percolate through This has damaged the ceiling so much that here is a danger of its falling in. The house has a dilapidated look about it The floor of the drawing-room is not made of bricks and so gives out a bad smell. It should be cemented. Mud and water have tricked down the sides of the walls and made the rooms very unsightly. The rooms and the verandah in particular, and the whole house should be white-washed, and the doors and windows should be painted green. Some of the skylights do not open properly. There is absolute darkness in the two big rooms, so ventilators and sky-lights should be provided for proper air and light to come in. Broken glass panes should also be replaced. Moreover, the plaster is falling from the walls of the kitchen, the chimney in the kitchen does not let out all smoke from the hearth. The bathroom needs repairs I, therefore, request you to instruct your men to put the whole house in thorough repair as soon as possible.

Yours faithfully,
Kali Charan,
Overseer,

36. Write a letter from an employee, asking for an increased salary.

27, Green Mansions,
Bombay,
March 28, 1958.

E. Wilson Esq.,
Messrs. Wilson & Sons, Ltd.,

Dear Sir,

I am writing to ask if you could consider the question of increasing my present salary. Five years ago when I joined your firm as an office clerk, you promised to give a favourable consideration to the question if I gave you satisfaction with my work.

During the last five years I have worked to your entire satisfaction. But I have not been given any increment so far, although you will agree that many responsibilities have been added to my work during this period.

I am very happy in the office and like my work, but with a growing family at home and ever increasing expenditure, in consequence, I find it difficult to balance my budget.

A little addition to my salary would make all the difference.

Yours faithfully,
G. W. Whitehead.

37. Write a letter to the Manager, Northern Railway, complaining that furniture delivered has been damaged in transit, and claiming compensation.

16, College Street,
Ludhiana,
April 16, 1958.

To

The Manager,
Northern Railway, Delhi.

Sir,

Five days ago (April 11) I went to the station to take delivery of the furniture which I had ordered from Bareilly. When I inspected it, I found the dressing table was broken and its long looking-glass completely smashed. Also three chairs had their legs broken and a polished drawing-room table was very badly scratched. This damage was evidently caused by the railway coolies who handled the furniture roughly when loading it into the railway van at Bareilly; for I am informed by Messrs. Green & Company, that they delivered the goods in perfectly sound condition to the Booking Clerk. The goods were booked at railway risk, so the railway is responsible for the damage, which I estimate at Rs. 200.

I shall be obliged if you will pass my claim for damages, and remit to me as early as possible the sum I claim. I enclose herwith a copy of the invoice from Messrs. Green & Company Ltd., as a proof of the value of the furniture damaged.

Yours faithfully,
E. Clarkson.

Exercise 98. *Write the following letters :—*

1. Write a letter to the Traffic Superintendent Northern Railway, asking for concession rates on behalf of a touring party of Gelge shouts travelling Delhi to Bombay.

2. Write a letter to the Superintendent of Police, complaining against the behaviour of certain *Goondas* who insulted you at night when you were having a stroll on the Mall.

3. Write a letter to the Station Master, Delhi, telling him that you left your hand bag in the train.

4. Write a letter to the Post Master, stating that you have not received a parcel sent to you by your brother about a fortnight back.

5. Write a letter to the Manager of a firm, complaining of the discourtesy of his assistant.

6. Write a letter to a firm, complaining that the watch you lately bought of them does not keep correct time.

7. Write a letter to your family doctor, asking him to call at your house to see your son who has sprained his ankle.

8. Write a letter to a firm, complaining that the goods ordered by you have arrived in a damaged condition.

5. Letters to Newspapers.

440. Letters to Newspaper should be addressed to "The Editor," and they usually end with *Yours truly*.

The proper form of salutation is *Sir*, and not *Dear Sir*.

If the writer gives his address for publication, it is usually placed below the letter and to the left of the signature.

If the writer does not wish his name to be published, he can sign his letter with a *nom-de-plume* (such as "Interested", "Indignant", "Observer" "Anxious", "Reformer", and "One who knows"), but in any case he must give his name and address to the Editor.

38. Write a letter to a newspaper, on the evils of street-begging.

To

The Editor,
The Hindustan Times,
Delhi.

Sir,

I should be much obliged if you allow me some space in the esteemed columns of your paper to enable me to bring home to your readers the evils of street-begging which is becoming a greater and greater nuisance every day to the shopkeepers and passers-by on our main streets.

Begging in the streets is such a long-established custom in India, and the giving of alms has so much religious sanction behind it, that to raise a cry of protest against it seems like a cry in the wilderness. Any one who dares to attack this custom and point out its evils runs the risk of being dubbed a mean and selfish fellow who cares only for his ownself and not for the lot of the helpless and the down-trodden. People always extrol the virtue of charity. They say that "it is twice blest" "It blesses him that gives and him that takes." "Surely !" people cry, "the poor should be pitied, the afflicted and the needy should be helped in their distress by the rich !"

But the question is—First : Are all the beggars in our streets really poor and deserving of help ? And, secondly, can unthoughtful and indiscriminate alms-giving be the best way of helping the really poor ? The answer to both these questions, as experience tells us, is "No."

No one can deny that Indian streets are infested with able-bodied beggars who are capable of earning their living. A large number of Faqirs, Sadhus, or professional beggars in India, quite healthy and strong are living idle lives because they feel that they can live easily on the charity of those who have to sweat for their living. The number of these able-bodied beggars is increasing day by day. They are a heavy burden on the hard-earned income of those who have to foil and roil for a livelihood.

Again, indiscriminate charity encourages idleness and hypocrisy. To give a few annas to a beggar may ease the conscience of the giver, but it does not solve the problem of poverty. If we give alms to all without finding out really deserving cases, we are only making matters worse. Indiscriminate charity is discouraged by all religions. Discriminate alms-giving is good, but indiscriminate charity does more harm than good.

Yours truly,
"Observer."

[Here the writer should give his name and address.]

39. Write a letter to a newspaper appealing for the victims of a flood.

To

The Editor,
The Tribune,
Ambala Cant.

Sir,

I have just returned from the scene of the recent floods, and must ask you to allow me to avail myself of the wide circulation of your paper to appeal to the public for help to relieve the poor sufferers.

No doubt your readers have already been informed of the sad facts by the reports that have recently appeared in your columns, but no one but an eye-witness can describe the terrible distress which these disastrous floods have caused in the western districts of the Province, notably in Amritsar, Jullundur and Gurdaspur. These floods have been unprecedented in the recent history of the Punjab. Hundreds of villages have been wiped out, large numbers of cattle have been drowned, crops over a large area have been destroyed, and vast stores of fodder and food-grains have been swept away ; and in consequence, thousands of villagers are destitute and starving. They have lost all their property, and most of them have nothing on their person except the clothes in which they managed to escape. They are living like homeless wretches in the open sky, exposed to the inclemency of the weather ; and many are ill because of lack of shelter, food and clothing. The devastation has been so wide-spread that only the fullest co-operation between the Government and the people can adequately relieve the distress caused in the affected areas. The villages will have to

be rebuilt, and the villagers will have to be supplied with seed, farm-implements and bullocks before they can start work again and earn their daily bread.

I, therefore, suggest, Sir, that you should start a relief fund and invite the readers to subscribe liberally for this patriotic and humanitarian object. I shall be glad to head the list with Rs. 500.

I remain,
Yours truly,
Sat Narain,
Advocate.

40. Write a letter to a newspaper, commenting on reckless driving.

To

The Editor,
The Hindustan Times.

Sir,

I shall be obliged if you will allow me to enter a protest in your columns against the reckless driving of motor-cars in the streets of our town. The high speed at which people often drive motor-cars along the public roads is a great nuisance. It is a positive danger to little children who play about on the roads, to old men who cannot cross the road quickly, to women who with the loads on their heads run the risk of being overrun and to bullock-carts, horse-drawn vehicles and cyclists. In writing this, I am sure I am voicing the feelings of the public.

Accidents are almost of daily occurrence; mainly because of reckless speed. Drivers often escape punishment because after knowing some unwary traveller down they speed up, so that neither their numbers nor their names can be noted down. Only yesterday, I saw with my own eyes a poor beggar run over by a car and no trace of the driver could be found as the car had vanished in an instant before the people were even aware that an accident had taken place. Again, even round the sharp corner if the offenders are caught, prosecuted, and convicted, the punishment imposed upon them is so light that it does not at all discourage the evil.

It is true there are police regulations which fix speed limits and impose penalties for reckless driving, but unless these are rigorously enforced, they can have little or no effect. The best course would be to raise the penalty for exceeding the speed limit so that no one who has once incurred it may dare to repeat the offence. Then and then only will the present nuisance be mitigated.

The roads and streets are maintained at public expense and are meant for the use of the general public. The poor pedestrians have as much right to the use of the roads as the rich people who own motor-cars. The latter have no right to monopolize these public roads by their furious driving and to make it impossible for others to use them in comfort and safety.

I hope the authorities will adopt proper measures to discourage this dangerous practice of reckless driving.

I remain,
Yours truly,
"Indigant"

[Here the writer should give his name and full address.]

41. Write a letter to a Newspaper drawing attention to the insanitary condition of the city streets.

To

The Editor,
The Statesman,
Calcutta.

Sir,

I shall be obliged if you will allow me a little space in your esteemed paper to draw the attention of the public to the insanitary condition of our city streets. We have a Municipality and I believe we have four Health Officers; but these gentlemen, living as they do in the civil station, are little aware of the miseries of the poor inhabitants whose unhappy lot it is to live in those unhealthy streets which have come to be looked down upon as "slums." No steps have yet been taken by the Municipal authorities to improve the sanitation of that unhealthy spot where more than ten

thousand people live in a veritable hell as it were. Let the Lord Mayor himself once take a walk through these streets, and I feel sure that the awful sights and smells, that would greet him there, would convince him of the immediate necessity of taking such steps as would improve the sanitation of that part of the city.

First, I suggest that the streets should be provided with drains. And where there are open drains, they should be covered with wooden planks and regularly cleaned and flushed with water. Secondly, about fifteen or twenty dust-bins should be supplied, so that people may be deterred from throwing all their filth and rubbish into the streets which are at present almost choked with piles of putrefying offal and dirt—the breeding place of disease germs. Lastly, most of the dark and dingy houses in which the rays of the sun hardly penetrate even on the sunniest days should be pulled down and new houses built at the Municipality's expense.

I hope my suggestions will be taken up and acted on, before we have an outbreak of an epidemic.

Yours truly,
A Lover of Sanitation.

Exercise 99. *Write the following letters :—*

1. Write a letter to a newspaper, complaining of the bad quality and inadequate supply of water in your city.

2. Write a letter to a newspaper, drawing the attention of the public to the bad condition of the roads in your city.

3. Write a letter to a newspaper, protesting against the corruption that prevails in Government offices.

4. Write a letter to a newspaper, on the desirability of having a Social Service League in your town.

5. Write a letter to a newspaper, advocating a more practical form of education.

6. Write a letter to a newspaper, pointing out the futility of war, and advocating arbitration in national disputes.

6. Applications for Situations

441. A letter applying for employment should contain—

(1) A short introduction stating whether the writer is answering an advertisement or applying on his own responsibility.

(2) A statement of his age, education, and experience

(3) A concluding paragraph giving references, testimonials, or an expression of the applicant's earnestness of purpose.

Applications for appointments should be in the form of business letters.

42 Write an application to the Registrar of the Punjab University for the post of a clerk said to have fallen vacant in his office.

To

The Registrar,
The Punjab University,
Chandigarh.

Sir,

Being given to understanding that a post of a junior clerk has fallen vacant in your office, and that the salary of the post is Rs. 100 per mensem, I beg to offer myself as a candidate for it.

As regards my qualifications I beg to state that I passed my M S.L C. Examination in 1957 in the First Division. I was immediately offered and accepted a post as a clerk in the Government High School, where I have been working ever since. I have good practice in type-writing, my latest record being 80 words per minute. I also possess sufficient experience of precis-writing and official correspondence.

I am desirous of leaving my present job only, because it does not offer me such good prospects as I would wish to have. My relations with my officer are cordial and

my work has been highly appreciated by him as will be evident from the copies of testimonials I enclose herewith.

If I am given the post, I may assure you that I shall do my best to give you satisfaction. Hoping for a favourable reply.

6, PARK LANE,
LAHORE *10th August, 1958.*

Yours faithfully,
Harpal Singh.

43. **Reply to an advertisement for a junior clerk.**

[*Advertisement*]

"Wanted a young man with knowledge of English and Urdu for a Railway office, State qualifications, age, experience, if any, and minimum pay acceptable. Apply to the Manager, Railway Co-operative Stores, Delhi. (Advertisement in "The Times" of July 10, 1958.)

[*Reply*]

To

The Manager,
Railway Co-operative Stores,
Delhi.

Sir,

In response to your advertisement in "The Times" of the 10th July, 1958, for the post of a clerk with knowledge of English and Urdu for a Railway office, I beg respectfully to offer my services.

I am eighteen years of age and passed the Indermediate Commerce Examination of the Delhi University in June, 1958. I passed the High School Examination with a course in type-writing and book-keeping. I have been working since October 1958 in the office of the Development Delhi Board, and have given my present employers entire satisfaction with my work and behaviour. The minimum salary which will induce me to leave the present post is Rs. 100 per mensem.

Trusting that my application will receive favourable consideration at your hands.

13, COLLEGE SQUARE,
DELHI, *14 July, 1958.*

Yours faithfully,
Narain Swami.

44. **Write and application to a commercial firm, applying for the post of a shorthand typist.**

6, Darya Gunj,
Delhi,
20th October, 1958.

To

The Manager,
The Singer Sewing Machine Co., Ltd.,
Delhi.

Dear Sir,

In reply to your advertisement in "The Hindustan Times" of October 18, I beg to apply for the post of a shorthand typist in your office.

I am a graduate having passed the B.A. Examination of the Delhi University in 1956. I then studied for above a year in the National College of Commerce, taking courses in type-writing, shorthand, and book-keeping and commercial correspondence. The testimonials from the Principal and Professors will show that I passed all these subjects with credit.

Since then I have been working as a shorthand typist in the office of the Oriental Life Assurance Co., Ltd., a post which necessitates a thorough knowledge of official correspondence and typewriting. The enclosed testimonial from the Manager will show that my work has been greatly appreciated. But as this job is only for a year, I am obliged to seek for a permanent job elsewhere.

I hope you will consider my case favourably. If I am selected, I may assure you that I shall do my best to give you full satisfaction with my work.

Yours faithfully,
Eric Joseph.

45. Write an application applying for the post of a teacher.

6, Darjeeling Road,
Lucknow,
20th March 1958.

To

The Manager,
The National Higher Secondary School,
Allahabad.

Dear Sir,

In response to your advertisement in "The Statesman" of March 18, I beg to apply for the post a Senior English Teacher in your school.

I took my B.A. degree (Lucknow University) four years ago, from the Christian College Lucknow, passing in the First Division. I then took the B.T. course at the Government Training College, Lucknow and passed the B.T. Examination also in the First Division.

I have had some teaching experience, as I have been working as an English and History teacher in Ramjas Higher Secondary School, Delhi, for the last two years. The enclosed testimonial from the Principal will show you that my work has been appreciated.

I am an enthusiastic sportsman, and take keen interest in school games. I am in special charge of the school hockey eleven. At college I was the Captain of the College First Hockey Eleven.

If I am given an appointment in your school, I will do my best to give you entire satisfaction with my work.

Hoping that my application will meet with favourable consideration at your hands.

I remain,
Yours faithfully,
K. P. Srivastava.

Exercise 100. *Write the following applications :—*

1. Write an application applying for the post of a teacher in English.

2. Write an application to the Deputy Commissioner, applying for a passport to England.

3. Write an application to the Inspector General of Police, applying for the post of a Sub-Inspector.

4. Write an application to the Director of Public Instruction, Punjab, for an appointment as a Senior English Teacher in some Government school.

5. Apply for the post of a correspondence clerk advertised in a local newspaper. State your age, qualifications, previous experience, etc.

6. Apply for the post of a Canvasser advertised in a local paper.

7. Answer the following advertisement :—

Wanted an experienced clerk for an office. Must be good at figures and able to do general office work. Must know shorthand and typewriting. Apply : "The Manager, Steel Iron and Co., Ltd., Calcutta".

8. Answer the following advertisement :—

"Wanted a nurse for five children, all under ten. Must be able to speak English fluently. Board and lodging free. Apply stating age, qualification, pay acceptable, etc. to R. B. Lal Singh, Lucknow."

III. MISCELLANEOUS LETTERS

442. Study carefully the following letters :—

46. Write a letter, asking your Principal to give you a written character certificate.

20, Hospital Road,
Beawar.
July 26, 1958.

To

The Principal,
Government College,
Ajmer.

Sir,

I beg to be allowed to recall myself to your memory and to request you to be so kind as to provide me with a certificate of ability and character, as I have to produce one for the post I am about to seek.

I was in your college during the years 1954-1958 and left after graduating. I passed my F.Sc Examination in the First Division. This year I passed the B.Sc., Examination from your college, securing a First Class, with 305 marks to my credit, and at the same time standing first in the University. If you inquire from my Professors they will be able to give you, I hope, favourable impressions about me. I played in the cricket eleven and was a college prefect during the last two years of my stay. I was also the Secretary of the Young Speakers' Union, the Junior Vice-president of the Shakespearan Society, and the Assistant Editor of 'The Miscellany.'

With apologies for troubling you, and thanking you in anticipation,

I remain,
Sir,
Your most obedient pupil,
Ram Kishore.

47. **Write a letter to the Police Station, giving full particulars of a lost dog or bicycle or purse, offering a reward for recovery.**

Delhi,
1st August, 1958.

To

The Police Inspector,
Darya Ganj Police Station,
Delhi.

Dear Sir,

Last evening, I lost my bicycle, while I was witnessing a cinema show at the Regal. I reached the place at 6-30 p. m. and went in after buying a ticket, at about a quarter to seven. I was sending my bicycle with one of my friends who was going back to the hostel, when the manager told me that there was no need of my troubling my friend as the locked bicycles were quite safe in the cycle shed. Consequently, I was persuaded to keep my bicycle along with other bicycles in the shed where one of his servants kept a careful watch. When I came out at about 9-30 p.m., I found my cycle missing. I inquired from several persons, but nobody could give me any clue.

I believe that some one dressed like me might have walked away with my bicycle Mine is a Raleigh bicycle No. 3909A. It has been in my possession since 1955. A printed card bearing my name and address is fixed to the tool-bag. My name is also inscribed on the inside of the Brooke's saddle fixed to the bicycle. All these particulars will enable you, I hope, to make inquiries and trace the lost bicycle. I shall be glad to offer a reward of Rs. 20 to any one who can restore me the bicycle, or give a clue which may ultimately lead to its recovery.

Yours faithfully,
Ish Kumar.

48. **A farewell address to a member of your college on his leaving to become Principal of another college.**

To

R. N. Dave, Esq., M. A., Ph.D., D.Litt.,
Government College,
Madras.

Sir,

We, the students of the Fourth Year class, beg leave to approach you on the eve of your departure from our midst with this humble token of love and gratitude which we always felt for you.

During the time we sat at your feet, you treated us with the utmost kindness, and imparted instruction to us in the most pleasing way. It was a pleasure to attend your lectures which were full of sound knowledge, deep learning, and high scholarship. The apt flow of your words, your charming eloquence and your patient and perspicuous way of explaining difficulties could not but impress even the most listless. Not only have you made us love and appreciate literature, you have also instilled into our hearts great moral principles and moulded our character on right lines. Your life itself was a great moral lesson to us—it was a life of simplicity, hard work and devotion to duty. Your influence was not confined to the class-room only where you were 'a friend, philosopher, and guide' to us, but was equally felt in the playground also, where your genial disposition and true sportsmanlike spirit left an indelible impression upon our minds. We are sorry to part from you, Sir ; you were so good and kind, so noble and sympathetic, and learned, but as you are going to a place where you will have a wider scope for the exercise of your rich talents, we bid you farewell, though with heavy hearts. We wish you the best fluck in your new sphere, and pray that the Almighty may bless you with a glorious, successful and prosperous career.

We beg to remain,
Sir,
Your most obedient pupils,
Student of the Fourth year,
Government College.

Madras.
25th July, 1958.

49. The Old Boys of your College have taken no interest in the Old Boys' Association which has been dead for some years. The Principal has appointed you its Secretary and asked you to draw up a letter that may be sent to all the Old Boys with a view to reviving the Association asking them to take interest in it.

St. Xavier's College,
Bombay,
15th September, 1958.

Dear Brother,

You perhaps know that the Old Boys' Association of our College which was started in 1952, has been dead for all practical purposes for the last six or seven years. You can well realize what a loss it has been to the institution. The popularity and prestige of an institution depend greatly on its Old Boys' Association which serves as the connecting link between the College and its old students. The Old Boys' Association, again, serves to keep up the relations between the teachers and the old students. It will be a pleasant thing for all of us once or twice in a year to meet one another, and to revive the memories of the happy days passed together.

The Principal proposes reviving the Old Boys' Association and meeting once a year. He has appointed me its Secretary and asked me to write to all the old boys to remind them of their duty to their *alma mater*. I need not tell you that the Principal, being himself an old student of the College, is very enthusiastic about it and proposes to fix the College Reunion Day—as he calls it some time in the last week of March when it will be possible for many of us to meet. He has given me every assurance of help and encouragement and has contributed Rs. 100 from his own pocket to the Old Boys' Association Fund.

To meet the day-to-day expenses of the Association a nominal subscription of Re 1 per annum is proposed.

I hope you will be kind enough to extend your full co-operation and support to the Association and send the subscription at your earliest convenience.

Thanking you,

I remain,
Yours Sincerely,
Satish Kumar,

50. Write a letter to your friend, describing a visit to a hill station.

6 Mall Road,
Naini Tal.
July 30, 1958.

My dear Romesh,

I have at last escaped from the heat of the plains. I am now enjoying a stay in the hills and breathing the fresh, invigorating mountain breezes Our College broke up on July 15, and, as I had not been enjoying good health for some time, my father thought that a stay in the hills for two months would do me good. So you find me here with my father. Truly, I feel much better here than at Delhi.

The train journey was very crowded and uncomfortable, but when we reached Kathgodam we found the air much cooler. Kathgodam lies at the foot of the high hills which we have to climb to go to Naini Tal. The road there winds up the hillside for three miles. It is too steep for carts or carriages ; and so one must either walk up or ride on horseback. We went upon ponies and enjoyed the ride through the woods and up the hill very much. It was altogether a new experience for me.

It was evening when we reached the top and had our first sight of Naini Tal. What a pleasing view met our eyes ! Imagine a large lake of still, clear water, beautifully coloured by the last rays of the setting sun and surrounded by green hills. All the houses in Naini Tal are built around the take so that you can enjoy at all hours the beautiful sight of the lake. We rode along the level road that went round the lake and watched the little boats sailing majestically on its calm surface.

There are not many hotels here. We were lucky enough to get rooms at a grand hotel close to the beautiful lake. But soon we shifted to a house high up on the side of the hill. For in the day-time it is hot in Naini Tal itself : whereas up on the hill it is always cool and bracing.

I have already climbed to the top of Cheena Hill, and enjoyed a splendid view of the snow-clad peak of Badrinath which is only forty miles away from this place. I am fond of walking and riding. I have visited many places worth seeing and enjoyed climbs to various places. Then there is the lake where I enjoy boating morning and evening.

I am having a jolly good time. There are so many pretty sights to see, so many places to visit, so many things to enjoy that I feel time passing too swiftly.

More in my next letter.

With best regards,

I remain,
Your loving friend,
Satish.

51. Write a letter to your friend about a real or maginary flight in an aeroplane.

6, Temple Road,
Delhi.
26th October, 1958.

My dear Raman,

You have often asked me to give you an account of my flight in an aeroplane. Here it is at last.

My brother and I went to the aerodrome at about seven o'clock in the morning, and were told that we would be able to fly in the plane that left for Bombay at 8 A.M. There was the huge Tiger Moth plane waiting, and two smaller machines to go with it as escort. There were about thirty people ready to go. We too took our seats.

I felt very nervous ; for I had never been in an aeroplane before. I was afraid that the aeroplane might strike against the trees or rocks and I might come to grief ; or that I might fall to the ground while flying in the plane and be dashed to pieces. But as soon as we started, all such fears left me. The signal was given, the propellers began to whir and the plane began to move in a circle slowly over the ground. It went faster and faster bumping along, till suddenly it was smoothly floating in the air. Looking down, I saw the ground dropping away beneath us. I felt as if we were rising and the ground was falling away from us.

We rose higher and higher, till we seemed to be in the clouds. The mountains and valleys below looked small and far away. What a difference between travelling

by train and that by aeroplane ! We were now hundreds of feet above the clouds. We flew across one range of mountains after another. We saw the trees on the hill-sides and they looked mere patches of green. Now and again I could make out clusters of tiny huts ; these indeed were villages. The rivers, as we flew over them, appeared like so many silver threads winding through the valleys and plains. It was a wonderful experience and I shall never forget it.

After four hours' flying we were in sight of Bombay, with its crowded streets and big buildings We were now flying over the suburbs of the beautiful seaport. After hovering over the city for a few minutes we made an easy landing. O what a relief it was to be safe on land again ! I wish you could have been with us and enjoyed an altogether new experience.

With best wishes,

I remain,
Yours faithfully,
Naresh Kumar.

52. **Write a short letter to the District Magistrate of your town complaining about a picture-house or a theatre near your house.**

16, Garden Town,
Lucknow.
April 6, 1958.

To

The District Magistrate,
Lucknow.

Sir,

Yesterday I went to the Pearl Theatre to see the film known as "*Ishrat.*" When the show was over, there were feelings of stern anger boiling in my heart over what I consider to be the most depraved, immoral, and vulgur exhibition of Indian city-life. The Manager had purposely shown a film in which sex-appeal predominated. In the film were shown three young girls below twenty whom two swaggering young men paid court. After many happy scenes of illict love, the two young men were shown to have eloped with the girls. There were many scenes in which kissing, embracing, honey-mooning, and romancing were exhibited in their entire nakedness. Naturally, such a film attracted a large crowd for it pandered to the vulgur taste.

It was all the more shocking when at the end of the film we were entertained with a dance conducted by half-necked chorus-girls, who indulged in all sorts of enticing movements and gestures to bewitch the young. They smiled, kissed and winked in a thousand different ways, and swang into prominence the most beautiful parts of their body.

You can imagine what a harmful and pernicious effect such a vulgar film is bound to have on the immature and impressionable minds of our young boys and girls who daily visit the cinema-house in end large numbers. It will engender in them a love for illicit romance and armorous adventure It will tempt them to eulogise elopements and seductions and idolise the runaway couples who break away all the shackles of modern conventions. And this is not the first time that the Pearl Theatre is showing such a vulgar film. During the last six months, no less than half dozen such films have been exhibited, for the unsamples Manager can make heaps of money by catering for the lower taste of the "four anna" public.

I hope you will take immediate steps to bar the exhibitions of such vulgur films.

Yours faithfully,
K. L. Aggarwala,
Advocate.

IV. LETTERS WITH HINTS ONLY

443. Study carefully the following letters :—

53. **Write a letter to your father, who does not wish that you should continue to study further after your Intermediate Examination. Tell him that you would like to study for your Degree Examination at least.**

[**Hints**. You say that higher education is a waste of time, and advise me to give up the idea of joining a college for my B.A., and go into business at once. But I tell you, dear Father, that even in business a graduate stands a greater chance of success than a boy who is only a Matriculate or an F.A. You say : "What is the good

of getting a smattering of a few subjects like History, Geography, Economics, and Philosophy ? Of what *practical* use will such bits of knowledge be to anyone ? So long as a man can read, write, and add up accounts, he can be a successful business man." This may be true, but to receive education is not merely to know bits of these subjects. Education means mind-training, the development of one's mental faculties ; and the learning of subjects like History, Economics and Philosophy is simply a well-tried method of mind-training. Moreover, after passing my B.A., I would be able to carve out a bright career for myself, for it is just possible I may come out with flying colours in some competitive examination. So I intend to join a college, for I think the higher education will train my intellectual faculties and make me mentally alert.]

54. Write a letter to a friend explaining as politely as possible why you are unable to accommodate him with a loan.

[**Hints**. I must apologize for my delay in replying to your letter of the 21st instant, requesting me for a loan. I am really very sorry to inform you that, in spite of my best efforts to procure money from somewhere, I have not been able to get it. I am genuinely grieved to learn that you are in temporary difficulty, more especially so because I have not been able to help you in the time of need. To tell you the truth. I have had several financial losses lately. I lost a pretty large sum of money in the recent bank failure ; and then the prolonged illness of my wife proved to be a heavy drain on my small reserve, with the result that I have practically no money left with me. Knowing I could not help you myself, I have been sounding a few friends in the last few days, to see if I could get the money for you ; but unhappily I have failed. It is a real grief to me that I have not been able to do this little service to you at a time when you needed it most. I would have been only too glad to have helped you, had I been in a position to do so.]

55. Suppose you have a friend who is a bookworm. Write a letter persuading him to take part in games or social service.

[**Hints**. I was exceedingly pleased to learn about your zeal and ardour for studies. But your daily programme indicates that you are solely occupied with your studies, sparing no time for exercise. This is not wise. All work and no play makes Jack a dull boy. The human body is a delicate machanism, and you cannot expect proper work from it if you don't give it recreation. For students and people of sedentary occupations, a certain amount of physical exercise is essential. Premature old age, failure of working power when a man should be in the prime of life, impaired digestion, and a proneness to fall a victim to whatever epidemic may be raging, are often the results of carelessness in this respect. Health is after all better than everything else. Sunken cheeks, lustreless eyes, and a shattered constitution are the evils that follow from the neglect of physical exercise. Therefore, exercise in the form of athletic sports is necessary for the enjoyment of life.]

56. Your father thinks you are a precocious boy ; so he writes "There have been many men whose early life was full of brilliant promise, but whose careers ended in failure owing to lack of industry." Write to assure him that you will not belie the promise of your boyhood.

[**Hints**. I assure you, my dear Father, that I will never give you an occasion for complaint and cause you grief by neglecting my studies. I hope to fulfil the promise held out by my early career and set up a good record at college also. I have not fallen into bad company. All my room-mates are students of excellent character—known throughout the college for their truthfulness, hard work, and nobility. Our Logic lecturer preaches a lesson of hard work every day to us, 'First work and then play'—this is my practice. I have not missed even a single lecture of any professor up to this time, and my success in the examination will prove your fears groundless. I firmly believe that regular daily work, though at times irksome and tiring, brings success. I know idleness and vagabondage ruin a man's career. It has indeed been truly said that, "Those who are resolved to excel must go to their work, willing or unwilling, morning, noon and night : they will find it no play, but hard labour." Believe me, I shall work according to your directions.]

57. A father writes to his son who, he thinks, always lives beyond his means, that he should economise and gives him certain directions about the matter. Imagine the letter and draft it out.

[**Hints**. My dear John, now that you are going a little farther into the world, I take this occasion to explain my intentions as to your future expenses, that you may

know what you have to expect from me, and make your plans accordingly. I shall neither deny nor grudge you any money that may be necessary for either your improvement or pleasures : I mean the pleasures of a rational being. Under the head of improvement I mean the best books and the best masters, cost what they might. I also mean by that all the expense of lodging, coach, dress, servants, etc., which according to the several places where you may be, shall be respectively necessary to enable you to keep the best company. Under the head of rational pleasures, I include, first, charities to real and compassionate objects of it : Secondly, proper presents to those to whom you are obliged, or whom you desire to oblige : thirdly, the expenses required to maintain your dignity amongst your fellows. The only two things which I can never provide are enjoyments of low type and the idle lavishness of negligence and laziness. A fool squanders away all he has got without credit or advantage to himself, but a man of sense employs his money usefully, and never spends a shilling on others unnecessarily. The former buys whatever he does not want and does not pay for what he does want. He cannot withstand the charms of a toy shop ; snuff boxes, watches, heads of canes, etc., are his destruction. His servants and tradesmen conspire with his own indolence to cheat him. In the midst of all the ridiculous superfluities, he finds himself in want of all the real comforts and necessaries of life. Without care and method the largest fortune will not supply all necessary expenses. The smallest amount of money spent with care and prudence will help you more. Keep an account in a book of all that you pay : for no man who knows what he receives and what he pays, ever runs into debt.—*The Earl of Chesterfield to his Son*. (Adapted.)]

58. You have lost your brother who went to school but did not return. Make a report to the police, giving full particulars of the boy, his dress, appearance, etc.

[**Hints**. My brother, Ram Lal, a lad eleven years old, is missing. He left Home to attend school as usual at 10 A.M., but although it is now nearly 10 P.M. he has not returned home. He generally came home at about 4-15 P.M. I have made inquiries at the school (the Government High School) but the Headmaster is unable to give me any clue. He says that my brother left school as usual at four o'clock. One of his school friends, however, says that he saw him going towards the river at about 4-30 P.M. with a man who appeared to be about thirty years old and wore a brown coat.

Ram Lal is of fair complexion, with a scar on his left cheek and one of his front teeth broken. He is about four feet and six inches tall, and is lean and thin. He walks always with his head straight and has his name tattooed on his left wrist. When seen last, he was wearing a brown cap, blue coat and trousers. Please do your best to trace him, and let me know as soon as you have anything to report.]

59. Write a letter to your brother, pointing out the evils of cramming.

[**Hints**. The object of learning is not simply to pass examinations therefore, cramming should be discouraged. It gives us superficial knowledge which goes out of our minds as soon as we pass the examination. Deep knowledge and sound education cannot be acquired by cramming ; these can only be obtained by intellectual *application*. The object of education is to train our faculties. And if a holder of academic distinctions possesses an uncultivated mind, he does not stand a good chance of success in life. Moreover, memory is a treacherous thing. It often fails us in the examination. Second-hand information is not so valuable as first-hand knowledge. Cramming kills one's power of original thinking. One learns to rely too much on the judgments of others and so cannot form his own judgment of a thing. The study of history is valuable only when it entails not only long and patient reading of historians, but the balancing of fact against fact, and the formation of judgment after careful enquiry, on the ideas and actions of those who guide the destinies of a nation. The mere mugging up of various historical facts is not very useful study.]

60. Write a letter to the editor of a newspaper, advocating arbitration in international disputes.

[**Hints**. I am glad to read that all your correspondents condemn war as a method of settling international disputes. War can be abolished. It is a barbarous institution. It destroys both the victor and the vanquished. What does a military victory give to the victorious nation ? It gives it more men, guns and supplies, and some battered towns and fortifications. And to win these, what an enormous price a nation has to pay in the shape of wealth and human lives.

There is nothing in the world that cannot be settled by arbitration. Just as law courts and *panchayats* have taken the place of private wars and tribal feuds, so nations can substitute arbitration for war. War is not a necessity. We can do without it, if we will it. Another war, if it is allowed to come, will shatter our much-boasted modern civilization to bits, for modern scientific war fare is becoming so destructive that men will not find hin self safe even on sea. What is wanted, therefore is that such a machinery should be established by all the leading nations of the world that all national disputes can be referred to it. Permanent arbitration courts can be set up, but they can work successfully only when they have the power to enforce their decisions. In the meantime we should educate public opinion against war and mould it in favour of arbitration.]

61. Write a letter to the editor of a newspaper, suggesting to the public the desirability of a Social Service League in your town.

[**Hints.** It is a painful thing to any kindly man to walk the streets of our town and see the poor and the destitute, the afflicted and the maimed, the homeless and the wretched, uncared for, unfed, unclothed, and unprotected. There are blind and lame beggars starving and sorely suffering, and poor labourers groaning under the tyranny of their employers. Children run wild about the streets, neglected and uneducated ; the houses of the poor are miserable insanitary hovels ; and there are no adequate arrangements for the proper care of the sick among the poor. There are many kind-hearted and philanthropic workers who do what they can to feed the hungry, clothe the naked, and visit the sick and afflicted, but a Social Service League will be able to do more by the combined and organised efforts of volunteers, by starting night schools, by visiting the poor and the sick, by removing abuses such as bad housing, ill-feeding and insufficient clothing.]

62. Write a letter to the editor of a newspaper, suggesting to the municipalities that a particular piece of road is badly in need of repairs.

[**Hints.** Our municipality wants waking up ; and as private appeals to their office have had no effect, perhaps a little publicity will do something to arouse them to the bad condition of the roads in your town. For the last six months the main road that runs through the bazar has been almost impossible. The surface is badly broken up by the heavy rains and on a dark night it is positively dangerous for motor cars and carriages to pass that way. The people, especially children, find themselves on rainy days falling into the pools and puddles on the road and their clothes get soiled. The shopkeepers also feel much inconvenience. The road is so full of pits and ruts that to walk over it at night is to run the risk of breaking one's shins. In writing to you I am voicing the feelings of the public. I hope the public will bring pressure to bear on those responsible, so that the road may be thoroughly repaired without any further delay.]

63. Send a short note to your cousin, furnishing him with some points on—"Who is more useful, a soldier or a teacher ?"

[**Hints.** A teacher is much more useful than a soldier. It is the teacher that moulds the destiny of a nation by moulding the character of its young men, for the young men of to-day will be the citizens of to-morrow. A soilder spreads destruction, bloodshed, and ruin everywhere. He believes in brute force and excites the animal passions in man, but a teacher spreads enlightenment, trains the mind, spreads culture and knowledge. His work is mental, moral and spirtual, and therefore, of a higher order than a soilder's. Germany, which believed in militarism, found in the Great War that militarism was not enough. Even fighting, if it is to be efficient, depends upon science and knowledge. Gases, aeroplanes and torpedoes, are all the results of science. Scientific inventions and discoveries have rendered to the world a greater service than the greatest warriors who have achieved victories in the battlefield have done.]

Exercise 101. *Write the following letters :—*

1. Write a letter to your neighbour, asking him to stop his children from plucking flowers in your garden. (*P. U., Inter, 1949*)
2. Write a lettter to your father, who has been away from home for a fortnight, telling him anything of interest that has taken place in his absence. (*P. U., Inter, 1948*)
3. Write a letter to a friend, telling him what you think of your new college. (*P. U., Inter, 1947*)
4. Write a letter to your father, requesting him to allow to join a walking expedition arranged by your college and giving him full details of the expedition. (*P. U. Inter, 1946*)

5. Write a letter to a friend, giving a brief description of a holiday tour. (*P. U., Inter., Suppl. 1945*)

6. Wishing to dispose of a bicycle or a motor-car you have inserted an advertisement in the paper and have received a letter for inquiry. Write in reply a business letter, in which you describe the article, give your reason for disposing of it, and state the price demanded. (*P. U., Inter., 1945*)

7. Write a letter to the Editor of *The World Outlook*, Delhi, citizing the extravagant fashions in dress of the Punjab Students (male and female). (*P. U. Inter., 1943*)

8. Write a letter to your Principal, giving an explanation for your misbehaviour and offering a satisfactory apology. (*P. U. Inter., 1942*)

9. Suppose that you have lost a purse. Write a letter to the police station, giving all particulars and offering a reward for its return. (*P. U. B. A., 1944*)

10. A notice has appeared in a newspaper advertising a vacant post in a business or profession which you would like to enter. Write a letter applying for the post and giving your reasons for wishing to enter. (*P. U. B. A., 1943*)

Exercise 102. (*Miscellaneous.*) *Write the following letters :*—

1. Write a letter to a friend, giving a short account of a (real or imaginary) railway accident, *or* shipwreck, *or* devasting flood.

2. Write a letter to a newspaper on the evils of street begging:

3. Write a letter to your father in reply to you a letter from him asking what career you wish to follow when you leave college.

4. Write a letter to a friend, who is discouraged by his failure in the examination.

5. Write a letter to a friend, about some book you have been reading.

6. Wishing to sell your bicycle you inserted an advertisement in the paper and received a letter asking full particulars. Give your reply.

7. Write a courteous letter to your neighbour asking him to keep his family quiet as one of the members of your family is seriously ill.

8. Write a letter to your friend, describing your favourite recreation or hobby.

9. Write a letter to your cousin, giving him a description of a dramatic performance you took part in.

10. Write a letter to a friend older than yourself, inviting him for a holiday tour to some of the places of historic interest.

11. Write a letter to your friend, who has passed the Matriculation Examination, advising him whether he should or should not join the Arts College.

12. Write a letter to a business firm, in answer to their advertisement for a shorthand typist.

13. You have been fined for playing a gramophone in college Hostel contrary to rules. Write a letter to your sister, telling her about it and expressing your feelings on the subject.

14. Write a letter to the editor of a newspaper, suggesting to the public the desirability of having a Poor House or Rescue Home in your town.

15. Write a letter to the editor of a newspaper, suggesting to the public the necessity of having an Orphanage and a *Widow's Home* in your town.

16. Draft the following advertisements :—

(*i*) Seeking a cheap second-hand typewriter.
(*ii*) Offering for sale your motor car.
(*iii*) Anuounching the loss of your bicycle and offering a substantial reward.
(*iv*) Announcing your College Concert.
(*v*) Announcing the lecture of an eminent politician to be held in your College Hall.

Exercise 103. (*Miscellaneous*). *Write the following letters :*—

1. Write a letter to the editor of a newspaper complaining about the vulgarity of a film shown at a local cinema, pointing out the possible dangers of such films to immature minds, and suggesting what action is desirable.

2. Write a letter to your tutor asking him for a testimonial, and describing the kind of post for which you are applying.

3. Write (*a*) an invitation, (*b*) an acceptance, and (*c*) a refusal of an invitation to an evening party.

4. Write in the third person (*a*) a formal invitation, (*b*) a formal acceptance to an *At home* given by the Mayor.

5. Write a letter to the editor of a newspaper, calling attention to the insanitary state of the poorer quarters of the town.

6. Write a letter to the Deputy Commissioner of your town, asking for a passport to England.

7. Write a letter to your friend, suggesting him some books to read during the summer vacation.

8. Write a letter to a firm, saying that some article they have sent you has been damaged in transit. Write the firm's reply.

9. Write a letter to a friend describing some exciting incident you have seen.

10. Write a letter to your guardian discussing, with him the profession you wish to adopt in life.

11. Write an official letter to the Agent of the North Western Railway, claiming damages for a parcel lost in transit.

12. Write a letter to a friend, giving an account of a brave deed, real or imaginary, noticed by you in your street.

13. Write a letter to the Traffic Superintendent, Commercial, Northern Rly., Delhi, telling him that a parcel of mangoes that you sent was not despatched in time through the negligence of the clerk in charge and that all the mangoes were spoilt. Lodge a claim, giving full particulars.

14. Write to the Postmaster about a money order which you have not received.

15. Write to the Postmaster advising him of a change of address during Christmas.

16. Write a letter to the President of your Municipal Committee, drawing his attention to the necessity of a public park in your locality, and pointing out an available plot of land for the purpose.

17. Write a letter to your friend, describing your interview with the Manager of a certain firm in connection with a vacancy for a junior Clerk in his office.

18. Write a letter to a very intimate friend of yours, dwelling upon the weakness of his character. Write in such a way that the friend may not take offence.

19. Write a letter to the Superintendent of Police of your city reporting a dacoity in four street.

Or,

Write a letter to your next-door neighbour, complaining of the noise his wireless makes. (*P. U. Inter, 1958*)

20. Your sister has passed the Matriculation Examination, but has missed a scholarship by a few marks. Write a letter to her expressing your sympathy. (*P. U. Inter, 1957*)

21. Write a letter to a friend congratulating him on his success in a competition examination. (*P. U. Inter, 1956*)

22. Write a letter to your landlord requesting him to carry out urgent repairs in the house in which you are living. (*P. U. Inter., 1955*)

23. A friend of yours has just matriculated. Write to him a letter of not more than 150 words, suggesting to him a career which would suit him. (*P. U. Inter., 1951*)

CHAPTER XXIV

NARRATIVE WRITING

444. What is a Narrative ? A narrative is "an orderly, continuous account of the successive particulars of an event or transaction, or of a series of events." In simple language it may be defined as "an account of a sequence of events." In language simpler still, it is a "connected story." The art of narrative writing, therefore, is the art of telling a story.

445. Classification of Narratives. A narrative may treat of any happening or a series of happenings, real or imaginary, and, therefore, narratives may be classified as—

(1) *Biography*, which narrates events as they actually happened in the life of a person.

(2) *History*, which narrates events as they actually happened in the life of a nation.

(3) *Realistic Fiction* (most Novels and Short Stories), narrating of events typical of life as it is.

(4) *Romantic Fiction* (Romances, fairy tales, fables, parables and allegories)—dealing with events which might be imagined to take place in a purely imaginary world.

Another way of Classification :—

(1) Narratives which give *information* : *e.g.*, autobiographies, biographies, histories, and books of travel and exploration.

(2) Narratives which give *amusement* and *entertainment* : *e.g.*, novels, short stories, romances, and fairy tales.

(3) Narratives which *teach a lesson* or *illustrate a point : e.g.*, "problem novels", allegories, fables, and parables.

Allegory. An allegory is a sustained metaphor in the form of a narrative, usually designed to illustrate some abstract or moral truth.

Examples : Bunyan's *Pilgrim's Progress*, Spenser's *Faerie Queene*, Swift's *Gulliver's Travels.*

Fable. A fable is a kind of parable—*a story in which birds and animals are made to act and talk as human beings* (as in Æsop's *Fables*, *Hitopdesha*), and which teaches some lesson of worldly wisdom.

Parable. A parable is "an earthly story with a heavenly meaning," *i.e.*, it is a tale told, not for its own sake, but for the sake of some lesson which is meant to teach a moral or spiritual truth.

Examples : The Jatakas (Buddhist scriptures) ; the Parable of the Foolish Virgins ; the Parable of the Sower ; the Parable of the Grain of Mustard Seed.

446. Narrative Writing an Art. Story-telling is an art. To tell even a simple story well requires some practice. An uneducated person generally tells a tale badly. He repeats himself too often, omits important items, which he drags in afterwards out of place, dwells too long on minor details, and fails to emphasize the leading points. To write a good story, you must first have the whole plot clear in your mind, and then you should try to arrange the main points in proper order. A writer has justly said, "Do not jump from point to point ; let your narrative run smoothly on from incident to incident as each happened one after the other ; describing things by the way, referring to this, and completely omitting that which is of no importance to the story. Do not describe anything, however pretty and attractive in itself, unless for its connection with your story."

447. Principles of Narrative Writing. The following general principles must be observed in narrative writing :—

(1) **Order.** In telling a story, the events should be related, as far as possible, in *the order of time in which they occurred.* In a biographical sketch, for example, first we should give an account of the person's birth and childhood ; then dwell on his youth and education ; then describe the chief events and achievements of his manhood ; and lastly, write about his old age and death. In a story, the events should be described as they are supposed to have happened. This is called the principle of coherence ; and if it is neglected, incoherence or confusion of thought will result.

(2) **Plot.** Life comes to an end without any definite conclusion, *i.e.*, a series of events in a person's life often lead to nothing. But such is not the case with a story. It must reach *a point, a conclusion, a definite and satisfying culmination or a climax, i.e.*, all the events of a story must lead up, logically and naturally, to a satisfactory conclusion. In other words, every story must have a *plot*—that is, a thought out plan that will bring all the events to a *crisis* wherein will lie the whole *point* of telling the story.

So, before you begin to write your story, you must think out a proper conclusion, and plan out in your mind the chief events in such a way that they might lead up to the climax in a convincing manner.

(3) **Proportion.** In order that the story should be interesting, it is necessary that a proper proportion between the important and the less important points should be maintained. You must be careful to emphasize the important points, to pass over the minor points, to neglect all the useless details, and to finish up in the most natural way. Do not hurry towards the end and abruptly finish your story because you have little time or space.

(4) **Personal Interest.** The actors or characters of the story must not be mere wooden figures. They must be made as distinct and alive as possible. Each character must have an individuality of his own and behave as naturally as in real life. Great story writers create characters which 'live, breathe and move' like real human beings.

(5) **Environment or Setting.** In order to make the narrative clear and impressive, you have to introduce from time to time various descriptions—descriptions of the particular locality (town or country) where the events

take place, the weather, the time of night or day, the personal appearance of the people in the tale, etc. Things which do not serve to develop the main plot but help to build up a suitable "atmosphere" are called the *setting* of a story.

448. **Some Important Hints on Narrative Writing.** Study carefully the following Hints :—

(1) Be sure that you have a clear idea of the plot of the story in your mind *before you begin to write.*

(2) Follow carefully the outline given, *i.e.*, do not omit any point, and keep to the order in which the points are given in the outline.

(3) Be careful to connect the points given in the outline as naturally as possible, so that the whole may read as a well-connected piece of good composition. Emphasize only the vital points and do not allow the minor ones to occupy an important place. Avoid exaggeration.

(4) See that the *beginning* and *end* of your story are natural. Do not start with a long introduction. You must plunge into the story straightway. Introduce your characters one by one and develop the story to its logical conclusion. Do not try to preach a sermon or draw a moral. In a well-constructed story everything will be obvious. There may be a little surprise at the end.

(5) When possible, introduce dialogue or conversation ; but be careful to make it natural and interesting.

(6) If you are asked to supply a heading or little to the story, you may choose the main character, object or incident of the story, (*e.g.*, "Isabella," or "The Pot of Basil," or "An Event") or well-known quotation that suits the story (*e.g.*, "Love knows no Impediments").

(7) Lastly, your story should be brief, because the more you expand, the more will be the irrelevant details that you will have to introduce. Always write with a cool and steady mind and try to curb your imagination.

449. **A Story Analysed.** Study the following story and see how it has been constructed :—

The Credulous Brahmin

A pious Brahmin, it is written, made a vow that on a certain day he would sacrifice a sheep, and on the appointed morning he went forth to buy one. There lived in his neighbourhood three rogues who knew of his vow, and laid a scheme for profiting by it.

The first met him, and said, "O Brahmin, wilt thou buy a sheep ? I have one fit for sacrifice." "It is for that very purpose," said the holy man, "that I came forth this day." Then the impostor opened a bag, and brought out of it an unclean beast, an ugly dog, lame and blind. Thereon the Brahmin cried out, "Wretch, who touchest things impure and utterest things untrue, callest thou that cur a sheep ?" "Truly", answered the other, "it is a sheep of the finest fleece and of the sweetest flesh. O Brahmin, it will be an offering most acceptable to the gods." "Friend," said the Brahmin, "either I or thou must be blind."

Just then one of the accomplices came up. "Praised be the gods," said the second rogue, "that I have been saved the trouble of going to the market for a sheep ! I was on the look out for just such a sheep. For how much wilt thou sell it ?" When the Brahmin heard this, his mind wavered to and fro, like one swinging in the air at a holy festival. "Sir", said he to the new-comer ; "take heed what thou dost ; this is no sheep, but an unclean cur." "O Brahmin," said the new-comer, thou art either drunk or mad !"

At this time the third confederate drew near. "Let us ask this man," said the Brahmin, "what the creature is, and I will stand by what he shall say." To this the other agreed ; and the Brahmin called out, "O stranger, what dost thou call this beast ?" "Surely, O Brahmin," said the knave, "it is a fine sheep." Then the Brahmin said, "Surely the gods have taken away my senses," and he asked pardon of him who carried the dog, and bought it for a measure of rice and a pot of ghee.

Taking it, he made offering to the gods, who, being wrath at this unlean sacrifice, smote him with a sore disease in all his joints.—*Macaulay*.

Analysis of the Story. (1) The *Introduction* contains such particulars about the time, place, and actors, shortly and brightly expressed, as are necessary to place the subject clearly before the reader and to awaken his interest. We wonder, while reading the story, how the story will end. The author creates an element of suspense in the story ; the interest is maintained till the end.

(2) *Unity in the Story*. The paragraphs are linked naturally. We pass easily from one point to the other. Notice the use made of *The first Just then, At this time, Taking it.*

(3) *Choice of Words*. Impure, untrue, unclean—what is the force of the prefix ? *Finest* fleece, *sweetest* flesh, *most* acceptable—how is the comparison made ?

Rogue, impostor, knave ; accomplice, confederate ; certain day, appointed morning ; note variety of terms.

(4) *Suitable Constructions*. Study the construction of sentences ; *e.g.*, "either I or them" ; "drunk or made" ; "was on the look out for just such a sheep."

(5) *The Development*. The events are arranged as they occurred. Only those details have been described that are necessary to give life to the story. Every point helps the tale forward.

(6) *The Conclusion*. The conclusion is striking but natural. The events have been so described as to lead the story to a point of decided interest, and of surprise.

I. COMPLETING A STORY FROM A BARE OUTLINE

450. Study the following specimens :—

1. "He is a Brick"

Bare Outline

An ambassador came to Sparta—was surprised to find no walls of defence—the king showed him ten thousand soldiers arranged in battle array—every man a brick.

Complete Story

Once upon a time an ambassador came to see the King of Sparta on some important state business. After the business was done, he was shown by the King over the capital. The ambassador knew that the King of Sparta was also really the ruler of the whole of Greece, and he looked to see massive walls rearing aloft their embattled towers for the defence of the capital ; but he found nothing of the kind. He marvelled much at this, and spoke of it to the King. "Sir" he said, "I have visited most of these principal towns, and this capital too, and I find no walls reared for defence. Why is this ?" "Indeed, Sir Ambassador" replied the King, "thou canst not have looked the walls of Sparta." On the following morning the King led his guest out upon the plains, where his army was drawn up in battle array. "Do you see the walls ?" said he to the

Ambassador. "No sir," replied the Ambassador, "I see no walls except your army." Pointing proudly to the serried host, the King said: "These, sir, thou beholdest the walls of Sparta – ten thousand men, and *every man a brick*!"

[Note.—This is the origin of this classical slang. Many people use this phrase, but very few know its origin. It is a fine thing to say of a man that *he is a brick*. The word so used, if not twisted from its original meaning, implies all that is brave, patriotic and loyal.]

Exercise 104. *Develop the following stories from the bare outlines given below :—*

1. A young man applies for a post—is told "no vacancy",—goes out disappointed—at the door notices a pin—picks it up—is engaged.

2. A clerk comes late to office—tells the Manager that his watch is slow—the Manager replies "Either you must get a new watch or I must have a new clerk."

3. Boys playing by the river side—a boy slips into the river—boys helpless—none of them knows how to swim—a villager rescues the boy.

4. A bell tied to a sunken rock to warn mariners—a sea rover cuts off the bell—some time after the pirate's ship strikes against the rock and is wrecked—the moral.

5. A little girl playing with matches—her dress catches fire—her brother sees the danger—he picks up a blanket—wraps it tightly round her—the flames are smothered—the life of the girl saved—presence of mind.

6. Two boys—rowing boat—strong wind blowing—out to sea—cannot row back—helpless—lose hope—a ship—wave coat—rescued—parent's joy.

7. Two friends in a ship-wreck—both cling to a spar—spar can support only one—one married—the other a bachelor—the bachelor lets go—drowned—the other saved—supports friend's mother.

8. A miser—cash-box full of gold coins—goes out—window open—monkey gets in—throws out the coins—crowd—miser's return—surprised—angry—"served right."

9. A lovely mango garden—naughty boy—temptation—feasts—owner—fright—flight—hot pursuit—a cottager on the way—request—hid in hut—owner on the scene—enquiry—cottager's "no" with finger towards hut—boy notices—owner does not and leaves—boy walks off without thanking—cottager's reproach—sharp reply.

10. Motor-car standing on the top of hill—small boy comes to it—climbs in—pulls handle—car starts down hill—boy cries—people shout.

11. Wolf drinking at stream—hungry—sees lamb drinking below—says to the lamb, "You are making the water muddy"—kills it.

12. English sailor—had been a prisoner of war—is released—goes to the bridge one day—sees a bird-seller—buys all the birds—sets them free—Why ?

13. Clear pool—stag drinking—admires his horns—despises his weak and ugly legs—hunter and hounds—stag flees—horns caught in tree—stag pulled out by the hounds—his dying thoughts.

II. COMPLETING A STORY FROM A FULL OUTLINE

2. Honesty is the Best Policy

Full Outline

A poor wood-cutter was crossing a bridge in the evening—his axe fell into water—began to weep—the god Mercury appeared—asked why he wept—came with a golden axe—the wood-cutter refused to take it—came again with a silver axe—again the wood-cutter did not accept it—once more came with an iron axe—now the wood-cutter gladly accepted it—another wood-cutter heard the story—threw his axe intentionally into the river—the river god came with a gold axe—this yours ?—Oh, yes Sir,—thank you—about to take it—river god disappeared.

Complete Story

A poor wood-cutter was returning after his hard day's work in the forest one evening, when, as he was crossing the bridge, his iron axe fell into the water and sank to the bottom of the deep rapid stream. As he

was extremely poor and used to earn his livelihood by felling trees with his axe, he stood wondering how he would be able to earn his living without his axe and in his helplessness began to weep. Moved by his tears, the god Mercury appeared before him, and asked him why the wept. Upon hearing his story, Mercury said that he would restore the axe to him. Mercury vanished, and appearing the next moment with a fine golden axe, asked the wood-cutter, "Is this yours ?" The honest wood-cutter said, "No, It's not mine. How can a poor wood-cutter like me possess a golden axe ?" The god asked him to take it, but he would not. He again took a plunge into the water and this time appeared with a beautiful silver axe. But the honest wood-cutter did not take it even though the god asked him, again and again, to accept it. For the third time, he disappeared and returned with an iron axe—the very axe which the wood-cutter had dropped into the river. The wood-cutter now cried out with joy, "Yes, this is mine, this is mine." Mercury was so much impressed by the honesty of the wood-cutter that he gave him the golden and silver axes also besides his own iron one.

An idle neighbour, seeing the man return with a golden axe of such value as to make him rich for life, listened to his story, and then went to the same spot where Mercury had appeared, and flung his own axe into the water. He then sat down and began to weep. To him too Mercury appeared and said, "Why do you cry ? "Alas !" replied the liar, "as I was crossing this bridge, my golden axe slipped from my hand and fell into the water. I am too poor to buy another and shall starve to death." The river god disappeared and returned with a golden axe. "Is this yours ?" said he to the liar. "Oh, yes sir. Thank you very much," said the greedy wood-cutter. But just as he was about to take it the river-god disappeared leaving the man to weep over the loss of his axe. He now realized by his bitter experience that honesty is the best policy.

Exercise 105. *Construct readable stories from the outlines given below :—*

1. Thieves stole a heap of cotton—no trace found—a man tells the merchant : "Give a feast ; I will catch the thieves"—feast given—a large number of men invited—in the middle of the feast—the man shouts "see cotton sticking to the beards of thieves"—guilty men put their hands to their beards—were thus caught in a trap.

2. Frederick the Great very strict with the soldiers—was stopped one day by a soldier—presented a petition for reward, saying, "Sire ! one word"—would be hanged if he spoke two—"Sign!" said the soldier—the King very favourably impressed—granted the boon he craved for.

3. A gentleman advertised for a boy—selected one who possessed no recommendation—his friends asked him why he had selected him—replied that the boy war careful, kind, thoughtful, polite, courteous, orderly, patient, neat and tidy—these were his letters of recommendation.

4. The manager of a firm advertised for a night watchman—found something wrong with each applicant—there was one Roberts patienty waiting for his turn—nothing wrong with his appearance—questioned about his health—said that he suffered from one disease—sleeplessness—the manager pleased—appointed him.

5. A prince defeated in battle—takes to flight—pursuers—out-distances them—night falls—hides in the cave—the spiders wave web over the opening of the cave—seeing the web, they pass on—escape of the prince.

6. Radha, a rich man's little daughter—Govind, a poor man's son—the children play together—the girl falls into a pond—saved by Govind at great risk—the girl's father very grateful—sends Govind to school and college—a graduate—made partner in father's business—marries Radha.

7. A young man—prisoner of war before the chief of a wild tribe—brave but very sad—his mother dying—allowed to go on a promise to return—returns—rises in the services of the chief—marries his only daughter—succeeds him.

8. A merchant riding home from a fair—a large sum of money with him—reaches a vast forest—sudden downpour of rain—his grumbling—blames God—goes a few furlongs—meets an armed highway-man—the robber tries to shoot—but fails—powder damp—the gun would not fire—the merchant escapes. [Title of the Story—"Good out of Evil."]

9. A traveller with two horses——one with a long tail and the other with a short one——stays at a dharamsala——is charged four annas more for the former horse than for the latter——asks why——reply : the long-tailed horse can use its tail to brush off the flies while eating, while the short-tailed horse its head only, hence the latter eats less.

10. A poor man attacked by five dacoits—the latter thought he had money——the former defended himself desperately——was at last overpowered——had only one rupee on his person——the leader of the dacoits surprised——his remark : "If he fought like this for one rupee, he would have killed the five of us for a five-rupee note".

11. A stormy night—a traveller reaches a *dharmsala*—finds the door locked—knocks at it—the keeper says he has no key—asks if the traveller has a silver one—admits him when he pushes a rupee under the door—is requested by the traveller to bring in his box—goes out for it—the door is shut upon him—knocks for admission—the traveller replies he has lost the key and asks if he has a silver one—the keeper not admitted until he pushed a rupee under the door.

12. A noble man holding a feast—many guests present—a fisherman comes with a fine fish—the porter does not allow him to go inside—demands half the price as his *bakshish*—the fisherman agrees—now presents himself before the noble—asks one hundred lashes as its price—the nobleman thinks it a merry jest—but agrees at last—the fisherman quietly receives fifty lashes—then stop—says, he has a partner to whom he promised half the price—Who is he ?—the nobleman's porter—"Why" ?—the porter had refused to let him in if he did not agree to share the price—the porter brought in and given the other fifty lashes—the guests enjoy the fun—the fisherman at last rewarded.

13. An old lady becomes blind—calls in a doctor—he demands a large fee for the cure—agrees to pay if cured—doctor calls daily—bandages the lady's eyes for nearly a month—the dishonest doctor takes away some of her furniture and goods every day—at last cures her—demands his fee—lady refuses to pay—says that see is not perfectly cured—doctor files a suit against her—judge asks the lady why she will not pay—she says her sight is not restored—she says she cannot see all her furniture—either she is blind or her furniture has been removed—the judge dismisses the suit—*Moral.*

14. A certain king disappointed—failed in this object not only once but many times—lay in a mood of utter hopelessness and despondency—his eyes fell on a spider—it was attempting to reach the ceiling—failed again and again—could not reach the ceiling—failed nine times—it did not give up in despair—tried once more—the tenth attempt was crowned with success—the king took a lesson from the spider—determined to try once more—was successful in his mission—got back his lost territory—was an absolute monarch again.

15. A king distressed—his people lazy—wanted to teach them a lesson—had a big stone put in the middle of the road one night—the merchants passed that way without removing it—an officer driving in his carriage did the same—a police official went round it—a young commander-in-chief came riding on his horse and did the same—all cursed the government for not removing the stone—the stone lay there for a fortnight—none tried to remove it—then the king had the stone removed—under it was an iron box, marked "*For the man who removes the stone*—" the box contained a purse full of gold—the people were ashamed of their idle habits.

III. COMPLETING A STORY FROM AN INCOMPLETE OUTLINE

451. Study the following specimens .—

3. The King and the Jester.

Incomplete Outline

A jestar. a great favourite with a king, had great liberty. One day, however, he

gave mortal offence to the king. Condemned to death, the jester pleaded for his life. The king allowed him to choose the kind of death he would prefer......

Complete Story

Once upon a time there lived a king who had a favourite jester in his court. The jester was an amusing fellow and the king allowed him a great deal of liberty taking all his pranks and impertinent sayings as prime jokes. The jester, finding himself such a royal favourite, became a general nuisance and did not spare even the lords and nobles of the court. He played practical jokes on them and did not show any respect even to the greatest officials. But none of the courtiers dared complain against him, because the king was so fond of him. They pocketed in silence all sorts of insults at his hands. This encouraged the jester all the more and he now began to take greater and greater liberties with everybody. One day, however, the jester went too far, and in some way grossly offended the king himself, who was so furiously angry that he condemned him to death. The jester fell on his knees, and pleaded for his life. But the king refused to alter the sentence ; at last he so far yielded as to grant the jester the privilege of choosing how he should prefer to die. "I leave to thee the mode of dying," said the king. The clever jester at once turned the occasion to his advantage, and saved his life by saying, "I choose, your Majesty, to die *of old age.*"

4. Three Friends

Incomplete Outline

Three young men, hearing that Death was the only foe of youth, set forth to seek him out and slay him. By the way they met an old man who was Death himself in disguise. He directed them to a forest where they might find their enemy. There they found a great treasure.................In the end they died by each other's hands.

Complete Story

Once upon a time there lived three young men in a certain town of Hindustan. They believed themselves to be very good friends, staunch and loyal. They were so powerful that they could catch growling lions and wolves and tear them to pieces. All the people of the neighbouring villages were mortally afraid of them. The three young men were proud of their strength, and the fame of their exploits extended far and wide. Some one told them that they would live a thousand years and attain immortality if they killed Death, who was the only foe of youth. Upon learning this, armed with swords and daggers like the Knight in Poe, they went in search of their fatal El Dorado. They had hardly gone a few miles when on the roadside they met an old man with a long flowing beard and a necklace of short blades round his neck. He carried in his emaciated hands the pail of morality. Who was this grey-haired man with the burden of years on his head ? He was no other than Death himself in disguise. The old man politely asked them whither they were going. When he came to know of their object he directed these young men to a forest and told them that, under a big banyan tree whose boughs touched the very ground, they would find a marble fountain from which flowed the waters of mortality, and that, if they dug below the fountain, they would find a fair child, Death, hidden underneath. They went on their way in high spirits. An hour's journey brought them to their destination. They began to dig furiously. After six hour's hard digging, what did

they discover ? They found a great treasure of precious jewels lying before them. Each of them wanted to possess the whole treasure himself.

By this time they were absolutely exhausted by hard digging and felt hungry. They sent one of their company to buy food. After buying the food, he put poison into it, so that his companions might die after eating the bread. In his absence the other two who were not fair-minded plotted to murder him on his return by cutting his head off. When he arrived with the food, they murdered him with swords. The other two now began to eat the food and died of the poisoned stuff. Thus they met Death through their own evil devices to get rid of one another.

Moral.—Avarice is a great sin and brings death in its train.

Exercise 106. *Expand the following into readable stories, adding suitable details where necessary :—*

1. (*a*) Three artists contest for a prize.

(*b*) One paints flowers, another fruit, and the third a curtain.

(*c*) A bee settles on the flowers, an ox tries to eat the fruit, and the judge tries to lift the curtain.

(*d*) The third wins the prize because while the first two had deceived only an animal and an insect respectively, he had deceived a human being.

2. A learned lawyer once made a very clever defence of a man who was accused of murder. The murderer was acquitted. The pleader said to him, "Were you really guilty or not ?" The man replied "Until I heard your defence I thought I was guilty but now I really do not see how I could have been."

3. A certain king announced a prize of a bag of gold for the man who could tell the biggest lie. Hundreds of people vied with one another in lying. Only the court fool remained. He began, "O King ! You are lazy, worthless, corrupt and a vicious wretch .... But before he could say more, the king shouted, "Give this marvel of lying the bag of gold."

4. A stag, drinking water at a pool, saw his reflection in it ; he much admired his fine horns, but expressed disappointment that he had such slender, weak looking legs. Suddenly a lion appeared. The stag fled over the plain and his legs carried him far ahead of the lion. Then he entered a wood where his antlers caught in the branches and held him fast until the lion came up. (*P.U. Inter., 1934*)

5. There was once a boy who, when asked to name a present he would like to have on his birthday, said that he should be allowed to do exactly as he pleased on that one day, without any fear of reproach or punishment. The parents fondly agreed. He stayed away from school and lost his place in class ; ate so much sugar at breakfast that he was sick ; climbed a tree after a bird's nest and fell and hurt himself very severely......and finally ate so much of unripe fruit that he was taken ill. Next day he begged his parents never again to give him permission to do as he liked.

6. There is a story of a Greek sculptor who made a statue of a very beautiful woman. He had formed this statue of such beauty that he fell in love with it. But he could not marry a marble statue. So he remained sad and gloomy. The Goddess Aphrodite took pity upon him. She turned the statue into a living woman, and then the sculptor married her.

7. Punch was a great favourite with a certain powerful king. But he committed a serious offence against the state, and was cast into prison. The king, very sorry for his friend, visited him in prison. "Punch," said he, "I am much concerned about you, and would gladly save your life. But that may not be. One favour, however, I can grant you. You may choose the kind of death by which you will die." "Most merciful prince," said Punch, "then I will choose to die of old age." Though this was not the king's intention, he kept his word ; and Punch is living yet, as everyone knows.

8. A little boy was crying bitterly. I went up to him and asked what the matter was with him. He replied that he had lost two pence that his mother had given him to buy some milk and he was afraid to go home. I told him not to cry and gave him four half-pennies. He stopped crying and smiled, but all at once became sad again. When I asked him what had made him sad again, he said with a sigh :

"Ah, sir, I was thinking that if I had not lost two pence, I should now have four pence."

9. Tom notices a bottle in his mother's bedroom. Thinks the bottle is full of sweet syrup. While his mother is out, he goes into the bed-room, climbs on a chair, and takes down the bottle. He tastes the contents. The bottle has medicine in it.

10. A vain milkmaid going to market with a pot of milk on her head. Thinks of buying all sorts of luxuries. Dreams of becoming rich, and refusing offers of marriage. Tosses her head in pride. The pot of milk falls down. All her dreams fly away.

11. An old farmer lay dying He was distressed to find his sons lazy. Wanted to leave behind useful sons. Told his sons that they would find all his wealth buried in the fields. When he was dead, the sons began to dig, but they found no treasure. Sowed the seed.

12. An astrologer told a certain king that he would die very soon. The king became very sad. His Prime Minister asked the astrologer when he would die ? The astrologer, scenting danger to himself, replied, "I shall die exactly three days before the king."

13. A donkey carrying a load of salt. Fell by chance into a stream. Salt dissolved in water. Left the donkey with a lighter load. Next day the donkey crossed the stream with another load of salt. Intentionally slipped into the stream. To cure the donkey of this trick, his master loaded it with sponges next time.

14. A poor but contented cobbler. Used to sing at his work. His rich neighbour took pity upon him. Gave him a thousand rupees to keep. The cobbler buried the silver under the ground ; but alas ! from that day his happiness was gone.

15. A king once besieged a city. Sent a message to the women that they were allowed to carry their most valuable property with them. The king was surprised when next morning they were seen carrying away their husbands on their backs.

IV. COMPLETING AN UNFINISHED STORY

452. Study the following stories :—

5. The Missing Nail

Unfinished Story

A farmer rode to a fair to sell his sheep. He got good prices for them, and his money-bags were full of gold and silver. As he had a long ride before him to get home, he went to the inn and called for his horse. The stable-man brought it out and said :

"There is a nail out of this shoe, you had better wait and have it put in "

"No, no," cried the farmer. "I can't wait a minute. One nail does not matter."

So he got on the horse, put the bags of gold upon it and galloped out of the town. After some hours' hard riding, he stopped at an inn, when—

To complete the Story

—he found his horse had lost a shoe. The stable-boy said :

"Sir you had better let me take your horse to the blacksmith to have a shoe put on."

"No," said the farmer, "It does not matter much, I am already late, and if I wait I will get still more late. I have only a few miles to go, and my horse can take me so far without a shoe."

He got on his horse again, and rode on. But after a few miles the horse began to limp, and soon it went quite lame. The former found that it was impossible for the horse to bear his heavy burden. So the farmer had to get down and lead it. He had to cover many a mile. He walked in haste, but this only increased the trouble of the horse. At 1 st night came on, and he was still a good way from home.

He was obliged to take rest under a big banyan tree. Suddenly three robbers jumped out of the bushes and covered him with their

pistols. He was quite helpless. They soon robbed him of his money-bags, and left him, bruised and weary and sad, lamenting over his foolish mistake.

"Alas !" he said, "for want of a horse-shoe nail I have lost all my money."

6. The Finest Dream

Unfinished Story

Three men set out on a pilgrimage. At night they stopped at a lonely wayside inn and had a hearty meal Before going to bed they called in the landlord, and said, "Please wake us up early in the morning ; we have a long way to go." "And please have breakfast ready," said one. To this the host replied, Alas ! you have eaten everything in the house with the exception of a single loaf." They said at first that they would divide the loaf, and make the best of it. But suddenly the youngest said, "No ! by this means none of us will get a decent meal. Let us decide that the loaf shall be given in the morning to the one who dreams the finest dream." He had a little doubt that whatever the others might dream, he could easily invent something far more wonderful. His friends agreed, and they all went to bed.—

To complete the Story

The youngest could not sleep at all and spent the whole night in spinning some very fine yarn, so that the next morning he might win the loaf. He kept on turning sides. At last he succeeded in inventing, as he believed, a very fine story. The other two slept soundly without wondering to whom the loaf was to go.

In the morning the youngest said to the next older than himself, "Relate your dream." Whereupon he described that he travelled into unknown regions and was crowned a king and came into possession of fabulous wealth. Upon hearing this the youngest one laughed, and told him that he saw in his dream a beautiful damsel playing upon a musical instrument, fell in love with her—'a fairy from a far-off country,'—was shown wonderful palaces and gardens of supernatural beauty, and at last was given a rod that could by mere touch turn everything to gold.

Turning to the eldest he then said, "And pray what was *your* dream ?" Said the eldest, "I didn't dream of any such strange things as you have dreamt. I dreamt that I rose and ate the loaf." "Yours is a *true* dream and quite the finest of the three. You take the loaf," burst out both the others.

Exercise 107. *Continue the following stories in the best way you can* :—

1. Once upon a time there was a boy who was ever getting into trouble. Every day some one said to him, "You are a naughty boy " At home, his father scolded him, his mother scolded him, and his sister and brothers wondered what could be the matter with him.........

2. King John was very angry with the Abbot of Canterbury whose style of living was like that of a king. One day he paid him a visit and said, "You must die unless you answer my three questions : *First*, how much the king is worth with the crown on his head ; *Second*, how long it will take a man to ride round the world ; *Third*, what I am thinking." The Abbot was allowed three weeks to find the answers.........

3. Midas, King of Phrygia, was a great miser. He loved nothing above gold. The one passion of his life was to hoard as much gold as he could. But the more he got, the more he wanted So he was always discontented and unhappy. The God Mercury pitying his miserable condition, appeared to him and asked him what he wanted. "Nothing ', said Midas, "but that you should grant my one wish." "What is that ?" asked Mercury. "I wish you should bestow upon me the power of turning everything I touch into gold." Mercury laughed, and said, "Your wish is granted. When you get up to-morrow morning, you shall have the 'golden touch'.".........

4. Once upon a time a rich man died, leaving his young daughter to the care of the king of the country. She grew up to be brave, beautiful and clever. On a suspicion of her having informed his enemies against him, the king sent her into exile. She put on male attire and.........

5. Not far from my father's house lived a poor woman in a cottage by the side of the road ; she was a widow and had five children, two boys and three girls. One of the boys was old enough to work in the fields ; the other went daily to school. The girls were all quite small and one of them was not keeping good health. Thus the mother had great difficulty in supporting her family ; yet she always worked with patience and good humour.........

6. A man may do very well with a very little knowledge, and scarce be found out. In mixed company, everybody is much more ready to produce his own than to call for a display of your acquisitions. But in a *tete-a-tete* there is no shuffling. The truth will be out. There is nothing which I dread so much, as being left alone for a quarter of an hour with a sensible, well-informed man, who does not know me. I lately got into a dilemma of the sort......

7. Dionysius, King of Syracuse, in Sicily was a great tyrant. His enemies tried several times to assassinate him. Damocles was one of his courtiers. He always flattered the King, saying. "How grand it must be to be a great king like you !" One day Dionysius said to him, "You shall be king for one day, as you so earnestly desire to be."......

8. One day, four boys agreed to spend the day on the river and enjoy rowing. So they went to the river, and got into a boat. Only one of them knew a little about rowing, but they all thought they could manage a boat very easily. For some time all went well with them. They were merry and began to lark in the boat. Suddenly...

9. A poor Arab was travelling in a desert. He was hot and thirsty, but no water could be had in the desert. He wandered far in search of water. At last he came upon a spring of water near a grove of palm trees. "How sweet this water is !" said the Arab to himself, as he drank it to quench his thirst." "I will take some of it in a bottle and present it to the Caliph " So he filled his leather bottle and set off. It was a long journey, but at last he reached the town where the Caliph was. When he came before the Caliph, he presented his bottle. The Caliph opened the bottle.........

10. A beautiful prince wandered far from home in search of the deer. Dusk fell all round him. He was extremely hungry. He reached a cottage where he found a beautiful maiden. She gave him food and water. The prince's hunger and fatigue were removed. He fell in love with her ...

11. Once there lived two poor ragged and hungry boys. They met a gentleman who engaged them to carry his two trunks home. When they arrived at his house he gave them each what he thought to be an anna piece. But in the darkness he had given them each a rupee, and did not discover his mistake that night. The boys too did not discover the mistake till they went to the shop nearby to buy food for the night. The first one said, "Look ! the silly old man has given me a rupee instead of an anna. I will have a good time of it till it is spent." But the other said......

V. STORIES ILLUSTRATING PROVERBS AND MAXIMS

453. Study carefully the following stories illustrating Poverbs and Maxims :—

7. "You cannot touch pitch without soiling your hands."

Or

"Bad companions have evil influence on character."

A father was very much pained to learn that his only son spent most of his time in the company of boys of bad repute and evil ways. He was much grieved to think that his son, who deliberately chose to be friends with those who were evil, must succumb to evil influences, and however good he might be, was sure soon to go wrong. He, therefore, tried the following plan to impress upon him the fact that "Evil associations corrupt good manners," and "You cannot touch pitch and not be defiled."

He purchased one morning a dozen very fine large ripe mangoes of the most tempting appearance, and showing them to his son, said, "These shall be yours

tomorrow." Then he put them in a cupboard with a rotten mango in their midst. When his son asked for the mangoes next day, his father directed him to the cupboard and said, "Take them and enjoy as many of them as you like." But the boy could enjoy none of them, as all had become as rotten as the bad one which had touched and spoiled them. The boy came running to his father and said that all the mangoes had been spoilt by being placed near a rotten one. "In the same way, my son," said the father, "you will soon be spoiled and ruined by bad companions with whom you associate." The boy was so much impressed by the quick rotting of the good fruit that touched the bad, that he ceased to mix with low and evil companions.

Exercise 108. *Write stories to illustrate the following sayings—*

1. Look before you leap.
2. A man who digs a pit for others will fall into it himself.
3. Prosperity gains friends while adversity tries them.
4. Once a liar always a liar.
5. They never fail who die in a great cause.
6. Those who live in a glass house must not cast stones at others. (*P.U. Inter., 1935*)
7. All that glitters is not gold.
8. Never count your chickens before they are hatched.
9. Where there is a will there is a way.
10. Time and tide wait for no man.

MISCELLANEOUS EXERCISES ON CHAPTER XXIV

Exercise 109. *Invent a story suggested by the following—*

1. "A disposition heretofore indolent and selfish roused by an emergency to a deed of self-sacrifice."

2. A boy climbs over a wall of an orchard and gets up on a large mango tree. The owner sees him and unobserved by the boy places a large natural-looking stuffed dog at the foot of the tree. The owner then goes back and watches......

Continue the story. (*P.U. 1927*)

3. In a village there occurred a theft. The headman did not like to report the matter to the police. "I know how to catch the thief," he said; "let every one take a cotton stick from my house and bring it to me to-morrow morning. You will find to-morrow that the thief's stick will be an inch longer than those of the others."......

[Show how the thief was caught. Study its heading carefully—"An inch too short."]

4. Finish the following in any way you please, and supply a suitable title. Write about a page :—

It sometimes happens that the wording of a telegram gives rise to misunderstanding on the part of the recipient. The following story is a good illustration of this.

5. Expand the following summary into a narrative, giving such details as you think suitable and adding a suitable conclusion :—

A piano is being played outside a house in which a baby is lying ill. The man who is playing it is requested to stop playing. He says he will do so if he is given money. A policeman is sent for.

6. Write a story illustrating the truth of the saying that in trying to please everyone, one pleases nobody.

7. You are out on a walk with a friend in the country, and on a lonely stretch of the road, your friend falls in trying to jump over a ditch and sprains his ankle. He is unable to walk even with your help and you can find no other help of any kind near. After some hour's waiting, you get a lift home in a passing motor car, and your friend's ankle is attended to.

Turn the above summary into a story making it as interesting as you can.

8. On 31st March, 1939, the London *Evening Star* announced that a magnificent exhibition of donkeys would be held on the following day in a hall in Islington. 'A

large crowd of people interested in donkeys attended to see the exhibition. After spending some time in a hall which contained nothing but spectators, they began to realize that the date was the 1st of April, and that they themselves were the exhibits.

Imagine what happened, and write a full account of this humorous incident.

9. A cinema is crowded with people who are enjoying a humorous picture. All are laughing heartily when there goes round a cry of "Fire." There is excitement. The people rush to get out, so that some are hurt. It is discovered that there is no fire and that the cry was raised by a young man for a joke. The crowd waiting outside learns this and finds the young man.'

Turn the above summary into as interesting a story as you can, giving suitable details, and adding a fitting conclusion.

10. Expand the following summary into an interesting story :—

It is recorded that two princes were once about to engage in a terrible fight as a sequel to a quarrel that took place about a dam constructed to hold water. Between these kings and their assembled armies Buddha suddenly appeared and asked the cause of the strife. When he was completely informed upon the subject he put the following questions –

"Tell me, O king ! is earth in itself of any value ?"

"Of no value whatever !" was the reply.

"Is water in itself of any value ?"

"Of no value whatever"

"And the blood of kings, is that of any value ?"

"Its value is priceless !"

"Is it reasonable" asked the peace-maker, "that what is priceless should be hazarded against what has no value at all ?" The incensed monarchs saw the wisdom of this reasoning and abandoned their dispute.

11. Write a short story to fit the title, "All's well that ends well."

12. Write a short story ending with the words, "And how thankful I was that I had missed the night train !"

13. Tell a story of adventure in modern times you have heard, or read, or imagined.

14. "To him who is destined to arrive, the fates never fail to afford on the way their small encouragements." Make a story to illustrate this dictum.

15. Write a short story with a definite plot, ending with the words "And this incident proved to be a turning-point in my career !"

CHAPTER XXV

AUTOBIOGRAPHIES

454. **Biography and Autobiography.** A Biography is the history of the life of a person written by some one else, *e.g.*, Southey's "Life of Nelson," Boswell's "Life of Johnson," etc. An Autobiography is the history of the life of a person written by himself, *e.g.*, Benjamlin Frankin's "Autobiography," Mahatma Gandhi's "My Experiments with Truth."

Some Important Hints

455. Bear in mind the following important hints when writing an Autobiography :—

(1) In writing the autobiography of an animal or an inanimate object, you must imagine yourself to be that animal or object and write *as that animal or object might be supposed to tell its story.*

(2) You must write in the First Person.

(3) You must be careful not to fall into such errors as the following :—

"The Autobiography of a Horse"—*concluding lines :—*

(*a*) "I was very useful to my master till I died."

(*b*) "I died in harness."

(*c*) "Till at last one day I died."

(*d*) "My master wrote a fine epitaph on my tomb."

How can any one write *after* his death ?

(4) Do not write anything that is affected or unnatural. Try to describe only those things that are natural and possible. Beware of writing such absurdities as the following in The Autobiography of a Horse :

(*a*) "After six years I got married."

(*b*) "Every night I retire to my bed of soft cotton."

Can you imagine a horse getting married or sleeping on a bed of soft cotton ?

(5) Lastly, you must make the story as interesting as possible, and tell it in simple language, such as is used in ordinary, everyday talk.

Specimens of Autobiographies

456. Study carefully the following specimens :—

1. The Autobiography of a Horse

Imagine that you are an old horse owned at different times by three different masters, and tell the story, of your like. (*P.U. B.A., Suppl., 1944*)

Now that I am getting old and stiff in the joints, I like to meditate, while grazing in the pasture, on my foal days. I think that was the happiest part of my life. I was not required to do any work. I could run about after my mother, who was a fine mare, without any restraint. I spent most of my time in pastures and meadows where I

loved basking in the sun, rolling on the grass, frisking about, and nibbling the tender green grass, while my mother went on steadily grazing.

But that could not last for ever. When I was old enough, the trainer came and, to my great indignation, fastened a long rope round my neck, and then began driving me round and round in circles with his long whip. What a hard time it was for me! I felt great pain and anger. But I was helpless before the whip of the cruel trainer. He believed only in whipping, and beat me constantly and left me only when I was so tired that I could hardly stand. I felt most miserable at this, but my mother caressed me and told me that it was no use my resisting and that I should go through the training bravely. To make a long story short, I was at last thoroughly trained as a riding-horse.

I was bought by a rich zamindar. He was a kind master. Everyday he washed my sides, allowed me to graze the green grass in the fields and gave me plenty of fodder. I carried my master, the farmer, to cities situated at a distance. Sometimes I brought my master's hay home. Sometimes I gave the children joy-rides. This task, let me tell you, was what I liked doing best. I loved to hear the children laugh, to feel them on my back, and to hear their merry voices thanking me and saying. "Run up, Pegasus!" Very often the dear children used to come to see me in the evening when I remained in the stable. They would pat my back and sides, and feed me with delicious hay or handfuls of juicy green grass. Sometimes, as a treat, they would thrust a loaf of bread into my mouth, or a lump of sugar, or a couple of biscuits, or even an apple. All this was a happy time for me. But a time came when the zamindar got into debt, and had to sell me to a rich merchant who kept a *buggy*, and I was trained to run in shafts. I hated this work; and I am afraid I gave him a lot of trouble by going as slowly as I could. The driver often gave me a sound whipping but this would not make me go any faster; I would stand still for some minutes; then I would start shying at every object on the road. Whenever I was harnessed in the *buggy* and was whipped strongly I simply reared or backed. My owner got disgusted at last and sold me to an official, who used to visit villages on horseback.

I was delighted to get back to saddle-work, and thoroughly enjoyed my daily gallop over the plains. I was proud of my new master who was respected by all the neighbouring villages. The syce looked after me carefully, and I was always kept neat and tidy. My glossy skin and mane soon began to shine again. But an accident put an end to this jolly life; for one day my master pressed me to take a big jump over a tunnel which I knew I could not take. I did my best but fell short. My master was thrown off and broke his arm, and I badly sprained one of my legs.

I was in hospital for some weeks, and then was sold to a gentleman who wanted a quiet mount. He was a kind master and fed and used me well. I was in his service for a number of years. His son, who was a fashionable collegian, regularly rode me along the Mall every evening. Now that I am quite old, I am given very little work, and I spend most of my time grazing in the pastures, and leading a quiet contented life.

2. The Autobiography of a Butterfly

"Gay as a butterfly"—I have often heard that said of a cheerful person. Yes, I *am* gay. I *do* lead a very jolly life. Life to me is all pleasure, a continual feast and a sunny holiday; my life is all play and merry-making. I am sure you would envy my life—so happy, so glorious and so shining. Just have a look at my wings! How glorious they are to behold! Azure and jet, yellow and red, in fact, all the rainbow colours are present therein. What need have I to adorn myself with gold, or silver ornaments, and to put on gorgeous garments? My wings are already fringed with silver and spangled with gold. I am decked all over with the flimsiest and most speakling silken garments that glisten in the rays of the sun. I proudly perch on a rose, or idly flutter on some fragrant flower. Off I fly to hill or dale, wood or bower, meadow or grove or stream, as I please. I fly from bed to bed, and bower to bower, intoxicated with the joy of life and take pleasure in visting the golden daffodils growing by the margin of a lake, the herbs growing in the vale, the tall and majestic trees spreading their budding twigs in the breezy air. I love to hear the larks and nightingales and other singing birds pouring forth a flood of rapturous music. I cannot but be gay in such jolly surroundings. Sometimes I bask in the sun and ruminate over my joyful existence. Sometimes I flit from flower to flower, tasting and sipping honey, and little caring to settle upon any one. In this way I pass from one beautiful object to another; for to me 'a thing of beauty is a joy for ever.' My silken wings and delicate feet never do any damage. On the other hand, my presence

beautifies a garden and makes it a lovely and charming spot. Does it not give you much pleasure to see a delightful little creature with gauzy wings dancing merrily amidst beautiful flowers ?

But I have bad times also. Many a time I have been chased by wicked boys with caps in their hands. Everything beautiful attracts them, and they are charmed by my gorgeous wings. I have heard with horrors that some of them delight in making collections of butterflies of every kind. But I am too quick for them ; I manage to dodge them, hovering about the meadow and fluttering playfully over their heads. Thus they chase and chase and every time find themselves outwitted.

3. The Autobiography of an Ant

We, ants are tiny little creatures. How little must we seem in your eyes ! You often trample us to death without any regard or concern for us. Many persons despise us because we are found everywhere. Place sweetmeats safely locked in a tin cupboard and you will find swarms of us there ; place sugar in a vessel and we are sure to reach there as if by magic. We go after sweet, fragrant, savoury, and tasteful things—we like their taste, we love their smell. Our sense of smell is so strong that we can at once detect a thing even though at a distance. People dislike us because they think that we poison their foodstuffs, liquids, drinks, beverages, and estables.

Our dominion extends not only to private houses, public buildings, courts and places, but also to fields of corn and vast jungles. You must have often seen during your walk through the fields big holes in the ground where our kind live, and build mounds and "hills."

We are not only not harmful to mankind, but are their great friends. We remove dead and poisonous insects which would be harmful to men, do scavenger work by removing matter which would otherwise decay and be gravely injurious to their health.

Rest assured we are as wise as men. Many a sluggard and many a fool might learn lessons of wisdom from us. We never waste our time in sleeping or playing. All day long we gather up corn and lay up our store for winter and rainy days when we cannot work. Don't you appreciate our intelligence, strength, and skill ? Are there any other with such powers of organization as we ? We build nests and store them with food, and divide ourselves up into classes such as workers, soldiers, carriers and so on. It may be news to you that some of us even keep slaves and get work from them and others keep insects from which they get a sort of milk, just as you keep cows.

Again, foreseeing frosts and storms, we bring food within doors. Do you provide against dangers in advance ? If you do not, you have less sense than we care poor creeping ants Do not despise us, O mortal man ! Imitate our example, and take due care of the things you are sure to need.

Our industry is proverbial—nobody doubts it, I am sure. There is a saying, "Go to the ant, thou sluggard, consider her ways and be wise," which tells the lazy person to take a lesson in industry and thrift from our kind. We are ever toiling and moiling, and we preach you a sermon daily, nay hourly, "If you live without work, you will go without food."

4. The Autobiography of a Rupee

I am now an old coin, and have been in circulation many, many years. I have become dulled and worn, and the head of Queen Victoria on my face is now very faint, and the lettering on my back almost rubbed out with the years of hard work I have done. But I can still remember my early youth. If you had seen me when I was in the Government Treasury in the company of my bright companions, soon after we issued fresh from the Mint, you would hardly have recognized me now. I was then shining like silver, and the Queen's head and all the lettering were very beautiful and distinct. I was justifiably proud then of my bright appearance.

My active life began when I was paid over the counter of a bank, along with other new rupees, to a bright-eyed college student who cashed a cheque. We went on merrily jingling in his pocket ; but I was not there long, as he soon passed me on to a shopkeeper. The shopkeeper looked pleased with my smart appearance, but thinking that all that glitters is not gold, banged me on his counter to see if I was genuine. I gave out such a clear, ringing sound that he picked me up and threw me into a drawer where there were many other coins already.

I soon found we were a mixed company. I took no notice of the greasy copper coins, as I knew they were of very base extraction, I knew that I was twice as valuable as the best of the eight-anna pieces, four time better than the saucy four-anna bits and sixteen times better than the cheeky little annas. I also realized that I was much more liked than the old rupees, dull and worn. Some of them were jealous of my smart appearance and made nasty remarks, but an old rupee advised me not to despise the company of old rupees—an advice which he summed up with the remark," "A rupee is always a rupee, however, old and worn."

Then I passed into the hands of a pretty girl who put me in her purse. But the purse had a hole and as she walked along the street, I fell out and rolled into a gutter where I was lost for a long time. Eventually a very dirty and ragged miser picked me up, took me home and clapped me into an iron chest, where I found five hundred of my own quality lying under the same confinement. The only relief we had was to be taken out and counted over in the fresh air every morning and evening. After a year of imprisonment we heard somebody knocking it open with a hammer. This we found was the old man's heir. We thanked him for our release. He separated me from my fellow prisoners that very day. What was the fate of my companions I know not ; as for myself I was paid to a merchant in return for a piece of cloth. The merchant handed me over to a herb-woman, the herb woman to a butcher, the butcher to a brewer, the brewer to his wife, who made a present of me to a priest. In this way I made my way merrily through the world and rambled from pocket to pocket.

I have no time to tell you even the hundredth part of my adventures. I have lived an active life, and never rested long anywhere, and I am glad of this.

EXAMPLES WITH HINTS

Example 1. Write a short Paragraph of about 100 words on 'What I would do if I were a bird.'

[**Hints.** If I were a little feathery bird, I would wake up before the first streak of dawn and scale the blue empyrean and after soaring to a high point in the sky, pour forth a flood of rapturous music, filling the whole atmosphere with my divine melody. I would sing and sing and make the world happy. For what is this life, if not a continuously sweet song ? I would in the evening quietly steal into my little cosy nest made of fine straw and soft feathers. I would thus enjoy my airy life to the full.]

Example 2. Write the autobiography of a Watch.

[**Hints.** Describe,—a silver watch, in jeweller's shop, other watches, its compansions : *e.g.*, proud gold watch, humble gun-metal watch, repeating watches, wrist watches, etc. Bought as a present for a young man : stolen out of his pocket : sold by the thief ; put in pawn shop ; falls sick and goes to hospital, *i.e.*, repairer's—new main-spring.]

Example 3. Narrate the Adventures of a Pearl Necklace.

[**Hints.** In jeweller's shop : other necklaces its companions, *e.g.*, proud diamond necklace, humble quartz necklace, etc. Bought by a young man to be presented to his sweetheart : her joy at wearing the necklace ; was lent to her friend who, though a poor woman, wanted to go to the ball wearing a pearl necklace : she put it on a chair : another woman "lifted" it, wore it for several years : got into debt, sold it for a large sum : again with a jeweller.]

Example 4. Write the autobiography of a Rupee in a miser's chest.

[**Hints.** A rupee in a miser's chest ; other rupees its companions ; proud of its smart appearance ; all feeling most miserable ; falls into the hands of the miser just when it had come out of the mint ; the miser takes a great fancy to it. Its clear metallic ring pleases him ; he feels an inexpressible joy on touching it every morning ; thus it languishes away in captivity ; feels the same as a flower would feel if its bloom and fragrance were wasted on the desert air or a gem would feel if its worth and glory were to lie hidden from mankind on account of its being burried in the depths of the sea. Longs to be free and to pass from pocket to pocket.]

Example 5. Write the adventures of an Umbrella.

[**Hints.** Was made in one of the great cities in Germany. Steel wire, bamboo, cloth, and several other things were used for my construction ; was packed along with several other umbrellas of similar size and pattern, in a large wooden box, closed and sealed reached the shop of a big merchant in Bombay ; my companions ; proud silk umbrella. A man came and bought me; man never too kind to me and mercilessly exposed me to the sun and the rain ; he was once caught in a storm and, to avoid

its fury, shielded himself behind me ; got badly damaged. Taken to a repairer, received strokes here and there to my great resentment ; was set right to some extent ; never regained my original strength and beauty. The owner after a month left me in the train ; a drunkard took me home. His wife sold me to a *baniya* ; I am now with him, old and worn.]

Example 6. Write the adventures of a Robber.

[**Hints**. My father a well-known robber who raided rich men's houses far and near ; I once accompanied him and his friends, broke into the house of a wealthy merchant ; got jewellery and other precious ornaments ; divided the money amongst ourselves. Accompanied my father on other excursions, was equally successful. Once I ventured to take the risk myself, sat beside a lady travelling with her trunk of ornaments ; as the train was in motion, jumped out of it with the box in my hand. The train stopped but I escaped among the bushes, was never caught ; parents immensely pleased. Grew bolder ; took part in dacoities ; once killed householders and returned with a rich booty. Once was on the verge of being caught but escaped by pretending that I was a homeless *sadhu* as I always put on red garments ; amassed great wealth but spent all ; helped the poor widows of the village. Now grown old ; lament the loss of my strength and vigour.]

Exercise 110. *Write the adventures of :—*

(*a*) A Walking Stick.
(*b*) A Book Which You Like Very Much.
(*c*) A Gold Ring.
(*d*) A Vagabond or a '*Gunda*.'
(*e*) A Rubbed Eight-anna Piece.
(*f*) An Aeroplane.
(*g*) A Fountain Pen.
(*h*) A Rain Drop.

Exercise 111. *Attempt the following :—*

(*a*) Write the Autobiography of a Tin of Jam.
(*b*) Write the imaginary adventures of a Hundred-rupee Note.
(*c*) Give an account of the adventures of a Stray Dog.
(*d*) Write a story told by the School Clock about its own life.
(*e*) Write a story told by a Tonga Pony.

CHAPTER XXVI

DESCRIPTIVE WRITING

457. Aim of Descriptive Writing. The aim of descriptive writing is to produce mental images in the mind of the reader. A mental picture is something he sees, not with his physical eyes, but with his mind's eye. He thinks of his college days, and pictures of college life pass before his mind's eye. The more active our imagination, the greater the power that we possess to "visualise" a particular thing.

458. The only way in which a writer or speaker can make us visualise something, is by means of words : that is, by *describing* it. Whether the picture is clear or vague will depend entirely on his power of description, or the choice and arrangement of words employed by him.

459. Observation. A valuable direction for descriptive writing is this : when you are describing something, imagine the object or the whole scene before you and write as if you were gazing at it. In order to do this well, it is important to cultivate the power of observation. Accurate observation will be the best preparation for correct description. Some students seem to think that they should confine themselves to their books and walk through the world with eyes shut. Rather they should carefully observe men and things arround them ; then if asked to describe anything they have seen they will not be at a loss. Important and striking features of any subject should naturally have greater prominence in a description.

The following is a vivid description of an Indian Faqir and is marked by close and accurate observation :—

"In the full glare of the sun, a Faqir was squatting cross-legged by the roadside. Except for a loin-cloth, he was naked : but his brown skin was daubed all over with grey ashes. His long matted black hair hung down over his bare shoulders : and a rosary of greasy black beads was slung round his neck. His head was bowed and his eyes closed as though he were asleep ; but he held out his black begging bowl to every passer-by."

460. Selection. After observation comes *selection.* When you have carefully looked at the object you want to describe—say, a bit of scenery—you will find that it is impossible to mention in your description *all* that you see. Even if it were possible, it will not be desirable to do so, as it will make your description long, wearisome and confusing. You will, therefore, have to make *a selection from the details* you have noticed. And in doing so, select only those things that are characteristic, peculiar, significant and important, because then and then only you will be able to produce an exact impression of it on the reader's mind.

Herein description differs from photography. "Description is like painting ; for it chooses to reject irrelevant or unimportant points and to intensify and brighten others. Photography takes all big and little alike, without always making the chief details singificant."

Suppose, for example, you want to describe an Indian Bazaar. It is not possible to attempt a vivid description of everything in it – buildings, men, animals, etc. You must choose the most characteristic and interesting features, and leave the rest alone. You might pick out such details as these :—

The narrow bazaar—the heat and the glare of the sun, the dust, the smell—the people, clad in dresses of many colours, loitering about—the traders sitting cross-legged aimed their spice and grain—the buyers with money in their purses—the tinkling of bells round the neck of a horse—a creaking cart—the broad-backed coolies sweating in the sun—the house-wives bearing water from the well—the black-eyed babies—the flv swarms on sweetmeat shop—the worker at his loom—dogs, monkeys, noisy crows—the blacksmith with a mattock and a spear reddening together in his coals—the dyers stretching dyed clothes in the sun wet from the vats—orange, and rose and green—the camel-drivers rocking on the humps—the proud Brahman, the martial Kshatriya, the humble toiling Harijan—the jugglers with their tricks—the wedding party bringing the young bride home—noise of loud voices and temple bells.

Such details, each expressed tersely in telling words, will be more than enough to produce in the reader's mind a clear picture of an Indian Bazaar.

461. Arrangement. When you have chosen the details which you mean to include in your description, you will have to decide how to *arrange* them so as to produce the best effect. Things which are important should be emphasized while the things which are of minor importance should not be described minutely : therefore, bring important details in the foreground and keep minor ones in the background.

Study the following description of a landscape noting how the details are arranged as seen by the spectator :—

"All about him the country was flat. In all directions he could see for miles. The harvest was just over Nothing but stubble remained on the ground. With the one exception of the live oak at Hoover's place there was nothing green in sight. The wheat stubble was of a dirty yellow ; the ground parched, cracked and dry, of a cheerless brown. By the roadside the dust lay thick and grey, and on either hand, stretching on towards the horizon, losing itself as a mere smudge in the distance, ran the illimitable parallels of the wire fence. And that was all ; that and the burnt out blue of the sky and the shimmer of the heat."

432. The Choice of Words. Descriptions are nothing but "word-pictures." Just as a painter makes his pictures with line and colour, so a writer makes *his* pictures with words. Thus skiful handling of words goes a long way in making a description vivid and impressive. After you have observed accurately, selected the details wisely, arranged them artistically you must describe vividly and accurately by choosing appropriate and precise words.

433. To sum up. To describe anything so as to produce a clear mental picture in the mind of the reader :—

(1) *Firstly*, observe it closely and accurately. There should be no attempt at exaggeration.

(2) *Secondly*, select only significant details.

(3) *Thirdly*, arrange these details in such a way as to produce a clear picture in the reader's mind.

(4) *Fourthly*, choose precise and apt words to make your picture vivid and impressive.

(5) *Lastly*, make use of illuminating comparisons to produce graphic effects.

Specimens of Descriptions

464. Study carefully the following descriptions :—

1. An Indian Fair (*P. U. B. A., 1940*)

In India fairs are so general that it is impossible to retain distinct impressions of any. They come to break the monotony of the humdrum life of the people. Many of them are religious in their character, and are held in honour of some gods or godesses ; others, which are political in nature, commemorate national heroes. So varied is the character of Indian fairs, so charming is their spirit, that one cannot resist the temptation of visiting them.

Fairs in India excite our utmost enthusiasm, and all—men and women, young and old, rich and poor—dress themselves in gala clothes and visit fairs to enjoy themselves to their heart's content. To children and boys, specially, they are a great attraction. So happy and full of spirits do children become, that it is indeed a splendid sight to see them walking merrily down the bazaar. The girls too share the common joy. The villagers show themselves off in their best clothes. This medley crowd is an interesting study. The dress representing all the colours of the rainbow, and endless variety of cut and fashion, the dancing and singing, the throwing up of sticks, wild gesticulations, loud and weird shouts, are the peculiar features of an Indian fair.

There are temporary bazaars also where you can buy all sorts of things to eat. Most prominent are the shops which sell toys and fancy articles. Here you find water for the thirsty, there you find the gambling booths where money is lost and won. Here you see the merry-go-rounds whirling and twirling in the air with their creaking sounds, there you have rope-dancers and acrobats performing wonderful feats to the accompaniment of drums. Here is a magician showing his tricks to the villagers who are dumb with amazement, there is a minstrel reciting in a drawling sing-song fashion the romantic story of Hir and Ranjha and filling the hearts of the people with the ecstasy of love. Here stands a learned priest preaching to the women, there one finds a religious mendicant exacting reverence from the devout and money from the credulous. Occasionally one finds boy scouts doing yeoman's service by controlling the traffic, giving water to the thirsty, picking up stray children and restoring them to their parents and guardians.

There is a whirl of gaiety and pleasure, great noise, and an air of devil-may-care on everybody's face. People's motto during fairs seems to be—eat, drink and make merry as much as you can.

2. An Indian Village Market

On the borders of a little village of mud houses in the heart of the forest, the market was held. The site for it was an open space backed by jungle in which wandered bear, in front the ground sloped away to more jungle, river and hill, a peaceful and beautiful place. The merchants arrived along the forest paths, their wares strapped to the backs of ponies, or carried from poles laid across men's shoulders, or in a cloth poised on the head. Some men made a trade by going from market to market ; these were mostly the cloth merchants with their saris, dhotis and little coats, or the sellers of bangles or little china gods made in Japan. Others came from the villages and spread their tiny heaps of produce on leaves arrayed in front of them. The houses were tethered and the open space soon thronged.

The half-naked Baiga came and humbly sat in a line on the outskirts of the crowd. They had brought sweet potatoes and wooden spoons chipped out of jungle wood, which they hoped to barter for a little grain and tobacco. They would take little leaf pipes that they had stuck in the cloth wound round their heads, stuff them with tobacco and sit placidly smoking.

The sellers of sweetmeats and parched gram were haunted by the children with bright longing eyes. Those who sold bangles had the women round, squeezing their small hands to pull on a bright glass bangle or fitting a gay-coloured peg into the hole in the lobe of their ears. One of the sellers had his sick family with him and his little daughter lay feverish under an umbrella at the back of the stall. Friends were greeting one another with loud kisses, and those bereaved since the last meeting were weeping in doleful cadence in each other's arms.

There was a stir in the Market as the "Medhai" procession arrived to the beating of drums and flutes. Villagers came carrying poles topped with peacock's feathers from which flowed streamers threaded with small pieces of white root. Dancers and

drums cade with each pole, preceded by a man whose chest and back were covered with chains of cowrie shells, who danced wildly about and urged on the drummers. Another man leapt about with a large wooden mask, brightly painted, over his face. They were followed by a long line of people with bells on their ankels and before the day was done some of them would dance themselves into a state of trance. A "Medhai" Bazaar was a very special occasion and its arrival was the signal that the Bazaar was really open and festivities began.

An old, old man stood up in the crowd and started with great skill to imitate all the creatures of the jungle ; it seemed that the leopard, the jackal and the little barking deer were all about you. He was very popular and in great demand.

A woman came with a sheaf of tiny purses of hand-woven cloth in her hand. At the cloth merchant's a handsome young Gond laid his axe on the ground while he measured out a sari, no doubt a gift for a new young wife at home ; while an elderly couple had a violent tiffon the man's failure to purchase a coveted sari. Tobacco was being sold for its weight in pice. A leper wanderd in and out on his distorted feet.

The women looked old before their time ; toil worn, the struggle of their lives against immeasurable poverty was written hard in their faces. They grouped themselves for gossip, to discuss marriages, elopements and the like. The men also sat and liquor passed to and fro in little leaf cups.

Evening fell and the jungle glowed golden green and the hills grew dark. The vendors started packing what was left of their wares ; the villagers departed home to cook their evening food. Soon it was dark, and all over the slope tiny fires were lit that glowed on those merchants who would sleep that night out under the stars, and on their tethered horses. (*Adapted*)

3. My Ideal Village (*P.U. B.A., 1942*)

The village stands far inland ; and the streams that trot through the soft green valleys all about have as little knowledge of the sea, as the three-years' child of the storms and passions of manhood. The surrounding country is smooth and green, full of undulations ; and pleasant country roads strike through it in every direction, bound for distant towns and villages. On these roads the lark in summer is continually heard, nests are plentiful in the hedegs and dry ditches, and on the grassy banks smile the blue herebells. On these roads you may walk for a year and encounter nothing more remarkable than the country cart, troops of tawny children from the woods, laden with primroses, and at long intervals a black funeral creeping in from some remote hamlet, and to this last the people reverently doff off their hats and stand aside.

Everything round one is calm, quiet, moss-grown, and orderly. Season follows in the track of season, and one year can hardly be distinguished from another. There is an old house here, inhabited now by pigeons and parrots, and said to be haunted by ghosts. It has a tradition connected with it. A great noble riding by the house one day, several hundred years ago, was shot from a window by a man whom he had injured.

The houses are old, and remote dates may yet be deciphered on the stones above the doors ; the apple-trees are mossed and ancient ; countless generations of sparrows have bred in the thatched roofs, and thereon have chirped out their lives. In every room of the place men have been born, men have died. On the village centuries have fallen, and have left no more trace than have last winter's snow flakes.

My village is, I think, a special favourite of summer's. Every window sill in it she touches with colour and fragrance : everywhere she wakens the drowsy murmurs of the hives ; every place she scents with appleblossom. Never was velvet on a monarch's robe so gorgeous as the green mosses that cover the roofs of farm and cottage, when the sunbeam slants on them and goes. (*Adapted*)

4. A Visit to a Musėum

Saturday was cloudy and a breeze was blowing. The college was closed for the day. Four of us met together and thought of paying a visit to the local museum. We spent about an hour there, and saw many wonderful things. There were works of art,—paintings, sculpture, pottery, embroidery. Clay models of various scenes from the Punjab village life, of social and religious ceremonies, were very interesting. Among the most interesting articles to be found were the antiquities of the stone and

bronze periods, consisting of daggers, swords, shieds and early pottery and sepulchral urns, and weapons and personal ornaments of that period. In one room we noticed several old coins of India and fine brass articles made in Varanasi and Jaipur.

The clothes worn by the people of our time and the dresses of the ancient Rajput and Sikh warriors of this country were to be seen. Old swords, shields and armour of the old inhabitants of this country were nicely arranged and attracted the attention of the visitors. The models of the *Kohinoor*, the *Taj Mahal*, the *Golden Temple*, and the *Bhakra Dam* pleased us greatly.

Passing into another room, we saw big statues of Gautam Buddha and Buddhist saints thousands of years old. We saw the history of India written in stone. We also saw the pillars on which were recorded the edicts of Asoka. All this carried us into the past.

There was also a Zoological section, comprising a collection of stuffed mammals, birds, reptiles and fishes : a botanical section which contained a series of specimens illustrating the characteristics of the great divisions of the vegetable kingdom, arranged in order, and a series of fossils. There were also geological and mineralogical sections containing valuable collections.

The most interesting thing that caught our eyes, was an Egyptian mummy—a man in a glass case wrapped in a hundred yards of cloth. The Egyptians did not bury their dead, but preserved them from decay with salts and spices.

The Museum contained many things of interest and instruction. One could learn much from an inspection of its treasures and also drive amusement from the various curiosities stored therein.

5. A Walk by the River-Side

It was a little before sunset on a May evening that I, with one of my friends, went out for a walk by the river-side. The sight was charming. The broad red disc of the setting sun was dancing with the ripples and imparting to the waters a vermilion hue. such a grand sight impressed us deeply. The trees spreading out their branches to catch the breezy air, the flowers 'tossing their heads in sprightly dance' in the mild breeze, the birds with their variegated plumes singing on the trees ; the butterflies flitting from flower to flower, the children plucking flowers, the acquatic birds swimming and diving, the boys rowing and larking, and the fishes coming up here and there—all presented a fascinating sight. The blue vault of the sky reflected in the transparent water, was beautiful to behold. The whole landscape was captivating ; scenery all round was charming. Wonderful was the face of Nature. It filled our hearts with peace and exhilarated our minds.

Now dusk fell, the stars rushed out and the smiling moon rose in the sky. The twinkling stars were reflected in the waters of the river, the moon sailing through the clouds in the sky, now smiling upon us, now blushing, and bathing trees, flowers, buildings, and gardens, in her pale silvery beams, presented a beautiful scene. Everything seemed asleep in the soothing beams of the moon.

6. Caught in a Shower of Rain

The clouds which have been gathering on the horizon for a long time have become darker : the thunder rolls, and the rain pours down. Those who are caught in it fly in all directions, some laughing and some crying.

I always find particular amusement in these helter-skelters caused by a sudden storm. It seems as if each person, when thus taken by surprise, loses the character which the world or habit has given him, and appears in his true colours.

See, for example, that big man with deliberate step, who suddenly forgets his indifference made to order, and runs like a schoolboy. He is a thrifty city gentleman, who, with all his fashionable airs, is afraid of spoiling his hat.

That pretty lady, on the contrary, whose looks are so modest, and whose dress is so elaborate, slackens her pace with the increasing storm. She seems to find pleasure in braving it, add does not think of her velvet cloak spotted by the hail. She is evidently a lioness in sheep's clothing.

Here a young man who was passing, stops to catch some of the hailstones in his hand, and examines them. By his quick and businesslike walk, just now, you would have taken him for a commercial traveller on his rounds, when he is a young philosopher, studying the effects of electricity. And those schoolboys who leave their ranks to run after the sudden gusts of a March whirlwind ; those girls, just now so demure,

who now fly with bursts of laughter ; those guardsmen, who quit the martial attitude of their days of duty, to take refuge under a porch ! The storm has caused all these transformations.—*Emile Souvestre*.

7. Some boys are playing by a river. An accident and a rescue (*P. U., 1925*)

The college was closed on Saturday last on account of 'fine day'. The sky was overcast with clouds. A pleasant breeze was blowing. The birds were chirpin on the branches of the trees. It was indeed a very pleasant morning. Three friends, Rama, Ganga and Mohan, thought of spending the day out on the banks of the river. They spent it in playing games, eating fruit and sweets, and singing songs.

They could not resist the temptation of taking a plunge into the river. Rama and Mohan were expert swimmers. They were soon ahead of Ganga with their quick and vigorous strokes. The latter was yet a novice, but fired by a spirit of emulation, he tried to overtake them. He had hardly fought with the current for five minutes, when he found that it was too strong for him, that his whole strength was ebbing fast and that he was on the point of being engulfed. He cried for help, but his companions were too far ahead to hear his cry. He became hoarse after repeated cries, but there was no response. The poor miserable boy was being tossed up and down by the whirling waves ; his whole strength was exhausted, and his condition was most critical. A minute or two more, and he would have gone to his watery grave. Suddenly his companions looked back to see how far their friend Ganga was left behind. They saw him exhausted and struggling hard against the strong and swift current. Both of them, lusty swimmers as they were, rushed to his rescue ; caught hold of him firmly by his arms, and brought him safe to the bank. They thus saved the boy from the very jaws of death. They thanked God, whose divine mercy had saved the boy and were happy that their trip had not ended in tragedy.

8. An Incident which annoyed or vexed you and why it did so. (*P. U., 1931*)

It was on the first of April, that I received an invitation to tea from two of my friends who were to enjoy themselves for the evening at the local restaurant. Exactly at the appointed time I reached there. I was cordially received by them. We sat round a marble table. One of my friends ordered tea and the other cakes and pastries. We drank cups of tea, ate cakes and pastries, and amused ourselves with all sorts of discussions and amusing anecdotes. Every now and then we would burst into uproarious laughter.

After an hour one of my friends left us telling us that he would soon return. We waited for him for about ten minutes, but he did not come back. He had quietly gone home. He had had his fill, why should he return to the restaurant and incur the payment of the bill ? Then a servant came and informed my friend that he was wanted outside by a gentleman. He left at once to see this visitor. I was now left alone. I waited anxiously for my friend's return. Some minutes passed, but none of them returned. Just imagine the awkward situation I was placed in. My friends had duped me. The bill was still unpaid. It was waiting in the silver tray lying on the table. The bearer was gazing vacantly at me. I fumbled in my pockets. Only a rupee ! How to pay the bill ? My vexation and amazement knew no bounds. The manager was eyeing me with suspicion. I was put to great shame and began to think of the way in which to settle the bill. I was greatly perplexed.—What was I to do ? At this juncture a class-fellow of mine entered and took his seat by me. He asked me why I was looking so worried. I related to him the whole story. He was kind enough to lend me five rupees. In this way, I got out of the awkward situation I was placed in.

9. A Description of an Accident You Have Seen (*P. U., 1932*)

In big cities accidents are of almost daily occurrence. It is impossible to avoid such accidents altogether, especially on large thoroughfares, where men and vehicles are constantly on the move in large numbers.

I was once standing in a street in Lahore making some purchases. My face was turned towards the shop. I heard a loud voice, and turned suddenly round just in time to see the wheel of a tonga passing over a young girl about twelve years old. A thrill of pity and horror ran through my nevers. A deep breath went right into my lungs through my clenched teeth. I saw her falling on the ground, the horse treading on her body and ultimately the tonga passing over her. But fortunately both for her and the *tonga-walla*, she fell between the wheels and did not receive any serious injuries. She got a few scratches. There was a cut on her cheek from which the blood was pouring. The fingers of one hand were badly crushed. All her dress was torn and hair dishevelled. The next moment a crowd gathered round the place. The

unfortunate girl was removed to the hospital. The police constable soon appeared on the spot and arrested the tonga-driver. Later he was produced in the magistrate's court where he was convicted of rash driving. I left the place with a sad heart contemplating the misery of the poor girl who was so badly injured.

Accidents may not altogether be prevented in the crowded streets of big cities; but their number can certainly be reduced if greater vigilance is observed by the policemen on point duty whose business it is to control traffic.

10. A Railway Accident

The day was calm and bright, and for some hours the train had run smoothly along with its human freight, till the passengers, roused by the thought that they were nearing their destination, began to pack their articles and luggage.

Suddenly there was an ominous jolting of the carriages, jerking the passengers from their seats and hurling them in confused heaps to the opposite side of the compartment. Then came a desperate leap forward, and finally, a terrible shock. Those who were in the front carriages felt the shock more than the others : soon it was made known that the passenger train had turned into a siding and had come into violent collision with a goods train some hundred yards off the nearest railway station. The signaller had blundered in showing the same line to both the trains. The drivers of the trains, though they discovered the mistakes of the signaller, were helpless.

The smash was terrible. The big engine lay panting on its side. The first four or five carriages were wrecked completely and shattered to pieces. Other carriages were overturned. Those who were occupying the front carriages sustained serious injuries to which many of them succumbed. The leg of one was broken, the arm of another was gone. One man's head was crushed. Another's face was wholly disfigured and the blood was coming in a torrent out of his mouth. It was a ghastly sight to see the corpses lying on the ground, while men half-dead, and groaning with intense misery, were lying all about.

And then a "fire" broke out. The hot cinders from the fallen locomotive had set fire to a van, and heart-rending shrieks arose from the imprisoned occupants as the flames attacked carriage after carriage with merciless rapidity. Before it could be extinguished by the efforts of the passengers two carriage had been reduced to ashes. The sudden outbreak of fire not only put an end to the sufferings of many occupants but also included in its ravages those who had hitherto escaped unharmed.

Then began the work of extricating the unfortunate passengers from the *debris*. Some were jammed between the seats of the carriages, some were crushed beneath fallen roofs. Most miserable was the condition of a man who had been rescued from the burning flames, and was groaning bitterly. One large family, on their way to Simla, perished in the flames ; only one little child five years old escaped. A newly married couple was in the train. The husband was killed ; the young wife rescued. A widow lost her only son. She was weeping loudly. Such were some of the heart-rending sights of that scene of suffering and lamentation and death.

11. A Municipal Election

A municipal election is an event of great importance in the life of a town. There is great stir and excitement. Big posters are displayed on the walls, eulogizing one candidate and criticizing the others. Processions parade the streets proclaiming the virtues of particular candidates. Meetings are held in various centres where they discuss the service rendered by a particular candidate in the past to the cause of the poor and the sanitation of the city. Brisk canvassing goes on. In these days, even the poorest voter begins to feel his importance. He is approached by all candidates standing for election. Corruption is common. Votes are brought and sold. Citizens do not seem to realize that it is their duty to vote for the best man. For the sake of money they sell their sacred trust.

On the day of the election, excitement is at the highest pitch. The polling booths, where votes are recorded, present an animated scene. There is a regular tussle between the voters and the agents of the various candidates. Party spirit runs very high, so much so that even open fights take place. Motor cars, tongas, and other carriages are seen flying to and fro, carrying voters to the polling station. Every convenience is provided to the voters, they are served with fruits, iced drinks, and sweets.

Coercion, intimidation, forcible seizure of the voting paper are very common. Impersonation is punishable under the law, yet there are daring spirits who are ready

for a small consideration to undertake this and run the risk of detection. Honest voters are very few, and therefore it can hardly be said that the right and deserving candidate gets elected

Crowds gather outside the polling station, and wait, sometimes for hours together, to know the result. At last the result is announced and the news is carried round the town in a very short time.

12. A Public Function

(An Unveiling Ceremony)

To unveil the portrait and tablet of the late—, a public meeting was organized by the Municipal Committee in the Town Hall. Shri—the well-known social worker was invited to perform the function and to take the chair on the occasion.

The meeting was a crowded one and was attended by people of all castes and creeds. Elaborate arrangements were made for the people. Punctually at the time notified, a formal resolution proposing——to the chair was moved and duly seconded. The meeting began with songs sung by a college student, and by a gentleman from among the invited guests. The songs were specially composed for the occasion and were full of deep pathos After the songs were over, the president called upon the gentlemen mentioned in the agenda, one by one, to speak on the occasion. Several speakers came to the stage and made moving speeches in which they dwelt upon the dead man's noble qualities of head and heart, his public-spiritedness and self-sacrifice, his work for the poor, the services he had rendered to the country, and his part in all movements, political, social and religious.

A full-length oil painting of the leader was hung up in front of the dais. The marble tablet, which was also to be unveiled, was fixed to the wall some distance away from the place of meeting. Both the portrait and the tablet were covered with pieces of blue cloth. These covers were connected with electric wires, which led to the president's table, on which there was an electric switch worked by a button. When the speakers had finished their speeches, the president performed the function of unveiling the portrait by pushing the button of the switch, which immediately cut off the cords and the covers fell down. This done, he delivered a neat little speech in which he pointed out the noble virtues that animated the breast of the leader, the spirits of social service and self-sacrifice and patriotism that burnt in him, and emphasized that his life's passion was to ameliorate the condition of the poor untouchables and to make their lives 'better, healthier and happier.' In the end, he urged all, particularly his young listeners, to follow in the footsteps of the illustrious dead, and to make their lives pure and holy by following the noble example of the great leader.

After the president's speech, songs were sung and with a vote of thanks to the chair the meeting dispersed.

13. A Tea Party *(P.U. B.A., 1931)*

It was the Annual Farewell Tea Party in our college, given to the students of the Second and Fourth year classes who were to leave just before their examination.

Members of the Staff and students of the First and Third Year classes were the hosts. The nice and trim tennis lawn tastefully decorated with flower-posts was chosen for the tea party. Long tables, covered with white cloth were set up, and were groaning beneath their load of choice dishes. The students were seated at the tables on which were put tea-pots, cakes, plates of fruit, sweets and assortments of nuts and gram and raisins. The tea-pots were of variegated colour-patterns ; some were blue, some white ; some were clay pots and some enamelled.

All the tea pots were steaming and fragrant. Now the boys began their tea. There was the usual clashing of the spoons, pouring of hot tea, laughing, joking, feasting and merry-making. All were feeling jolly, all were in a holiday mood. They freely exchanged jokes with one another. Cups after cups were drunk. The waiters ran to and fro carrying plates in their hands.

Now for the speeches. First the Principal stood up to make his speech. O what a clever fellow ! He made the same speech as he had delivered last year but beautifully clothed in different words. He had simply put old wine into new bottles. Then came the reading of the farewell address. Saying good-bye was rather sad. It was a parting of friends, who had read, lived and moved together. After expressing thanks to the Principal and the First and Third Year students, the examinees parted with a sad heart.

14. The Postman

The postman is a very humble member of society. His work is simple and monotonous. He draws only a few rupees as his pay ; and he is as a rule a half-educated man. But think what he stands for ! Just as a common soldier represents the British army, just as the humble policeman represents the might of the British Government so the simple postman is visible sign of the world's great postal system.

He symbolises what duty is. It may be raining in torrents, thunder and lightning may do their worst, the day may be blazing hot or stormy, he is ever punctual in delivering letters He is a most conscientious worker and is strictly devoted to his duties. He is a fountain head of good humour, contentment and happiness, and ever comes with a smiling face. He is the embodiment of the virtues of obedience, courtesy and civility.

And when we think of what he carries in his bag from door to door along the streets of the city, or through the jungles and along mountain paths to distant villages, he seems to be the messenger of fate. People wait for him with mingled feelings, some in hope, some in dread, for he carries messages which will break some hearts and fill others with mirth and joy. In his bag may be the long-expected letter from a lover in a far-off country to his anxious beloved ; the letter that will tell a newly married girl of the death of her husband ; the letter that will tell a poor widow of the death of her only son ; the letter that will inform a businessman of the loss of a fortune, or of the success of a great virtue ; the letter bringing a prize of a lac of rupees to a poor sweeper ; the letter demanding the payment of an old debt ; the letter informing an anxious candidate of his success or failure in an examination ; letters of joys and sorrow, complaint and request, success and failure, upbraiding and praise, death and life, fortune and ruin. And the humble postman, all unknowing, passes indifferently on scattering all sorts of news.

15. Mountain Scenery

To an Indian, a visit to the mountains is most refreshing after the oppressive heat of the plains in summer. What strikes the beholder with wonder is the charming scenery. The spirit of the mountains seems to enter the soul of the beholder, and, awed and entranced, he realizes the wondrous majesty of the "everlasting hills."

It is difficult to analyse the subtle appeal of mountain scenery. First there is the grandeur of the mountain themselves, with their rugged crests and lofty cliffs, beautiful at all times with an ever-charming fascination. Now they are reflecting the shadow of every passing cloud, another time they are bathed in sunshine. Now they are ruddy with the light of sunset, another time they are calm and cold when darkness envelops them. At one time, beautiful showers fall ; at another thunder and lightning visit them Now they are smiling in sunshine, when the faint blue mist lends a softness ard fair beauty to their rugged outlines, now they are beautiful under the magic spell of moonlight which enhances their loveliness and charm. The storm-clouds rolling up the glens ; grey mists hiding the summits of the mountains ; brown peak coloured water-falls with their masses of white foam ; the lakes now lying dark and black under the cloudy sky, now smiling in the sunshine, the mountain glens with their scarred rocky sides and their delicious greenery—these add endlessly to the beauty of the scene.

But the scenery at the top of the hill is most enchanting. The gigantic trees covered with thick foliage, with the white snow covering them in winter, and the swift grey clouds, passing immediately above them, and sometimes below their summits too where the hills are high enough, is a sight worth seeing.

To watch the little stream of crystal water dripping from cliff to cliff and then passing over low beds of rock is charming indeed. The little birds with feathers of exquisitely charming colours and entrancing notes, and the butterflies with wings of most beautiful hues and patterns flitting from flower to flower, keep the mind absorbed in the beauties of God's wonderful world. Varieties of lovely flowers and beautiful ferns provide another source of delight to the eyes ; and to watch the sun rising behind the distant hills of blue, sending its radiant beams through the misty atmosphere around, will make even the gloomiest of hearts happy.

God's creations are wonderful and the scenery of the mountains speaks of His greatness. It impresses the traveller with a sense of the grandeur and majesty of nature and of nature's God.

"Then stirs the feeling infinite so felt
In solitude when we are least alone."—*Byron*.

"Oh dread and silent Mount ! I gazed upon thee
Till thou, still present to my bodily sense,
Did'st vanish from my thoughts : entranced in prayer,
I worshipped the invisible alone."—*Coleridge*.

16. An Indian Thunderstorm (*Description of an Experience*)

It had been a delightful day, warm, sunny and bright, with such a blue sky overhead, and such burning sunshine in the early afternoon, that we decided to defer out walk to the wood till the shadows grew long, and the oppressive heat of the afternoon sun diminished.

At five o'clock, when we started, there was not a speck of cloud to be seen. But soon a piece of black cloud "no bigger than a man's hand" made its appearance on the eastern horizon The cloud grew bigger and bigger and rose higher and higher. The sky was now wholly overcast with thick black clouds. There was a lull in the wind. An oppressive hush lay on field and road ; not a bird sang a note, not a leaf stirred. All nature seemed to be hushed and waiting—waiting for the coming storm. The play of sheet lightning meantime was truly glorious; the heavens opened and vistas of golden light were visible for an instant, only to vanish at the next moment. Presently the strange hush was broken by a sharp, sudden gust of wind which fell as quickly as it rose. Then the great black cloud was suddenly riven by forked lightning that illumined the sky in a broad flash. Crooked and zigzag flashes were visible accompanied by roars of thunder. One vivid flash followed another with startling rapidity till lightning seemed everywhere.

The storm rose to its height From the terrific downpour of rain, the crash of thunder and the repeated flashes of lightning, it appeared as if a battle between gods and demons was raging in the skies. The dark sky groaned like a giant in despair. The river was lashed into fury, and the trees sighed and moaned as the strong wind tore through their leafy branches. The whole creation seemed to be tottering at the rumbling of thunder. Constant flashes of lightning dazzled our eyes, and it appeared as if "fire ran along the ground."

For about three-quarters of an hour the storm raged furiously. Then the flashes grew less vivid and the rool of the thunder became fainter, and the rain also stopped.

We left our shelter and walked towards the river. What a sight met our eyes ! Big trees had been uprooted, large houses blown down, thatched huts blown away ; the river had swelled up enormously, and up-country boats had been smashed to pieces by being dashed against one another in the violence of the storm. Telegraph wires had been broken at many places.

17. A Place, or a Building of Historical Interest (*P.U. 1928, 1929* ; *D.U. 1929*)

Recently I went to Agra and saw the historical monuments there. Of all the historic buildings of the Moghul Empire that I saw there, the Taj Mahal with its granduer and peerless beauty still stands foremost in my memory. It is one of the wonders of the world and the greatest treasure of Moghul architecture. The same fresh beauty which shone upon it when it was first built, shines upon it still.

This peerless tomb has been called by a poet a "dream in marble," or the "Crown of the World." It was erected by Shah Jahan on the grave of his dear wife, Mumtaz Mahal, whom he loved very much That love has been crystallised in every marble slab that has gone to the making of this memorial. It enshrines an Emperor's love and sorrow, a love which even Death could not quench. No queen had ever had such a fine mounment. It is a great master-piece of artistic design build in red and white marble. It surpasses all the ancient buildings in beauty and splendour.

One is struck with admiration when he casts a look over its gateway of red sandstone with the embroidered sentences upon it from the Koran. The fountains, the green garden with the pillars of cypress, the marble platform amid four stately white towers—all add to the beauty of the main dome which is about 275 feet high. Besides the main domes, there are two other domes, one on each side. The walls are decorated with stones of various colours On the inside of the walls flowers have been wrought in stone with lac-work of green foliage. The innumerable cells make the Taj very beautiful, and the wonderstruck visitor is lost in contemplation of its beauty. Between the entrance and the platform there is a narrow garden thickly hedged by trees. On the front side of the dome is set in stone the verse. 'The pure of heart shall enter the Garden of God.'

The garden is an appropriate setting for the tomb which in turn dignifies the garden. But our mind is saturated with extreme and irresistible loveliness when we reverently enter the Hall of Death where Shah Jahan and his wife sleep eternally. He has immortalised—if he could not preserve alive—his peerless wife, yet the pathetic moral of it all is written in a verse which runs thus : "Saith Jesus (on whom be peace). This world is a bridge ! pass thou over it, but build not upon it ! This world is one hour ; give its minutes to thy prayers ; for the rest is unseen."

No photograph, or description, can do full justice to the splendour of the Taj seen in moonlight. It glitters in moonlight, it smiles like a lovely girl ; it is a sight of wondrous beauty. Says a Russian architect in appreciation of the beauty of this wonderful piece of work. "The Taj is like a lovely woman ; abuse her as you please, but the moment you enter into her presence, you submit to her fascination." It is, in fact, the greatest wonder of the world.

A great historian and his wife once paid a visit to the Taj. "How do you like it, darling ?" he asked her. "Could you promise me a monument half as good, I am prepared to die tomorrow," replied she.

18. A Description of a Moonlit Night (*P. U. 1921*)

"Oh sweet and beautiful is the night,
When the silver moon is high,
And the countless stars like clustering gems,
Hang sparkling in the sky."

Of all the aspects of Nature, a moonlit night is perhaps the most beautiful. The calm serenity of the earth bathed in soft silver moonlight can hardly be equalled by anything. The budding twigs, the flowers tossing their heads, the green fields, the murmuring brooks, the tender creepers and plants, all seem to wear silver robes when the white beams of the moon fall upon them. Meadow, grove and stream, the earth and every common sight seem to be apparelled in a celestial light—'the glory and the freshness of a dream.' The whole earth appears to have been converted into a veritable heaven by the bewitching light of the moon : every object seems to glow with radiant light. Wordsworth says,

"The moon doth with delight
Look round her when the heavens are bare ;
Waters on a starry night
Are beautiful and fair."

On the high road near my house is a row of ancient cottages falling into decay, dark and dirty and really unfit for human habitation ; in the day-time an eyesore and a reproach, yet at night, when the beams of the moon fall on their tall fronts they are transfigured and glow with a strange and weird beauty like the glamour of a dream. So moonlight makes a beautiful thing more beautiful, and enhances the lovliness of a lovely thing. It adds glamour and charm to everything, and all feel fascinated by it. Moonlight has the magical power of beautifying whatever it shines upon. The burnt grass and bushes lose all trace of their withered condition and under the flood of moonlight look as beautiful as a poet's dream of fairy land. Ordinary buildings look beautiful by the light of moon, under whose magic spell stucco battlements and white-washed domes and minarets seem to be made of bright silver. Forests are beautiful by day, but even more beautiful by night. It is difficult to imagine anything more beautiful and satisfying than a walk in the palm groves,

"when the deep burnished foliage overhead
Splinters the silver arrow of the moon."

Yet equally beautiful is the spectacle of the moonlit ocean, when we see a broad path of silver light stretching before us to the distant horizon, and no sound is heard but the gentle murmur of the advancing and retiring waves.

No less beautiful is the sight of the sky with its myriad stars and the beautiful moon. The sky seems to be silver bright at that time and the stars look like tiny lamps twinkling in the firmament.

19. The Feats Of Indian Jugglers. (*P. U. 1925*)

Indian jugglers are famous all over the world. Large crowds gather round them at the beat of the drum or *damru*, and the sweet sound of the flute on which they play while performing their feats excite the curiosity even of the most listless. All the marvels of engineering, wonders of scientific invention, prodigies and freaks of Nature, cannot equal the feats of Indian jugglers in point of interest. They perform

their tricks so very cleverly and with such dexterity of motion that the eye cannot follow them.

The throwing up of a number of brass balls one after the other high into the air and catching them all in the hands seems miraculous. It distratcts our imagination, and makes our admiration breathless The least error in the management or execution may ruin the whole process and break the performor's head. It is 'skill surmounting difficulty and beauty triumphing over skill.' Other feats performed by an Indian juggler are—the balancing of an artificial tree and shooting a bird from each branch through a quil. We are in suspense about the result but presently our anxious expectations are fulfilled. Rope-dancing is another wonderful feat.

But the most interesting of all is the famous mango-trick. A mango-seed is planted in the ground. Water is sprinkled over it, and then it is covered with a basket and a big cloth. When the cloth is taken away and the basket is removed, a tender plant with leaves sprouting out is discovered. More water is poured over it, and it is again covered with a basket. When the basket is removed it is found that the plant has grown to a height of about twelve inches. It grows and grows, till it becomes a tree and bears fruit which is distributed among the spectators. This is a feat of astonishing cleverness. The basket trick also arouses our interest. A shallow round basket is produced, and a young lad gets into it. The lid is put on and the whole is covered with a cloth. The conjurer then takes an old sword and very carefully pierces the basket, always in the middle. The cloth is then removed, the basket is opened, and it is found to be empty. A few minutes after, the boy comes out from amongst the crowd of spectators. How he effects his escape from the basket is a problem which defies solution.

But the cleverest trick of all is the mysterious disappearance of a ring. The juggler borrows a silver ring from a bystander. He gives it to a gentleman standing in the crowd and asks him to throw the ring into a well. He does so ! all feel that the ring is lost for ever. He then comes forward, and picks up an apple lying on the ground before him, and tells a man to cut it open. He cuts it, and there is the ring. All are amazed to find the ring coming out the uncut apple. How the ring gets out of the well and enters an apple, will ever remain, to the uninitiated, a mystery.

20. The Adventures of a Five-Rupee Note (*P. U. 1928*)

Two years ago I came out of the currency office, a piece of clean, crisp, bright paper, with words and figures clearly marked out and with colours fresh and charming. I was proud of my handsome appearance My first migration was from the currency office to the Imperial Bank of India, Delhi. There I lay for some time in an indistinguishable throng of similar notes. For seven days I remained imprisoned with ninety-nine other companions in the cashier's safe. I was wondering how long my imprisonment would continue ! At last my turn came, I was released from my captivity, for the cashier gave me away to a barrister who was very lavish in spending money. I remained in his purse for about six hours, when his son, who was a college student, came to him and asked for money. The barrister gave me to him. The boy at once went along with his friends to a restaurant, had tea, and handed me over to the manager. Here I again remained in confinement for about a day, but the manager's son took me out and disposed of me to a tonga driver. It was indeed a sad change for I felt an indescribable pain when the man touched me with his rough, thick and dirty fingers. I felt a strange recoil of horror at that time, but shrank from expressing my feelings. He folded me into six folds and put me into his pocket. I lay for some time in the tattered pocket of the tonga driver, and came to be stained with dirt, which tarnished my original brightness. At this I felt a sharp pang of pain. I passed from the tonga driver to a rich merchant. I was given in exchange for a ten rupee note. I enjoyed the protection of that merchant for some time but soon I passed from him to his daughter—a bright young girl who touched me again and again with her neat little fingers. I was overjoyed to feel that she would keep me with her. But I was not destined to enjoy her sweet company for long. Soon she gave me to her brother who was a college student. He did not like my looks and soon gave me to the college clerk along with two other similar notes when he paid his dues. From the clerk I passed into the pocket of a professor when he got his salary and I am still there.

21. A Friend whose Peculiarities have been for years a Source of Mirth to you.

Though found of many acquaintances, I desire intimacy with a few. I can never afford to miss the company of my friend Ganga Ram whose peculiarities have been for years a source of mirth to me. His manners are marked by strange inconsistencies.

Though he is extremely generous, he affects to be miserly and prudent ; though his talk is full of the most selfish maxims, yet his heart overflows with the milk of human kindness. He is the only man I even knew who seemed ashamed of his natural benevolence. He takes pains to hide his weakness as he calls it : but in every careless moment his mask drops off and reveals him even to the most stupid observer.

In one of our late excursions into the country he happened to talk upon the evils of street-begging and condemned strongly those who indulged in alms-giving, for he maintained that most of the beggars deserved no charity. He was proceeding in this way strongly advising me not to indulge in indiscriminate alms-giving for which he thought, I had a strong weakness, when we met an old beggar who begged in the name of a dying wife and six starving children. His story had not the least influence upon me, but I watched the face of my friend whose heart burned to relieve the six starving children. He now seemed to be ashamed of showing his weakness to me At this moment I pretended to look another way. He seized the opportunity of giving the poor beggar a piece of silver, loudly asking him at the same time, in order that I should hear, to go and work for his bread, and not to harass passers-by with such impertinent falsehoods for the future.

Thinking that I had not perceived him helping the beggar with a silver coin, he continued, as he proceeded, to rail against beggars in the same way as before. I cannot tell how long he would have gone on in this way, had not his attention been called off by another object more pitiful than the first. A woman in rags, with one child in her arms, and another on her back, was attempting to sing a song to arouse our pity, when my friend, throwing off reserve which he had been trying to maintain successfully up to this time, immediately put his hands into his pockets in order to help her in her distress : but he could not hide his confusion, when he found that all the money he had with him had been spent in helping the first beggar.

He professed to be highly religious and preached an effective sermon that religion should not be a means to one's material advancement. He had hardly gone a few steps when he met a poor scholar. My friend now earnestly advised him to enter the Church, create a good influence and then succeed to the Bench.

He possessed another peculiarity. He had a little garden in front of his ill-shaped house. We constantly asked him to decorate it with flowers and plants. But he replied that he liked it to be empty, just a space to walk and talk in, with no flowers that needed pruning nor fine lawns that needed a gardener. And we who gathered possessions around us a little library of rare books, a little gallery of rare paintings—he mocked us with his laughter.

Such in my friend ; such are some of his peculiarities that have been for years a source of mirth to me. Even now when I recall the peculiar traits of his character, I cannot but smile. Yet with all his peculiarities I like him immensely.

EXAMPLES WITH HINTS

465. Study carefully the following examples :—

22. A Description of a Popular Member of your University or of your Class. (*P. U. B. A., 1945*)

[**Hints**. Ganga Din—the most popular member of our class—almost at the bottom in most of the subject—poses to be a great scholar—grapples with our philosophy professor—goes on arguing and arguing—all the boys amazed at his infallible logic—yet not without moments of wit and humour—his scintillating wit sparkles in conversation with his class-fellows—full of fun and humour—very sullen or morose—always bubbling with laughter—a happy-go-lucky fellow—somewhat crazy—called a 'crank' by some—not at all stand-offish—very congenial to talk to—esteemed and loved by majority of students.]

23. Some most important Event of your College or of your University. (*P. U. B. A. Suppl., 1945*)

[**Hints**. Our College convocation and annual Prize-Distribution—the most important event of our college—Chief Minister invited to deliver the Convocation address to the new garduates—function began with the famous *Bande Mataram* song—a one-act play specially composed for the occasion staged—loudly applauded by all—the annual report of the college read by the Principal—appreciated by the whole audience—then was delivered the convocation address—the Chief Minister exhorted the youths of the country to work for the glory and greatness of their country—to live and die for their

motherland—then the Degrees were awarded—I was the proud recipient of a Degree—the Chief Minister shook hands with me—a thrill of joy and pride ran through my whole frame—then came the prize distribution—I won the first prize for English—function came to close with the singing of National Anthens by our college girls—*Jana Gana Mana*—to which we all listened, standing up, with reverance.]

24. Appreciation of a Book on Modern India

[**Hints**. Pandit Nehru's *Autobiography*—the most outstanding book on Modern India—free from self-egoism—a brief survey of important happenings—personal narrative enlivened at places by pungent irony and bitter sarcasm—no bitterness against the boorish ruling class, refusing social equality even to men like himself—carrying the impress of absolute sincerity—written in easy almost conversational style—the most fascinating book of its kind—"It is written with modesty and powers, and expresses a character of outstanding nobility........... ....It is the mirror of a man trying all things impartially, "striving to save his own soul and his comrades' home-ward way," but careing infinitily more about the Comcrades' homeward way No more important book will come our way this year."—Edward Thompsan in the Observer.]

25. A Flood

[**Hints**. A flood is brought about by excessive rain causing a river that runs through the town or village to overflow its banks. The havoc wrought by flood is often enormous. Loss of property and loss of life are caused to an extent which is heart-rending. Men are taken by surprise by the incoming flood, and find themselves crushed to death under the weight of collapsing walls, or washed away by the cruel waters : The few who escape with their lives have to leave all their property and cattle behind. Whole villages are swept away, crops are destroyed, and thousands of villagers are reduced to the verge of starvation. Many deeds of heroism are done by men who take boats down the waters or even venture to swim across and try to save as many lives as they can. Subscriptions are raised everywhere to help the victims of the flood.

26. Any Act of Heroism You have Read About or Witnessed

[**Hints**. It was on a rainy day, one Sunday afternoon, about two years ago that I witnessed an act of heroism. I was crossing a bridge built over a broad river. The river was deep and in flood. In the middle of the stream was a solitary boat struggling hard to push its way up against the fast-flowing stream. The boat kept on turning and turning without getting out of the whirlpool. There was only one occupant. He was exhausted. In a moment the waves would have closed over him Down rushed a brave peasant along the stream towards the boat. He was just too late to catch it and the boat with its occopant, and the brave peasant, went straight down into the bottom of the river never to come up again. Their bodies were recovered the next morning many miles away from where the tragedy took place. The peasant was a hero who sacrificed his life for a fellow-man.]

27. Fakirs and Sadhus in India. *(P. U. Inter., 1945)*

[**Hints**. (*a*) *Fakirs* are religious mendicants ; live by begging ; pass their days in sleep and idleness · claim to possess wonder-working powers and supernatural cures, subject themselves to severe penances and voluntary tortures ; are generally untidy and filthy ; go almost naked : and wander from village to village extorting money from the credulous and the superstitious.

(*b*) *Sadhus* smear their bodies with ashes ; some glory in tattered clothes, others in yellowish red loose garments ; some wear long hair, others have clean-shaven heads ; take intoxicating drugs ; wander from place to place begging alms in the name of religion.

Sadhus and Fakirs who live a life of devotion and piety should be respected, while others who are vagabonds and idlers, should be treated with contempt.]

28. A Dacoity

[**Hints**. A daring dacoity was committed at the house of a rich merchant. Sixteen dacoits, armed with spears, swords and shields entered the house at one o'clock in the day. They overpowered the inmates, bound them hand and foot. They then as-ked the lady of the house to hand over to them the keys of the safe. Not believing her, when she said she had no keys, they beat her mercilessly, and threatened to put her infant son to death. They then broke open the iron safe and other boxes and removed all the valuables they could lay their hands upon. The dacoits ransacked the house for full two hours. They then left the house. The loss is estimated at Rs. 10,000

cash, besides jewellery. The police is investigating, but no clue has yet been found of the culprits]

29. An Exciting Moment

[**Hints**. A house was on fire and the flames were leaping upwards to the sky. The residents of the house were standing in the street wringing their hands. They were crying, "We are undone ! we are undone !" Among them was a woman who gave out a piercing cry which went to the heart of every one present. Her four-year old child was sleeping in a room in the upper storey. The courtyard was ablaze. The room in which the baby lay was full of smoke. It was clear that fire had reached that room also. No one dared to risk his life. A boy ten years old was standing near by and witnessing the scene. He was moved by over-powering pity and at once shot forward into the flames although the people asked him repeatedly not to throw himself deliberately into the jaws of death. He would not listen to remonstrances. The people saw the flames rising high in the room. Their hearts were beating fast. It was a most tense moment as nobody could be certain that the boy would return safe. The boy soon reached the room, called the name of the child at the top of his voice, and heard faint cries in a corner. He was nearly choked by the smoke but ran to the direction where the child lay, held him in his arms, and at once came down and handed the child over to his mother. All present praised the boy for his bravery.]

30. A Marriage Ceremony

[**Hints**. A Hindu marriage is solemnised in the bride's house at night—the bridegroom in a procession goes to the bride's house—large sums of money are expended in making the procession grand and attractive—bands of musicians precede and follow the bridegroom—special arrangements are made for illumination—rockets are fired—the party is received with great enthusiasm at the bride's house—the bridegroom's party is sumptuously fed—then the nuptials are solemnised—the priests recite *mantras* from the Vedas—the father of the bride gives her away—then they walk round the fire seven times—the bride's father gives a suitable dowry and the wedding is concluded.]

31. A Trip to the Hills

[**Hints**. The extreme heat on the plains made some of us think that a short stay in the hills could not but do us good—we left as soon as the college closed—reached the hills—had a jolly time together—saw the beautiful mountain scenery—the slopes of the hills covered with large trees—swift blue clouds passing overhead—it was a pleasure to watch the little stream of pure crystal water rippling from rock to rock—saw birds of exquisitely charming colours and butterflies with wings of most beautiful hues fliting from flower to flower—the lovely flowers and beautiful ferns—watched the glorious sun rising behind the distant hills of blue, shedding its radiant light up through the misty atmosphere around—climbing up in the fine bracing air—such were some of the pleasures afford us by the hills.]

32. A Public Lecture You Attended

[**Hints**. A public lecture in the Bradlaugh Hall—great crowd—the hall packed almost to suffocation—the distinguised speaker stood amidst deafening cheers to address the audience which was hushed into silence—his apt flow of words, stentorian voice, and gift of oratory made the audience spell-bound—his words rang slow and clear, and as they came from the heart, they went straight to the heart—he spoke for full two hours]

33. A Meeting of the College Literary Club

[**Hints**. The meetings of the College Literary Club are held every Saturday—Prof. Sharma is the President—Mr. Manohar Lal the secretary—I attended the last meeting—the Secretary was first called upon to read the minutes of the last meeting—then the agenda fixed for the day was taken up—there was a debate on 'Dictatorship—a Menace to World Peace' in which various speakers took part—Mr. Hassan entertained us with a song—Ram Narain read an essay on Romantic Poetry which was very interesting—Shah, who is a budding poet, gave us some verses which he had composed—The President then made a short speech in which he emphasized the need of learning the art of public speaking and asked the boys not to feel shy of coming on the stage—the meeting then adjourned with a vote of thanks to the chair.]

EXERCISE ON CHAPTER XXVI

Exercise 112. *Attempt the following descriptions :—*

1. Write a story in continuation of the following :—

"The whole family went to the canal for a picnic. They were enjoying themselves when suddenly cries of 'help ! help !' were heard .." (*P.U. Inter., 1942*)

2. Give a character sketch of the most funny person you have met in life. (*P. U. Inter., 1940*)

3. *Write a short description of any one of the following* :—

(*a*) The most beautiful town or city you have seen.

(*b*) The most interesting person you have met.

(*c*) A recent railway journey. (*P. U. B. A. Suppl., 1946*)

Exercise 113. *Write short descriptions of :—*

1. My Ideal Village (*P.U. B. A., 1942*)
2. An Evening at the Cinema. (*P.U. B.A., 1942*)
3. My Best Friend. (*P.U. B.A., 1943*)
4. My Greatest Wish. (*P.U. B.A., 1943*)
5. The Great Man I Admire Most. (*P.U. B.A., 1944*)
6. A Village Fair. (*P.U Inter., 1945*)
7. A Raid by Schoolboys on a Field of Melons. (*P.U. Inter., 1941*)
8. The College Confectioner's Shop. (*P.U. Inter., 1948*)
9. A Visit to an Industrial Exhibition.
10. Independence Day Celebrations in your Town or City.
11. A Great National Leader you admire most.
12. A Radio Programme you enjoyed.
13. A Labour Strike you witnessed.
14. A Book on Modern India that You have read and appreciated.
15. A Session of Parliament you witnessed.

Exercise 114. *Attempt the ollowing descriptions :—*

1. Describe the Annual Concert held in your College.

2. You have just witnessed a motor-car accident. Describe it in about a page and a half.

3. You have witnessed the miraculous *yogic* feats exhibited by a *Sanyasi*. Describe them in about a page and a half.

4. Suppose you met your enemies while alone in a dense jungle. Describe how you managed to escape.

5. Suppose you lost your way in a thick jungle at night. Describe where you passed the night and how you returned home.

6. Suppose you stumbled upon the wrong house and found yourself imprisoned in it by the trap door. Describe the romantic adventures that followed.

7. You have just witnessed a dog or a child being run over by a motor-car. The driver speeds the car up, leaving the wounded dog or child behind. Describe the steps you took in bringing the driver to book.

8. Give an account of the most humorous film you have enjoyed.

9. Give an account of an interesting programme you enjoyed last night on the Radio.

10. Suppose while you were in a public park or some similar place recently, you saw a group of boys at a mischief which you thought should be stopped. Describe the boys and what they were doing, and tell what steps you took to stop their mischief.

11. Write a character sketch of an acquaintance of yours who is deservedly popular.

12. Give an account of some well-known man or woman of the present day of whom you have a high opinion.

13. Write a character sketch of a person whom you dislike.

14 "If I could wipe out the last twenty years of my life and begin afresh."

15. Describe any brave deed you have seen or heard of.

16. Describe a painting which you have lately seen and admired.

17. Write an account of the most uninteresting hero or the most engaging villain you have ever met either in a novel or on the stage.

18. Write a conjectural account of the unhappy love-affair that drove your friend to books as some men are driven to drink.

19. Write a discursive review of any interesting book that you have recently read.

20. Make a conjectural pen-portrait of the Ideal Friend or the Ideal Teacher you would like to have.

21. See if you can make a word-picture of one of the following scenes :—

(*a*) High cliffs, a waste of waters, and gulls screaming.

(*b*) Moonlight on still water.

(*c*) Rock-strewn moorlands with stunted oaks in the fore-ground.

22. Write an account of "A Day in Early Spring," concentrating on colour effects.

23. Give a description of any beautiful building that is familiar to you. Aim at bringing out the poetry and charm that is in it rather than giving an inventory of its architectual features.

24. Give an account of the most thrilling moment you have ever experienced; or, if your life has been singularly free from thrills, describe an experience that would have answered to that description if it had happened.

25. Write not more than two pages and a half, describing what you regard as the most important experience of your life. Omit all unimportant details, and give only the points which add to the interest of the story. (*P.U Inter., 1936*)

26. A rich uncle, of somewhat peculiar ways, has given you two hundred rupees on condition that you spend this sum within twenty-four hours. If you do not do so he threatens to disinherit you. The money should be spent, not given away, nor invested, and at the end of the twenty-four hours you must be left with nothing in the shape of purchases. Describe how you will dispose of this sum within the prescribed time limit. (*P. U. Inter., 1936*)

CHAPTER XXVII

DIALOGUE WRITING

466. A dialogue literally means 'talk between two people.' Dialogue-writing is a useful form of composition since it enables a student to learn the colloquial way of talking English, and trains him to express his thoughts in easy and natural language. The spoken English of the Indian school boy is often stilted and bookish, because he rarely comes in contact with English-speaking people.

467. **General Hints**. Good dialogue is not easy to write, and in the hands of a novice it is apt to become extraordinarily wooden. Your dialogue should be neat, flexible, and pointed. At the same time, it should not be obviously "literary," though this is scarcely probable. It is much more likely to possess the opposite faults of amateurish inconsequence and redundancy. If the conversation is to appear natural and convincing, it must first of all pass through a careful selection in which these excrescences are removed.

Another point to remember is that the force of the spoken word depends, to a very large extent, on gesture, the posture of the body, facial expression, intonation, and accent. You should, therefore, not fail to supply such necessary suggestions as will help the reader to understand the full import of the words of the various characters. Nor should you overlook their natural movements. People do not always sit stiffly in chairs with hands folded while speaking. They are always doing something or other : one lounges in his chair swinging his leg, another gets up to light a cigarette, a third walks about the room, takes up a book or looks at a picture, while a fourth walks about the verandah flourishing his stick. Again, as they speak their expressions change, their eyes sparkle, they frown, they laugh, are now bright, now gloomy, now worried, now lively. If your dialogue is to be vivid, realistic, and lifelike, these points should not be forgotten. In a play such suggestions are given in the form of stage directions within brackets. In the narrative style, they are worked into the body of the dialogue. The latter is the better method, as it reads more easy and smooth. To write a dialogue successfully, it is necessary to have a complete and accurate knowledge of the characters who take part in the conversation, their opinions, feelings, tastes, weaknesses, the circumstances in which they are placed, etc. There should also be perfect consistency in the treatment of the characters ; their talk must correspond to the circumstances in which they speak.

A common difficulty in handling a narrative conversation is the use of such necessary expressions as *he said, I said*, which, when employed too often, have an ugly and awkward effect. We can overcome this difficulty in two ways :—Firstly, by substituting some other word for *said* such as *replied, asked, agreed, hoped, exhorted, continued, cried, ventured, remarked,* and *shouted*, according to the demands of the context. Secondly, it may be dropped altogether now and then.

As regards the matter of your conversation develop it logically, observe the principles of unity, consistency, and coherence. Again, careful preparation is necessary for writing a good dialogue, though this must not be apparent. Remember that the greatest art lies in the concealment of art.

468. To sum up, in writing a dialogue :—

(1) Be natural, not formal, affected, or bookish. Remember that colloquialisms, slang, etc., are permissible to only a limited degree.

(2) Think out your characters and give them variety. To do this, you must have in your mind a clear idea of the way in which each character is to express his views. For instance, a bookish student will talk in a different way from an athletic student.

(3) Give your characters consistency, life and movement.

(4) Carefully think over the subject given, and jot down briefly the arguments or opinions about it which might reasonably be expressed by the imaginary characters. Arrange these ideas in a logical order so that one may directly follow from the other in the course of the conversation.

(5) Avoid clumsy repetitions of *he said*, *I said*, etc.

469. Special Hints. (1) Do not let any of your characters monopolise the conversation ; all have a right to express their views. Do not allow your characters to digress but keep the subject constantly before them. Let the conversation be brisk and rapid.

(2) In real conversation, one person sometimes interrupts the other, or breaks in on what he is saying. If such interruptions are sparingly used they add to its naturalness. For example :—

A.—"I am perfectly certain he never made such a mistake. Why, only the other day he told me—"

B.—"I don't care what he told you ! I know for a fact that he did it. He confessed his fault in the class."

(3) In life a speaker often answers a question put by another by putting him a question in return ; or sometimes, he anticipates a question from the trend of conversation that is going on and answers it before it is asked. You may also adopt these devices, now and then, to enliven your dialogue.

For examples :—

(*i*) *A.*—"What will you do if a lion were to come out of the bushes now ?"

B.—"Well, what would *you* do ?"

(*ii*) *A.*—"I heard something about you the other day, Rama."

B.—"I know you are going to ask me how I saved the life of a poor woman. Well, I will tell you all about it—etc."

(4) In life, a speaker often uses exclamations expressing :

(*i*) *Surprise, e.g.*, My word ! "Good heavens !", "You don't say so !", "Really ?", "Well", etc.

(*ii*) *Pleasure, e.g.*, "How nice !", "Splendid !", "Excellent !", "Well done !", "Good, very good !" etc.

(*iii*) *Irrigation, e.g.*, "Bother !", "O dear !", "Confound it !"

Such interjections may be used *sparingly* from time to time.

(5) It is necessary to begin the dialogue in an interesting way so that the reader's attention may be caught from the start. The conversation should lead to some definite conclusion. It should not end abruptly.

(6) Though the language should as far as possible be colloquial, it must not be ungrammatical. The characters must talk good English. They should avoid such expressions as, "He asked my brother and I to dinner," or "That's him !"

(7) Keeping these points in view, write your dialogue in a natural interesting, and realistic manner. The whole conversation should be brief, and the questions and replies as concise and pointed as possible.

(8) A writer says, "In the writing of imaginary dialogues on given subjects the student should, in the first place, set the scene as vividly as possible in a few words. In doing so he should take case to select appropriate occasions or likely spots for his conversations, as this makes for reality. The more real and convincing his work seems, the nearer it approaches true art. For example, a conversation on *Ambition in Life*, in which two or three friends take part, might appropriately enough take place in a College Reading Room, or during a walk, or on the playground after games, or at the house of one of the persons talking, say, after tea. *Superstitions* might be discussed during a moonlight stroll. A talk on the subject of *Death* would seem most natural in a cemetery, especially if introduced by one of the persons mentioning the recent loss of a friend or near relative ; and so on. The important thing is to make the dialogue spirited and natural and as true to life as possible.

SPECIMENS OF DIALOGUES

470. Study carefully the following dialogues :—

1. On the Grant of an Allowance

Father. Listen John ! I have given you the supreme advantage of a first-rate education. I shall do no more for you, because if I did more I should be doing you harm and spoil your chances of making the best of yourself. In order to make the best of youself you must depend not on me, but on yourself. You must fight your own battle. Do not ask me for influence or for capital. I will give you advice and nothing else. You may think me cruel. But I am cruel only to be kind. One day you will be grateful to me. Here's fifty pounds for immediate necessities, and there is the front door. Go.

Son. But this amount cannot relieve all my necessities.

Father. No more ! This must suffice for all your personal expenditure.

Son A friend of mine is going to be married. I must give him a wedding present, and the money you are giving is hardly sufficient.

Father. Your wedding presents are your affair, not mine. What should you do if you were a clerk with a fixed salary and no father ?

Son. But what am I to *do* ?

Father. If you can't afford money, you can't scatter presents.

Son. But I simply must. It would look so odd.

Father. Let it look odd. This will teach you in your financial arrangements to provide a margin for emergencies. In this way, you will learn "the value of money."

(*Adapted*)

2. The Dominant Sex

(*From Punch*)

"Man is, and must be," I said, "the dominant sex."

"He mustn't be," replied my niece Audrie, "and he isn't."

"It is generally accepted," I said.

"Yes, by men," she qualified, "I hope you know you are frightfully conceited."

"If I am," I replied, "I have reason to be. I am a man ; and man is and must be the dominant sex."

"You talk just like a parrot. Look here—If you're so jolly dominant why do I always beat you at tennis ?"

"Age," I replied, "difference in age. Remorseless time has played havoc with me."

"Pooh, you won't run."

"Not 'won't.' Can't."

"And why can't you ? Because you're too fat. And why are you fat ? Because you're lazy. All men are."

"Not at all, Audrie," I protested. "Man the Bread-winner toils unceasingly for Woman the Butterfly."

"Oh, yes ! What sort of toil do you do ?"

"Business—you wouldn't understand." I said firmly.

"I bet I would. Lunch."

"What do you mean by 'lunch' ?"

"You know quite well what I mean. Business is simply an excuse for lunch."

"No, no," I urged, "Lunch is often an opportunity for business."

"How long does lunch last ?" She persisted.

"Till grace is said and all rise."

"If they can. Cards afterwards, I suppose, Poker ?" She shot at me keenly.

"I wouldn't touch it." I assured her, "with a pair of things."

"Snooker ?"

"No Snooker. Very occasionally a game of dominoes rounds things off."

Audrie gave me a sweet smile at this disclosure.

"*Now* I see," she said, "what man is and must be—oh, yes, he certainly must be—."

"I am glad you realize," I rejoined, "that he is and must be, as I said, the domin—."

"The domino sex," she completed scornfully.

3. On Town and Country Life

Townman. Good morning Mr.—It is a long time since I saw you in town. Are you staying long ?

Countryman. Good morning. No, my friend, I only came up on business yesterday, and hope to get back home again this evening.

Townman. Running away so soon ? Why not stay a few days more and enjoy yourself ? It is the life and bustle of the street that pleases me.

Countryman. That is what I detest most. I don't find much enjoyment in the smoky atmosphere of a town, and all its noise and bustle. Give me the pure air, the glorious sunshine the calm evening and the quiet of the country.

Townsman. Well, I grant you have the advantage of purer air and healthier climate in the country ; but as for the noise here, it is never so great as to disturb the peace of one's mind. How can you enjoy life without the bustle and activity of the town ?—I wonder. The quiet of the country which you so much admire would drive me crazy. It is life and movement that keeps me alive.

Countryman. Really ? Why, I cannot get a wink of sleep in a town. And towns are so ugly—nothing to see but dirty lanes with heaps of accumulated rubbish, noisy bazaars, dreary streets, smoke-grimed houses, ugly buildings with big posters and advertisements pasted on the walls, factory chimneys belching smoke, a dull, smoky sky, and a putrid smell assailing one's nostrils wherever one goes. I love the beauty of the green fields and murmuring brooks and shady nooks and flowery meadows and golden crops.

Townsman. Ah ! my friend, but do not forget what Dr. Johnson said ! "When you have seen one green field you have seen all green fields ; come with me down Fleet Street and study men."

Countryman. Well, all I can say is that your Dr. Johnson never saw a green field in his life or else he would have realized the infinite variety of Nature which one meets with in a smilling green field.

Townsman. But what in the world do you do with yourself in your village ? Don't you feel dull without theatres, cinemas, talkies, musical concerts, museums, zoos public lectures, and exciting political meetings ? You must be leading the life of a frog in the well !

Countryman. Not so dull and slow as you imagine. I have my garden, which is a great source of pleasure to me. Oh, it is really delightful to take morning and evening walks through the mazes perfumed with roses, jasmines and lilies. There is also a small pond the banks of which are thickly overgrown with golden daffodils. And then I love tramping over the hills, and seeing the beautiful scenery. And in the evenings I have my books.

Townsman. Well, every man has his taste ; but to me yours would be a dull life.

Countryman. Dull or not, it is much healthier. It is better than town life which is full of epidemics and ailments. And our quiet habits give us longer lives.

Townsman. Yes, you may live longer in the country. But it is not so charming and enjoyable there as in the towns where you can get all the luxuries and comforts of life.

Countryman. Yes, you are right. We have no artificialities of life that kill the nobility of our soul and make us coarse.

Townsman. My dear fellow, you forget that we have a very keen life in the town and that, you know, keeps our with sharp. You people from the country, excuse my saying so, are slow thinkers. Moreover, you don't acquire the polish and ease of manner noticeable in town dwellers.

Countryman. Ah, ha, my dear friend, you boast of your achievements, dress, manners, wit, and brains.

Townsman. Do you think it is merely a boast ! Look at our mechanics, artisans smiths, great scientists, explorers, scholars, lecturers and teachers. Can a nation prosper without these great ones ?

Countryman. Yes, I admit the truth of what you say. As a matter of fact, a nation that wants to be great cannot do without clever artisans and brilliant scientists.

Townsman. There you are ! We have had a hearty chat ! It is getting late now, I hope we shall meet some other day. Good day.

4. On Examinations

Rama. I wish to goodness this examination was over ! I am sick of swotting for it. Look here, Mohan, what earthly use are examinations, any way ?

Mohan. Well, I too think they are a great nuisance. Work is done for the sake of examinations, and not for its own sake. How often we have to stuff our brains with indigestible matter ! But I don't see at the same time how we could get on without them !

Rama. Why ?

Mohan. Well, you see, there must be from time to time some sort of test of what you really know, and how far you have progressed in your studies. How can a student be promoted to a higher class, the next stage in his education, unless it is properly ascertained that he is fit for it ? Are you prepared to entrust your health to a man who has not a university diploma showing that he has knowledge of the human body, the law of health, and the proper remedies for the diseases that flesh is heir to ? What should a University do but hold examinations and practical tests ?

Rama. I don't know, but I believe that examinations are not a sure index of one's abilities. You can get through an examination by cramming ; but cramming is not education. The crammer possesses only superficial knowledge which goes out of his head as soon as the examination is over. Success in an examination often depends on sheer luck. Suppose your papers are examined by a lenient examiner, and mine by a strict one ; you pass and I fail—and yet I may be as efficient as you are. And then many fellows get through simply by hoodwinking examiners.

Mohan. This is all true, but these are exceptional cases. In competitive examinations there is a fair field and no favour. The old days of patronage are gone. It is brain work that is in constant demand. Again, even if you don't succeed, you do derive some advantage from what you have learnt.

Rama. I am afraid I am not convinced.

Mohan. Very well. Can you tell me any other test of merit ?

Rama. No, I can't ; but I say that examinations are not only not necessary, they are positively harmful. They become an unendurable drudgery. What a change do they bring about in the life of young men ! Their eyes grow lustreless, their ruddy faces grow pale, their bodies are weakened. Some fellows get permanently unfit by over-study.

Mohan. No, not by over-study, by feverish cramming in the last few weeks. Your health is sure to break down if you waste most of your time at college in idle enjoyments and merry-makings and sit down to cram a two years' course of study in a few weeks. Examinations don't hurt students who work methodically and regularly at their books. Regular students never get ill.

Rama. Well, I think we could study much better if those wretched examinations did not interrupt us so often.

Mohan. A few might ; but most students would not work at all. If they come to know that there would be no examinations, they would take things easy and not put in the amount of hard work and systematic study necessary for a sound education. The fact that they will be examined at the end of the session is what makes them work. After all, an examination is not a bad thing ; it is very useful to work.

Rama. Well, have it your own way. All our talk will not put off our examination, which is so near. So let us try again to solve this tedious problem that has already taken so much of our time.

5. On Newspaper Reading

Hamid. Good morning, Afzal. You are studying the 'Tribune.' I don't understand what earthly good you get by the study of newspapers They are a positive evil in this age. It is a wonder that their number is on the increase.

Afzal. I don't agree with you. I regard the large number of newspapers and magazines that we have to-day, and their great circulation, as a proof that we live in a very advanced age. How do you say that newspaper reading is the curse of our time ?

Hamid. What I mean is that with the exception of a few really good newspapers, most of the newspapers which people read are either very poor reading or positively harmful.

Afzal. But what about good newspapers ?

Hamid. They are not the newspapers which the majority read. The average reader takes no interest in learned articles written in a literary style. What he feels interested in is something that is sensational and exciting. He gloats over the details of divorce cases, highly coloured stories of murders and other crimes, sensational descriptions of horrible accidents, society scandals and coarse jokes. Such reading does untold harm.

Afzal. I think you exaggerate. Of course I admit that much of what you say is true, but there are many newspapers that maintain a very high standard and are without these objectionable features. They provide interesting articles on social reforms, discoveries and explorations, literature and reviews of books. One can really read such newspapers with advantage.

Hamid. But the modern newspaper is a power for evil. It misrepresents things, wilfully distorts the truth and inflames the passions and prejudices of the multitude. Public safety is often endangered by newspapers fostering communal hatred.

Afzal. Yes, to some extent. But you can't deny that the Press is also a power for good. It acts as a public inquisitor, calling attention to wrongs, and bringing social sores under the searchlight of public opinion. In times of famine earthquake and other disasters, it organises, collects, and dispenses public charities for the relief of the sufferers. It is one of the great media for transacting business through advertisements. It is a mirror reflecting the social political and moral life of a people. It educates and moulds public opinion in favour of what is really best for the nation at the time of national crisis by offering it fair-minded, sincere and wise direction.

Hamid. That may be ; but newspaper reading is scrappy and disconnected, and you can't do much of it without losing the power of serious study. Anyway, you must admit that a cultured man must keep pace with the times and be conversant with all that is happening in the world around him. And he can do that only by reading newspapers.

Afzal I do not deny that. But I do not regard newspaper-reading as a sign of education and culture.

6. On the Comparative Merits of Mental and Physical Culture

G. P. Singh. Hallo! Dayal! swotting away as usual! come out, man; shut up your books, and come, let us play hockey.

Dayal. I am sorry I cannot do that, Singh. The examination is drawing so near, and I want to utilize every minute I can get for study.

Singh. Oh! hang all examinations! I do not worry about mine. What is the use of them, anyway?

Dayal. Well, you cannot get a degree if you don't pass the university examination; and I have set my heart on being a graduate.

Singh. And pray what good will a B. A. degree do you? So many boys have got their degrees, and are at large without getting jobs. At the most you may get a clerkship in a petty office but even clerkships are not bestowed on all and sundry. They fail to the lot of the lucky few only. There is a glut of graduates in the market and people do not want any more of them.

Dayal. That may be so; but I am not studying so much to pass the examination and obtain my degree and secure employment in a office, as to store my mind with knowledge and develop my intellectual faculties.

Singh. My God! (How fine you 'highbrows' can talk!) 'Develop your intellectual faculties,' indeed! Why not say to get a clerkship in a Government office? I tell you, all that man wants to get on in the world is some brains, plain commonsense and plenty of push and pluck. And these things you can't learn from books. And while you are 'storing your mind with knowledge and developing your intellectual faculties,' you are spoiling your health. Stick to your beloved books two years more and you will become a thin, pale, narrow-chested, half-blind weakling, with sunken cheeks and haggard looks. Look at my broad chest and feel my biceps! Anyway, I am developing my physical powers by means of physical exercises, games and athletics.

Dayal. Yes, to become as strong as a bull. I wonder, if there's any use of physical development.

Singh. Don't you know? It is good health that enables us to live happily. You don't realize that the abuse of body always brings its own punishment. A premature old age, failure of working power when a man should be in the prime of life, impaired digestion, and a proneness to catch whatever epidemics may be raging, are often the result of our indifference about our health.

Dayal. Well, people always praise a giant's strength, but not his brains. I would rather have a learned and cultured mind than a strong and well-developed body; for the mind is far more important than the body. A wrestler is never so happy as a scholar.

Singh. Oh! I see! you mean to say that a man who plays hockey and football and develops his muscular strength is no better than an animal without brains.

Dayal. I did not say that; but you may remember, what Kipling said about 'muddied oafs and flanelled fools.

Singh. Well, I must say you are very complimentary! Kipling must have been an ass if he said that I would rather be a 'muddied oaf' than a pale-faced, bespectacled bookworm, as blind as an owl.

Dayal. And that shows the amount of sense you possess in your well-built body.

Their Friend. (*Coming in*) Hallo! What are you two fellows quarrelling about?

(*They Explain*)

Third Friend. I see. Well, you are both right and both wrong. Both physical and mental cultures are essential for life. Constant and regular exercise is imperative for the preservation of good health otherwise the mind is distracted by bodily pain and weakness, and grows sluggish and apathetic Exercise is an abiding source of pleasure. There is intense pleasure in a good drive with a cricket bat or golf club, in a clever shot at foot-ball or hockey, or in controlling a spirited horse. Moreover, it gives 'a sound mind in a sound body.' It makes men capable of enduring fatigue and hardship without injury and, as the mind is affected by the body, it gives them the power of performing intellectual work better. But you cannot do without mental culture. The pleasures of a cultured imagination are such as only the cultured people

know. Education broadens one's interests, widens one's sympathies and enlarges one's vision.

7. On Going to Pictures

Shastri. Whence are you coming at this late hour of the night? You must not keep late hours, Prem.

Prem. I have just been to the cinema, and had a jolly good time. They were showing a very fine film, Shakespeare's 'Julius Caesar.' It was really worth seeing.

Shastri. You are very fond of pictures. Every night you go to the cinema. I wonder what good you derive from the pictures.

Prem. A lot of good! The cinema is a sure means of relieving the mental strain due to hard work or study, or troubles of various sorts. Long stories, grave and gay, comic sketches, plays, public shows, real events—all are produced in pictures by the bioscope.

Shastri. Yes, this is all true. But it is not without its serious disadvantages. Loss of money is one, loss of time another, both of which could have been utilized far more usefully and with perhaps better results to one's own self as well as to others.

Prem. Well, to some extent. But by seeing films describing the manners and customs of other countries we get an opportunity of finding out, without actually travelling and incurring heavy expense, how men in other parts of the world live, and what their manners, traditions and customs are.

Shastri. Is that all?

Prem. Not all! The cinema is not only a source of amusement; it is being used extensively now as a valuable help to education. How vividly history can be taught to students when some of the great incidents of the past, like the life of Napoleon, can be thrown on the screen! Geography becomes a living subject when schoolboys can see living pictures of the countries they can never visit; science becomes more interesting when the various experiments can be shown, and botany becomes a charming study when the growth of a plant, from the seed to the flower, can be accurately shown on the screen. Again, it improves the morals of the people. If the story has a moral of its own and it is conveyed to the minds of the spectators in a vivid and impressive manner, the impression received will last long and produce good results.

Shastri. Wonderful! But how do you suppose that all the films are good? There are sensational films that do a lot of harm. They create in us a craze for 'excitement,' and 'romance', which makes us utterly unbalanced. The sensational pictures of divorces, seductions, elopements, murders, vices, crimes, and successful robberies, corrupting public taste, and often do more harm than good to young people.

Prem. Yes, such films ought to be stopped.

Shastri. And there is another evil. This unhappy craze for cinema often leads our young people astray from healthier influences and creates in them an aversion for serious effort and study. They find it much easier to sit and look at pictures than to read a good book. And that's why our young folk have become so lazy now-a-days.

8. On Reading Novels

Rama. Mohan, you are much absorbed in the novel you are reading. You apparently find it good entertainment. I wonder why you have taken such fancy to novels.

Mohan. Why? Novel-reading is a good way of pleasantly and profitably whiling away some of our leisure hours. It is a source of recreation both to the body and the mind. When the mind is absolutely tired and can take up serious work no more novels do one immense good. I don't see why you dislike them so much.

Rama. To me excessive novel-reading is a great waste of time. And there is indeed a class of licentious novels the reading of which can only produce injurious effects. Novels are mere fictions intended to give pleasure to the reader. Fictitious events are created and fictitious characters are invented to take part in the action. Novels grip us sometimes so completely that it is impossible to leave them until we have read them right through. This takes all our leisure and seriously interferes with our daily duties. Moreover, they do not provide recreation. After an hour or two of recreation in the open air we return to our studies refreshed and vigorous, but novel-reading exhausts the brain.

Mohan. Yes, this is all true. But a moderate amount of novel reading is beneficial.

Rama Beneficial in what respects ?

Mohan. Historical novels, like those Sir Walter Scott, gives us brilliant pictures of history, which by their vividness impress us far more deeply than the dull pages of text books. Novels of modern life give Indian students a knowledge of the social life in Europe and America which cannot be gleaned from any other source. All good novelists are keen observers of character, and communicate their observations of men and life to their readers. The stories they tell are faithful copies of life, and so they enable us to profit by their valuable knowledge of the world, and this may protect us against temptations. I wonder why you condemn novel-reading.

Rama. I quite agree with you. I thought all novels were vicious and worthless. Are novels of any utility in giving us intellectual culture ?

Mohan. Yes, they do promote intellectual culture. They place before us ideal characters, whom through the author's skill we learn to admire and love as if they were real human beings. Thus they are often far more efficacious in inspiring high ideals and noble resolves than the most eloquent preacher, the wisest moral philosopher, or the most persuasive poet.

Rama. It is very kind of you to have thrown light on this important subject. I am sure it will stand me in good stead in future life.

EXAMPLES WITH HINTS ONLY

471. Study also the following Dialogues :—

9. Compose an imaginary conversation between two persons—one stressing the benefits of drink and the other speaking on the evils of intemperance.

[**Hints.** The young man sees no harm in drinking ; agrees it is a jolly custom, makes him lively and happy, drowns care, revives him when tired, is a manly habit, a tonic, etc. He goes to the length of saying that most of the achievements of civilization in literature, art, politics and technology, have been accomplished by moderate drinkers. The temperance man warns him against the danger of becoming a drunkard ; the terrible consequences of the drink-craving ; argues that alcoholic drink is a slow poison, and ruins health ; tells that many geniuses have been ruined by it ; is neither a food nor a mental stimulant, is very often the immediate cause of insanity ; is the source of pauperism and crime ; appeals to him to set an example to others by signing the pledge, etc.]

10 Finish the following conversation.

Mohan. Here is a puzzle for you, Sohan ; which would you rather be—a sick millionaire or a healthy beggar.

Sohan. Well, this wants some thinking over. I suppose you mean, which is more important for our happiness—health or wealth ?

[**Hints.** Sohan chooses health. He argues a sick man can neither taste dainty dishes nor enjoy the manifold pleasures that wealth can give. A healthy beggar enjoys even dry bread more than a sick millionaire his epicurean fare. Moreover, health enables man to put in hard work and he argues that he would not be a whining beggar. Mohan points out to him that wealth gives all the comforts, luxuries and amusements of life, independence and security, the best education, social position and influence, leisure for study and the cultivation of art and music, the joys of travel, importance and power. Wealth is power. A poor man is looked down upon by all. A healthy beggar has a voracious appetite, has little food to eat, depends upon the charity of the rich, and is worried to death by the thought of his starving family while a rich man, though ill himself, need not worry about his family, can give them all the comforts they want. But perhaps the best thing is to have health and just enough money to meet one's simple wants.]

11. Write an imaginary conversation between two students on—"Most fessions are crowded to-day".

[**Hints.** One student argues that it is no good taking a B. A. degree as practically all the professions are overcrowded to-day. A graduate has no market-value these days. He is not welcome in the offices and the schools. There is no scope absolutely in the medical profession. It is very difficult for a young doctor to make his name in the

midst of so many medical practitioners, more experienced and in some cases, better qualified than he The bar also is overcrowded. Lawyers are as plentiful as blackberries and there is no chance for a beginner. Engineering too holds out no hope. Business is very risky. The other student argues that it is better to be a graduate than to remain uneducated ; that the medical profession holds out every hope of success if a doctor is prepared to sacrifice his rest ; that there is really much scope in law if one is prepared to burn the midnight oil and take pains ; that teaching only requires a brilliant university careers, and that business is open to all who are full of enterprise, push, and pluck. There is nothing to despair about]

12. Write an imaginary conversation between two students on—"Should students take part in politics ?"

[**Hints.** One students argues that students are much too young to understand the politics of their country, that this craze spoils their careers ; that being led astray by hollow demonstrations of the idle and the unemployed, they do things for which sooner or latter they have to repent ; that it makes them irresponsible ; that they waste their parents' money, and that they set a bad example to those who are really good and noble. The other student argues that students should take part in politics because the prosperity and welfare of a nation depends upon them ; for the young men of to-day will be the nation of to morrow ; that it rouses patriotic feelings in them ; that it makes them responsible citizens ; that it makes them alive to the evils and corruptions rampant in their country ; that it makes them realize their obligations to their country.]

13. Compose a dialogue between a brother and sister the latter advocating the rights of women and claiming equal privileges with men, the former protesting against such equality.

[**Hints** The sister argues that women should be given the same rights and privileges as men, because it is gross injustice on the part of men to regard women as inferior to them in intelligence and skill. Women have been poets, statesmen, politicians, merchants, judges, barristers, scholars, and brilliant administrators. They have shown conspicuous ability in science and arts. Their intellectual power is not inferior to men's. So it is the height of selfishness for men who fully appreciate in their own case the great advantages of political rights, to deny the advantages of votes to women. They can better understand their own problems and ventilate the grievances of their own sex—the purdah system, female education, widow remarriage, customs of marriage, and inheritance Their interests are not safe in the hands of men who always think of their own interests and importance. The brother argues that the level of women's intelligence is much lower than that of men's that they have domestic duties to perform, that their business is only to remain at home and nurse children, that they are superstitious, that they have shown no consistent ability in statesmanship, literature, science and art, that they should not be given political rights because they are not so advanced mentally as to understand the value of a vote, that their interests are quite safe in men's hands, that their narrow-mindedness, fickleness and ignorance will corrupt polities and that if they are given equal rights with men, it will destroy the harmony of society.]

14. Discuss in the form of a dialogue the pros and cons of "Co-education."

[**Hints**. *Pros* : 1. The mixing of the sexes in edueation is natural, practical, and economical.

2. The feminine mind gains from association with boys and men, and the masculine from association with girls and women. Character develops more harmoniously and shyness diminishes. Competition is greater between the sexes than between rivals of the same sex, so that higher standards of achievement are reached.

3. The presence of the opposite sex is a wholesome factor in institutions. Where there is only one sex, various evils flourish. Women tend to become sentimental, men become disrespectful to women. In colleges and universities, the presence of women raises the tone of the institution.

4. Marriages made after co-educational experience are happy because the parties become thoroughly acquainted with each other's temperaments.

5. Co-education will enable investigation to be made into the different characters of boys and girls.

Cons : 1. It is not natural for the two sexes to be educated together. Some subjects cannot be taught in the presence of both sexes without embarrassment.

2. The feminine mind assumes a masculine character which is only a hindrance in after-life, and which actually repels most men, while boys become effeminate and are disliked both by their own and the other sex. Competition in any form should be discouraged.

3. The presence of the opposite sex will lower the tone of the institution. Enforced association of the sexes at adolescence would be likely, in many cases, to make for permanent aversion from the other sex. Students should be freed as much as possible from the distraction caused by the presence of the opposite sex.

4. Generally, it has so happened that marriages after co-education have ended in divorce.

5. It is very difficult to form an exact estimate of their characters because in the presence of boys the girls would not reveal their weak points and the boys their vices and weaknesses.]

15. Discuss, in the form of a dialogue, the pros and cons of "War : Is it desirable ?"

[**Hints.** *Pros* : 1. War is a wholesome, moral influence. It develops numerous virtues, such as patriotism, self-sacrifice, efficiency, inventiveness, courage, and discipline. The martial nations are the leading nations.

2. Military training in times of peace preserves people from idleness.

3. Art, literature, and religion are stimulated by war.

4. It eliminates the puny, the weak and the cowardly, and leaves a manly nation to breed the next generation.

5. War is a cure for over-population.

6. Trade follows the flag.

Cons : 1. War promotes cruelty, vice and stupidity. It kills the noble instincts of man. If one gains in patriotism, one loses in truth, kindness, tolerance, and honesty.

2. Military service is often disastrous to the individual. Barracks are the haunts and breeding-places of the foulest vices.

3. Neither art nor literature is the product of war. Religion opposes war.

4. War eliminates the physically fittest and leaves the puny, the weak, the deformed and the unmanly to breed the next generation.

5. Over-population can be prevented in less painful ways.

6. Nations lose more in a war than they gain in the trade that is supposed to follow it.]

EXERCISES ON CHAPTER XXVII

Exercise 115. *Discuss each of the following subjects in the form of a dialogue* :—

1. Should capital punishment be abolished ?
2. Should alms-giving be encouraged ?
3. Should students take part in politics ?
4. Should beggary be abolished ?
5. Should bachelors be taxed ?
6. Should war be outlawed ?
7. Educational System : should it be reformed ?
8. Should there be luxury taxes ?

Exercise 116. *Attempt the following* :—

1. Write an imaginary conversation between a doctor and a lawyer discussing their respective professions. They come to blows. The lawyer has to summon a doctor, and the doctor a lawyer to settle matters.

2. Compose a dialogue between a householder and a burglar whom the former has surprised. The latter pleads a starving family and tries to argue in favour of an equal distribution of property. He is allowed to go free in the end.

3. Write an imaginary conversation between a doctor and a patient. The patient fancies he is ill. The doctor frightens him by suggesting an opertation and at last sends him off with a harmless mixture. The doctor of course knows all the time that there is nothing wrong with the man.

4. Write a conversation between two students—

(*a*) one a believer and the other a disbeliever in superstitions.

(*b*) one of whom is habitually despondent and thinks that luck is against him whereas the other is of a more hopeful turn of mind.

(*c*) on the improvements they would like to see introduced in the present system of University Education.

(*d*) on the improvements they would like to see introduced in their college.

5. Write a dialogue between two persons discussing :—

(*a*) the use and abuse of the cinematograph.

(*b*) the horrible effects of the dowry system.

(*c*) the comparative merits of vegetarian and animal food.

6. Construct a dialogue between a teacher and a pupil. The latter has been detected in some mischief. At first he denies it, then acknowledges it and promises to amend.

7. Construct a dialogue between two men, one of whom is superstitious but the other is not. You may enter into the dialogue yourself as one of the parties.

8. Write a short dialogue between a Englishman, an American and an Indian, each extolling the virtues of his native land. (*P. U. Inter., 1929*)

9. Compare a conversation between a woman-doctor and an elderly (woman) patient who, distrusting allopathy (or, say, western medicine) and having confidence only in homoeopathy (or, say, the "Yunani System") is reluctant to yield to the doctor's persuations to let herself be admitted into a hospital. (*P. U. Inter., 1934*)

10. Write a short dialogue between two rate-payers on the bad condition of the roads in their city. (*D. U. Inter., 1933*)

PART V

STYLE AND LITERARY APPRECIATION

CHAPTER XXVIII

REQUISITES OF A GOOD STYLE

Be simple, be unaffected, be honest in your speaking and writing. Never use a long word where a short one will do Call a spade a spade and not a well known oblong instrument of manual husbandry ; let home be home, and not a residence ; a place, a place and not a locality and so on.—*Dean Alford.*

472. *Simplicity* is the main characteristic of good English style. This means that whenever possible you should choose short, common words in preference to those that are long and unfamiliar ; that you should call a lie 'a lie', for example, and not 'a terminological inexactitude.' In order that you may write simple English it is essential for you to possess the capacity of avoiding the use of words and phrases, which for one reason or another may be unsuitable or undesirable. The followihg directions will tell the student what to avoid :

473. Avoid the following :—

1. **Inexact Phraseology.**
2. **Tautology.**
3. **Pleonasm.**
4. **Repetition.**
5. **Verbosity.**
6. **Periphrasis.**
7. **Pedantry (Fine Writing).**
8. **Archaic Words.**
9. **Newly coined words, Neologisms.**
10. **Foreign Phrases.**
11. **Technical Terms.**
12. **Vulgarism.**
13. **Colloquialism.**
14. **Vernacularism.**
15. **Slang.**
16. **Mixed Metaphors.**
17. **Abbreviations.**
18. **Journalese.**
19. **Hackneyed Phrases.**
20. **Solecism.**
21. **Malapropism.**

474. Inexact Phraseology. Students are often careless in the order in which they put words in a sentence. Sometimes it is impossible to make out their meaning, or, if their meaning is plain, their expression is so illogical or incongruous that it needs comment. The following example will make our meaning clear :—

(1) A railway journey is a good way of spending a holiday. (Now a *railway journey* is not a *way* ; it should be written : "To go on a railway journey is a good way of spending a holiday".

(2) This view is the finest scenery in the world. (A *view* is not *scenery* it should be written : "This view contains some of the finest scenery in the world.")

(3) (Presently he heard a strange sound. It was a dog trying to get out of the room. (A *sound* cannot be a *dog* ; it should be written : "It was made by a dog trying to get out of the room.")

(4) Another method of killing rats is that of poison. (It should be written : "Another method of killing rats is *that of using poison.*")

(5) Yesterday we had the good fortune of a most magnificent sunrise. (It should be "Yesterday we had the good fortune of *seeing* a magnificent sunrise.")

(6) To be a poet means one who possesses a great imaginative mind (It should be written : "To be a poet means *to be* one who possesses a great imaginative mind.")

(7) His North Pole expedition is a catalogue of misfortunes. (An *expedition* is not a *catalogue*, it should be written : "The *history* of his expedition to the North Pole is a catalogue of misfortunes.")

475. **Tautology**. *Tautology* means the repetition of the same idea in different words. It is a very common fault with writers who are careless of form and desirous of emphasis. They often fail to notice that they are wasting words by expressing twice over in a sentence some part of it that is indeed essential but needs only one expression. The intelligent reader is inclined to reason, perhaps unjustly, that if his author writes loosely he probably thinks loosely also, and is, therefore, not worth attention. A good example of tautology is to be found in Johnson's poem, *"The Vanity of Human Wishes,"* where occurs the couplet

"Let observation with extensive view
Survey mankind from China to Peru."

This, as Tennyson pointed out, amounts to saying, *"Let observation with extended observation observe extensively."* Write compactly, use only words enough to express your meaning adequately, and say just what you have to say and no more. Read what you have written and strike out all those words which you feel you can dispense with without injuring the sense. Thus in the sentence, "The scenery of the Lake District is made more beautiful by the beauty of the surrounding mountains," tautology may be got rid of by omitting *"the beauty of."* The following are some examples which should show you what to avoid :—

(1) When he was crowned, there was a *universal* cry of joy *from everybody*. (Omit either "universal" or "from everybody" which repeat each other.)

(2) The two luxuries were *truly* and *indeed* such. (Omit "truly and" or "and indeed.")

(3) He is better versed in mathematics than any *living* man. (Here "living" is unnecessary unless the writer wants to extend the comparison and say "dead or living.")

(4) He and I can *both* travel *together*. (Here the idea of *both* is contained in the phrase *travel together*. *Both* should, therefore, be omitted.)

(5) French *mal* administration has been so *bad*. (*Mal* means *bad*, so *bad* may be omitted)

(6) Whatever else may *change* or *undergo modification*. (Both "change" and "undergo modification" mean practically the same thing, so that either is enough, preferably the shorter expression *change*.)

(7) Beauty is transient and *fleeting* ; virtue is lasting and *permanent*. (Omit "and fleeting", and "and permanent.")

(8) This can be bought at a small extra cost, of a few rupees more. (Omit either "Small extra" or "of a few rupees more ")

(9) All were drowned except five survivors. (Omit "survivors.")

(10) The weather was too hot for the boys to pay proper attention they ought to their studies. (Write either "to pay proper attention to" or "to pay the attention they ought.")

476. **Pleonasm** or **Redundancy** is the use of unnecessary words, *i.e.*, the use of more words than are required for conveying the sense intended. Though this kind of writing is sometimes deliberately used for rhetorical effect (*e g., lest at any time they should see with their eyes and hear*

with their ears) it is dangerous in unskilful hands and should be carefully avoided. The examples of Pleonasm which should be avoided are :—

(1) Such common examples of pleonasm as *lonely isolation, continue to remain, all of them, often in the habit, mutually help each other, the reason is because,* and *joint partnership.*

(2) The use of such pairs of words as *unless and until, save and except, each and every, if and when, in any shape or form, more or less, of any sort or kind.*

(3) The use of such redundant phrases as *more preferable, equally as, both......as well as, while at the same time, but however, just as well, in case of.*

(4) The careless and redundant use of such phrases as *so to speak, as it were, such as it is, let us say, and not to mention.*

(5) The whole sum *total.* (Omit "total.")

(6) He restored him to his father *again.* (Omit "again.")

(7) He returned *back.* (Omit "back.")

(8) Their mutual affection *for each other.* (Omit "for each other.")

(9) I offered *to give* him a lift. (Omit "to give.")

(10) I did not mean to do it *intentionally.* (Omit "intentionally.")

(11) He bisects the line *into two equal parts.* (Omit "into two equal parts.")

(12) He *again* made *another* attack. (Omit either "again" or "another.")

(13) A fine *bright sunny* morning. (Omit either "bright" or sunny.")

47 . **Repetition.** Avoid the needless repetition, in the same sentence, of a word or expression. It has a monotonous effect and jars on the ears of the reader. The following are examples of Repetition :—

(1) His first attempt was *unsuccessful, but it was succeeded* by a *succession* of further attempts the last of which was attended with *success.*

(2) He is one *of* the pioneers *of* the study *of* the origin *of* this disease.

(3) I know *that* you feel *that* nothing *that* can be done can be of any avail.

(4) The *statement* has been *made* before. It is a *statement* that people often *make* when they desire to *make* a general *statement,* or when they know that no *statement* they *make* can *make* any difference.

Rewrite :—

(1) His first attempt *failed,* but he *made several further attempts* the last of which was attended with success.

(2) He is one of the pioneers *who studied* the origin of this disease.

(3) I know you feel that *nothing done* can be of any avail.

(4) This statement has been made before. It is one that people often make when they desire to *generalise,* or when they know that *nothing that they say* can make any difference.

478. **Verbosity.** Verbosity means *wordiness* ; that is, the use of a large number of words where a few should suffice. "It arises from a natural gift of fluent expression, which has not been sufficiently chastened and corrected." The following are examples :—

(1) "At the very outset, I should like to avail myself of this opportunity of expressing my deep sense of the honour which your Society has conferred upon me in inviting me to address it on this occasion." **Rewrite :** *"The Society has greatly honoured me by asking me to address it."*

(2) "The husband and wife were united in wedlock never to be separated in adverse or prosperous circumstances of life." **Rewrite :** *"The husband and wife were united in wedlock for ever."*

(3) "I find that in many cases there is no room for hesitation as to whether I should be able to pass the examination, in the face of the fact of the inferiority of my handwriting." **Rewrite :** *"Bad handwriting makes me think that I may not be able to pass the examination."*

(4) "In the absence of the feline race the mice give themselves up to various pastimes." **Rewrite :** *"When the cat is away, the mice play."*

(5) "The storm was the occasion of much loss of life and entailed considerable injury to property throughout the whole district." **Rewrite** : *"The storm caused much loss of life and property throughout the district."*

(6) "Those who are prodigal sons and are born with silver spoons in their mouths trample under their iron heels the poor souls of the miser's pensioners." **Rewrite :** *"The rich always try to crush the poor."*

479. Periphrasis. Periphrasis is a roundabout way of saying anything, or the roundabout statement itself. Nothing is gained by saying *in all human probability* for "most likely." *The year's penultimate month* is not in truth a good way of saying *November.* Avoid using commonplace periphrasis such as :—

Lunar effulgence *for* 'moonlight.'
The tender passion / The amorous affection } *for* 'love'.
The nasal organ *for* 'nose.'
Skilful agriculturist *for* 'good farmer '
Inebriate or dipsomaniac *for* 'drunkard.'
Minatory expression *for* 'threats.'
Loation *for* 'site'
Tonsorial artist *for* 'barber.'
Sartorial artist *for* 'tailor.'
Culinary department *for* 'kitchen.'
Maternal relative *for* 'mother.'
The lower extremities *for* 'legs.'
Arcana *for* 'secrets.'
Padagogue *for* 'teacher.'
Impeccable *for* 'sinless.'
The sacred edifice *for* 'church.'
The sacred day of hebdomadal rest *for* 'Sunday.'
Incarnadine *for* 'dye red.'
Evangel *for* 'gospel.'
Cleptomaniac *for* 'their.'
The answer is in the negative *for* 'No.'
Pharmaceutical Chemist *for* 'apothecary.
Caudal appendage *for* 'tail.'
Circumambient air *for* 'surrounding air.'
Disembogues its waters *for* 'empties its waters.'
Metamorphosis *for* 'change.'
Within measurable distance *for* 'near', *or* 'within sight of.'
The fair sex / The softer sex / The weaker vessel } *for* 'woman.'
The lords of creation *for* 'men.'
One's better half *for* 'wife'
The flowing bowl *for* 'wine.'
The staff of life *for* 'bread.'
The gentle reader *for* 'reader.'
The main chance *for* 'gain.'
The nuptial tie *for* 'marriage.'
The green-eyed monster *for* 'jealousy.'
The great metropolis, *for* 'London.'
Sons of Mars *for* 'soldiers.'
Ploughs its way *for* 'sails.'
Made the recipient of *for* presented with.

480. Pedantry. Pedantry may be defined as the saying of simple things in language so learned as to imply a slur upon the average reader. There is no charm in saying simple things in out-of-the-way words, or in using difficult or obscure words just for the sake of showing off one's knowledge, when simpler words would have done equally well. Even the playful use of long or learned words bores the reader more than it pleases the writer. Simplicity is the mark of a good style. It implies clearness of *thought* as well as of *expression.* You ought to know clearly what to set down, your object should be to express it in the clearest possible manner, and you should naturally choose the simplest words, if you desire to convey your thoughts to the reader's mind clearly. The chief merit of great writers is their lucidity. They never try to hide their meaning under the empty pomp of high sounding words.

Be simple, therefore, in your language. Where one word is sufficient, do not use two. Where a simple word can serve the purpose, do not hunt for a difficult one. Thus you should not use :

Assist *for* help.
Opulence *for* wealth.
Peruse *for* read.
Eventuate *for* result.
Recuperate *for* recover.
Exacerbate *for* enrage.
Minify *for* diminish.
Constitute *for* form.
Retire *for* go to bed.
Capitulate *for* yield.
Materialize *for* { come to pass ; come into effect.
Advent *for* coming.
Apex *for* top.
Residence *for* house.
Locality *for* place.

Donate *for* give.
Desist *for* stop.
Endeavour *for* try.
Species *for* kind
Entirety *for* whole.
Desideratum *for* want.
Proclivities *for* tendencies.
Commence *for* begin.
Propagate *for* spread.
Retired to rest *for* went to bed.
Recrudescence *for* renewal.
Establishment *for* shop.
Vicinity *for* neighbourhood.
Dubiety *for* doubt.
Transpired *for* happened.
Utilize *for* use.
Resolves itself into *for* consists of.
The utmost of my power *for* my best.
Unfavourable climatic conditions *for* bad weather.
Exhibited symptoms of profound apprehension *for* showed great fear.

Pedantry is also shown in a fondness for high-flown expression. You must remember that simplicity promotes clearness and that you are likely to commit more mistakes in ornate than in simple writing. It is best to avoid the use of such a style altogether. Examples :—

Plain Statement.		*Pedantic Writing.*
Cause trouble	...	Involve some inconvenience.
Qualities ...	...	Particular characteristic properties.
Fire ...	...	The devouring element.
Blood ...	...	The vital fluid.
Rich people	...	Fortune's favourities.
Poor people	...	Miser's pensioners.
Nose ...	...	The olfactory organ.
My feelings were hurt	...	My sensibilities were lacerated.
Important topics	...	Cirumstances of major importance.
Parts ...	...	Component elements.
Includes ...	...	Embraces within its scope.
Begin ...	...	Take the initiative.
Conscience	...	The still small voice within.
Is guided by reason	...	Acts in subservience to the dictates of reason.
They narrowly escaped being burnt to death	...	They miraculously escaped incineration.
I had dinner	...	I partook of my evening repast.
A walk ...	...	A pedestrian excursion.
Asleep ...	...	Locked in slumber.
Married ...	...	United in wedlock.
Children ...	...	{ Juvenile members of the community. { The rising generation.
He took off his clothes	...	He divested himself of his habiliments.
Married (of a woman)	...	Led to the hymeneal altar.
Was going fast	...	Was travelling with considerable velocity.
You are making a mistake	...	You are labouring under a delusion.
Burnt ...	...	Consigned to the flames.
Opponents	...	Antagonistic individuals.
Tutor ...	...	Educational instructor.
It hurts very much	...	It is productive of distinctly painful sensations.
Is false ...	...	Belongs to the realm of fiction.
To wash ...	...	To perform one's ablutions.
They sent for the doctor	...	They called into requisition the services of the family physician.
I will say a few words	...	I beg leave to offer some brief observations.
I like the taste of it	...	It commends itself to my gustatory susceptibilities.
As soon as possible	...	At the earliest practicable period.
To be present at	...	To witness.

481. **Archaic Words.** The English language is constantly changing. Words and phrases grow old and feeble and die : new words come into existence and take their places. Therefore, old words and phrases which have outlived their purposes, have lost their soul as it were, are dropped from the language. Archiac words introduced in a commonplace context

to redeem its ordinariness are an abomination. The writer of good prose avoids such archaic words because they have become obsolete or old-fashioned and have gone out of use. Avoid using :—

Methinks	*for*	I think	Intitule	*for*	entitle
Albeit	,,	since	Parlous	,,	perilous
Howbeit	,,	nevertheless	Incontinently	,,	immediately
Agnise	,,	admit	Bemuse	,,	stupefy
Defunct	,,	dead	Scant	,,	little
Perchance	,,	perhaps	Folk	,,	people
Peradventure	,,	perhaps	Essay	,,	try
Spouse	,,	wife	Ere	,,	before
Belike	,,	probably	Surcease	,,	cease
Thereof	,,	of it	Erstwhile	,,	formerly, of old
Whereof	,,	of which	Eke	,,	also
Withal	,,	with it, as well	Quoth	,,	said
Anent	,,	concerning	I wot	,,	knew well
Bewray	,,	betray	Yclept	,,	called (so and so)
Divers	,,	various	Derring-do	,,	desperate courage

482. Newly Coined Words: Neologisms. Just as old-fashioned words fall out of use and die, so new ones are born, gain currency, and are added to the language. But one should not use coined words such as *erroneity* for "erroneousness," *correctitude* for "correctness." Other words which are newly coined and which are yet on their trial are : *quod, graft, earth, listening-in, blotto, spritism, insuccess, intellectualist, indifferentism, peckish, frothblower.* These are neologisms proper, and should be avoided.

No one should use far-fetched words such as *forbear* for "ancestor," *minify* for "underrate." Other examples are :—

Egolator	*for*	egoist	Declination	*for*	refusal
Trepidous	,,	timid	Contumacity	,,	contumacy
Preventative	,,	preventive	Prejudicate	,,	prejudge
Intenstate	,,	intensify	Intimity	,,	inwardness
Insuccess	,,	failure	Memorise	,,	learn by heart
Invitinguess	,,	attractiveness	Ruination	,,	ruin

483. Foreign Words and Phrases. These may be classed under *two* heads :—

(*a*) Current words and phrases borrowed from a foreign language, which have no exact equivalents in English, and are familiar to educated people. These are permissible in good writing. But they should be avoided by the young essay-writer because they do not add to the attractiveness of his style. Such words as *rajah, lascar, vista, bouquet, souvenir, stampede*, may be used when necessary, but the following words should be avoided because it is not likely that the beginner will be able to use them in the proper way :

Raison d' etre (reason for existence).
Status quo (existing state of affairs).
Tete a tete (intimate conversation).
Alma mater (fostering mother—University).
Deus ex-machina (providential interposition).
Bona fide (in good faith).
Enfant terrible (child that annoys)
Eclat or *Kudos* (renown, glory).
Literateur (literary man).
Aquondam friend (a former friend)
Sotto voce (in a low voice).
Sub rosa (secretly).
In extremis (at the point of death)

(*b*) Words and phrases borrowed from a foreign language which are unfamiliar should, if you cannot help using them, be used with the greatest care because it is so easy to make a wrong use of them :—

Facile princeps, easily the first.
Amour propre, self-love.
Dolce for niente, pleasant idleness.
Fait accompli, thing already done.
Non compos mentis, of unsound mind.
Modus operandi, mode of operation
Soi disant, self-styled.
Blase, tired of pleasure
Penchant, liking or fancy.
Cortege, procession.
Hauteur, haughtiness of manner.
Rara avis, rare bird.
Sine qua non, necessary condition.
Sine die, indefinitely adjourned.
Arriere, ulterior object.
Betise, foolish remark or action.
Bete noire, one's abomination.
Brutum fulmen, vain boast.
Coup de grace, death blow.
Coute que coute, at all costs.
Dernier ressort, last resort.
En regle, in due form.
Esprit, wit
Fracas, quarrel, disturbance.
Maladroit, clumsy, bungling.
Ne plus ultra, acme, climax.
Pis aller, last resource.
Sans, without.
Terra firma, dry land.
Terra incognita, unknown region.
Vis-a-vis, opposite.
Tour de force, a feat of strength. or skill.

484. Technical Terms. Words or phrases used in connection with any particular industry, trade, or branch of knowledge are called *technical terms*. They may be classed under *two* heads :—

(*a*) Terms which have become so familiar that they do not appear to be technical at all, may be sparingly used if they do not involve loss in clearness. Examples :—

Plaintiff, mortgage, camouflage, zenith, alibi, affidavit, sonnet, headphone, torso, petal, acid, alkali, operetta, soprano, appendicitis, alias, axiom, corollary. hypotenuse.

(*b*) Terms which an ordinary person fails to understand without an explanation. Such difficult words are classed under *Jargon*. No good stylist will allow them to creep into his writing. They are, therefore, to be carefully avoided. Example :—

Asyndeton (omission of conjunctions for effect), *epode* (concluding part of Greek choruses), *burin* (an engraving tool), *diaper* (figured linen), *stipple* (dots used in engravings), *draff* (dregs of malt after brewing), *catalysis* (accelerated decomposition or recomposition of a substance), *jamb* (sidepost of door or fireplace), *perolose* (screen round a tomb), *lugsail* (nautical), *barratry* (legal, for vexatious litigation).

485. Vulgarisms. A vulgarism is a phrase or expression, in common use but not current among the well-bred and refined classes of society. Such words or expressions are frankly ungrammatical or unrefined, which an educated person would never use. Examples :—

Kid (*for* child), *turn* (*for* fright), *bread basket* (*for* stomach), *uncommon* (*for* uncommonly), *was you ill* (*for* were you ill), *I am that tired* (*for* I am very tired), *I feel bad* (*for* I feel unwell), *nip along* (run away), *invite* (*for* invitation), *combine* (*for* combination), *biz* (*for* business), *sov* (*for* sovereign), *cause* or *cus* (*for* because), *cert* (*for* certain), *sub* (*for* subscription), *pal* (*for* comrade), *hain't* (*for* haven't), *ain't* (*for* am not), *alright* (*for* all right), *gent* (*for* gentlemen).

Also note carefully the following vulgar expressions :—

A *real* good time	*for* a *very* good time.
What's the *damage*	,, what's the *cost*.
I shall return *inside* of an hour	,, *within* an hour.
My own village is *plenty* good enough for me	,, *quite* good enough for me.
He *took* ill	,, he was *taken* ill.
To enjoy a sail, the weather *wants* to be fine	,, *must* be fine (or fine wheather is needed).
She is a very *stylish* person	,, fashionable person.
I don't *feel that way* about it	,, *those are not my feelings* about it.
Quinine did him *a power of* good	,, *a great deal* of good.
I feel *kind of* hungry	,, *rather* hungry.
She went away *unknown to me*	,, *without my knowledge*.

486. Colloquialisms. A colloquialism is a word or expression which may be used in familiar conversation by educated persons, but should find no place in written compositions such as an essay. Though more respectable than vulgarisms, these are never used in lofty or elavated style. Abbreviated forms used colloquially like *did'nt* for "did not," *hadn't* for "had not," *don't* for "do not," *wouldn't* for "would not," *won't* for "will not," *shan't* for "shall not," *isn't he?* for "is he not?," *I'm* for "I am," *I've* for "I have," *'tis* for "it is," *'twas* for "it was," *we're* for "we are," *let's* for "let us"; and curt expressions such as *photo* for "photograph," *phone* for "telephone," *exam* for "examination," *gym* for "gymnastic," *bike* for "bicycle," *doc* for "doctor", *digs* for "lodgings," *tick* for "credit," *quad* for "quadrangle," *circs* for "circumstances," *maths* for "mathematics," *Matric* for "Matriculation," *Inter* for "Intermediate, should not be used except in reporting a conversation, and never in an essay.

Avoid the following colloquialisms in essays :—

My sister *went in for* (entered) the teaching profession.

Dicknes *turned out* (produced) two novels a month.

No lawyer *worth his salt* (of repute) could tolerate such an insult.

Nelson was a *plucky* (brave) commander.

The teacher *fancied* (thought) that he had the right to punish the boy.

The list is *nowhere near* (not nearly) complete.

Prose composition was not in Browing's *line* (province).

Tried to *back out of* (withdraw from his engagement).

The discovery of his father's murder *bothered* (troubled) Hamlet.

The teacher said that the student was *chaffing* (bantering) him.

His cruelty *came out* (was shown or was seen) in his treatment of the servants.

Mahatma Gandhi did his best to help Hinduism *along* (to aid the progress of).

There is nothing *so very* (specially) remarkable about his actions.

I *felt like turning* (felt disposed to turn) that rascal out of doors.

He passed B. A., Examination with credit but he had little reason to *crow over* (boast of) his success.

The king grew tired of *running* (administering) the government.

On the road he *came across* (met) a beggar.

On the battlefield Macbeth *came across* (found) the crown.

Richard II found himself in a *scrape* (difficult situation).

If you ignore my advice you will *come to grief* (fail, be undone).

To make *a fuss* (disturbance) over small matters is bad.

Never before had there been *such a great* (so great a) victory.

The Principal had *left* (gone away) before I reached the place.

After staying at Simla for a *couple of months* (two months) he returned home.

I have *every* (complete) confidence in you. I will give you *every* (all possible) assistance.

He found it *a bit of nuisance* (unpleasant) to stand in the class.

The teacher could not *stand* (endure) the strain of hard work.

He *got up* (formed) a conspiracy against the ruling prince.

Of the whole council only one member *turned up* (appeared).

The Principal got *into hot water* (had difficulties) with the Managing Committee of the College.

The ruling prince *had a bone to pick* (an unpleasant matter to settle) with his subjects

The teacher was *handicapped* (at a disadvantage, hampered) by his want of commonsense.

After defeating the rebels the king *had a good time* (gave himself up to enjoyment). Clive showed plenty of *grit* (spirit, courage).

Also avoid the following :—*Awfully, rub it in, you had better do this, enjoy yourself, right away, get one's back up, play second fiddle, lick into shape* (mould, make presentable or efficient), *by long chalks* (before), *look him up, on the loose, the devil to pay, take person down a peg or two* (humble him), *come a cropper* (fall heavily), *it's me, by this means, some one eles's, peter out,* (give out, come to an end), *in the wrong box* (awkward position), *to go the whole hog* (to do the thing thoroughly), *in the pink* (quite well), *on the go* (in a state of decline), *go west* (die).

487. Slang. Words and phrases are sometimes invented in order to be humorous, or forcible, or vivid. Very often these are expressive, but sometimes they are merely silly. The right place of slang is in real life. 'There, an occasional indulgence in it is an almost necessary concession to our gregarious humanity. The writer who deals in conversation may at times find it necessary, bv way of characterizing his speakers, to put slang in their mouths, but if he is wise he will make the least possible use of this resource. To introduce slang in an essay or in the non-conversational parts of a book or article is severely condemned by all stylists. Never use slang except in dialogue, and there as little as may be Examples :—

A bob (shilling).
Cave (Warning : "Look out !")
He *t ok his hook* (went away).
I am *jolly* (or *mighty*) glad to see you (very glad).
An awfully decent chap (a very pleasant fellow).
Blow the gaff (inform against).
Terrifically sorry (extremely sorry.)
To take a back seat (keep in the background).
He is very *stuck up* (proud)
He has *heaps* (a great many) of friends
Out and outer (thorough-going follow)
Peg (drink of brandy and water)
I ran *for all I was worth* (as fast as I could)
Off his own bat (on his own account)
A blue moon (rare phenomenon)
A blue funk (state of terrified expectation)
Done brown (hoodwinked completely)
To *chew the rag* (be sullen and abusive)
To *chop yarns* (tell stories)
What's the ticket (what's to be done)
To church up (abandon, surrender)
To chum up with (live in a friendly way)
Cock of the walk (chief in a small circle)
To cut and run (go off quickly)
Play the deuce with (disorganize, ruin)
What the dickens (emphatic what)
No end of a fellow (very fine)
Hen party (a party of ladies)
To run into one's beard (to attack one openly)
Keep your hair on (don't loose your temper)
To jump down one's throat (to answer another man violently)
It was a *toss-up* which side would win (quite uncertain)

Cave in (succumb)
Fork out (hand out)
Mind your eye (be careful)
Mug up (get by heart)
Get the needle (get irritated)
Never say die (don't despair)
No go (of no use)
Dibs (money)
Go to pot (be ruined)
In quod (in prison)
On the rock (hard up)
Rum (peculiar)
Settle his host (kill)
I feel very *fit* (well)
All serene (all right)
Half baked (silly)
Shell out (die)
Kick the bucket (play)
Snuff out (die)
Get spliced (married)
Tin (money)
Make tracks (go off)
On the hop (moving)
Tuck into (eat heartily)
Turn turtle (capsize)
In a wax (angry)
Belly pinched (hungry)
Rotten luck (bad luck)
O. K. (all right)

488. Commercialisms. Commercialisms are abbreviated terms which are often used in business correspondence. These should not be allowed to creep into essay writing. Examples :—

Prox. (next month), *Ult.* (last month), *Inst.* (this month), *as per arrangement* (say,

according to), *per man* (to each man), *party* (person or man), *reo.* (in reference to, *or in regard to*) *to write some one to* (write to some one).

489. Vernacularisms. Many Indian students are in the habit of thinking in the vernacular and then translating their thoughts literally into English. This practice leads them to commit mistakes, and gives rise to curious turns of phrase, which are not English at all. These *Indianisms* should be carefully avoided. Examples :—

Where you are going ? *for* Where are you going ?
What you are doing ? *for* What are you doing ?
I am going to go *for* About to go, or propose to go.
I am keeping quiet *for* I am doing nothing, or I am unemployed.
My head is eating circles *for* I feel giddy.

490. Mixed Metaphors. Every good essay-writer makes use of metaphors as they impart vividness to the meaning by calling up pictures in our mind. But one should be careful not to compare the same thing with two or more different and incongruous objects in the same sentence. 'Things that are equal to the same thing may be equal to each other in geometry, but language is not geometry.' Take for instance the following example :—

He was a lion in war and sailed into battle with unbridled fury. The sentence is faulty because the same man is simultaneously compared to :—

(1) a *lion* in "He was a lion in war."
(2) a *ship* in "*Sailed* into battle."
(3) a *horse* in "With *unbridled* fury."

If you pause to think, the sentence will appear ridiculous. Avoid, therefore, mixing your metaphors. A little careful thinking, while writing, will help you. Examples of the type of writing, you should avoid are :—

"The stream of his thoughts soared into the air, only to flutter back to the ground, and walk the earth again."

"Don't be like 'dumb, driven cattle' and be drowned in the whirlpool of misfortunes."

"The apples of discord have been sown in our midst, and if they be not rooted out, they will burst into a conflagration, and deluge the world."

"He is a lion in the battle and will never draw in his horns or retire into his shell."

491. Journalese. The best journalism is characterized by simplicity, directness, feeling, good taste, and precision in the use of words. Men like G.K. Chesterton, E.V. Lucas, and Hilaire Belloc have achieved prominence in this direction and they write perfect English. But many irresponsible people have entered the profession. There are careless editors and half-starved reporters who are paid by the line or the inch. They never care to revise their writings. So their language suffers from all the faults mentioned above. Their writing is full of meaningless words and phrases. Example :—

"His conduct betrayed an utter want of sense and a complete absence of all intelligible motive." (The writer here employs too many words where a few can suffice. The whole thing can be expressed by saying. "*He behaved like a fool.*"

Avoid the smart journalistic style of the following :—

He only *voiced* (expressed) the opinion of the public.

We cannot *endorse* (approve, support) his views.

His humorous way of talking *was a great factor* (largely contributed to) in his success.

The *clamant* (crying) need of India is to get independence.
He *writes me* (writes to me).
Indian honesty is *stressed* (emphasised) in this paper.
Let us return to *our mutton* (our subject).
This question is *on the carpet* (under consideration).
It *goes without saying* (it may be taken for granted).
A *pronounced* failure (decided failure).
To the *foot of the letter* (literally).
An *embarrassment of riches* (superabundance).

492. **Hackneyed Expressions :** *Cliche's.* Nobody likes a "rubbed" coin—coin worn by constant use. Similarly, nobody likes phrases that have been used so often that they have become commonplace. They have lost the freshness of novelty through constant use. They no longer appear to be impressive, pointed or emphatic. Avoid the following trite phrases

More sinned against than sinning.
Not wisely but too well.
More in sorrow than in anger.
Conspicuous by his absence.
Take in each other's washing.
There's the rub.
The feast of reason.
Filthy lucre.
A chartered libertine.
To be or not to be.
The fragrant weed (tobacco).
I have no use for it.
A bolt from the blue.
For all the world like.
On the knees of the gods.
The irony of fate.
The logic of events.
The flow of soul.
The acid test.
Metal more attractive.
The time is out of joint.
The burn the midnight oil.
Far from the madding crowd.
Had few equals but no superior.
Guide, philosopher, and friend.
Beggars description.
Drunk as a lord.
A thing of beauty is a joy for ever.
The cup that cheers but not inebriates (tea).
Hope springs eternal in the human breast.
It wastes its sweetness on the desert air.
The feast of reason and the flow of soul.
A consummation devoutly to be wished.
Like angel's visits, few and far between.
'Tis not in mortals to command success.
He is weighed in the balance and found wanting.

Too much of a good thing.
Fit audience though few.
Othello's occupation's gone.
Sweetness and light.
But that's another story.
We hold no brief for.
Too funny for words.
Every schoolboy knows.
The pity of it !
At the psychological moment.
Not wisely, but too well.
Thereby hangs a tale.
But it was not to be.
At his own sweet will.
The light, fantastic toe.
Their name is legion.
Tell it not in Gath.
My prophetic soul !
The rest is silence.
Taking one's courage in both hands.
I am bound to say.
I hasten to add.
You may take it from me.
Our little systems have their day.
Curses not loud but deep.
Rotting in jail.
At the parting of the ways.

Avoid also the use of :—

The father of history *for* "Herodotus."
The blind old bard *for* "Homer."
The swan of Avon *for* "Shakespeare."
The Stagirite *for* "Aristotle."
The father of ecclesiastical history *for* "Eusebius."
The first Christian emperor *for* "Constantine the Great."
The great lexicographer *for* "Johnson."

The bard of Mantua *for* "Virgil."
The glorious lamp of day *for* "Sun."
The queen of the night
Or
The crescent satellite of the earth } *for* "the moon."
The seven-hilled city *or* The eternal city *for* "Rome."
The modern Babylon *for* "London."
Durance vile *for* "imprisonment."
Plods his weary way *for* "plods."
The altar of Hymen *for* "Marriage."
Training the young ideas to shoot *for* "teaching."
A disciple of Bacchus *for* "drunkard."
The gentle art of Izaac Walton *for* "angling" *or* "fishing."
The sublime author of 'Paradise Lost' *for* "Milton."
The dyspeptic sage of Chelsea *for* "Carlyle."
The wizard of the North *for* "Scott."
The Saint of Sabarmati *for* "Gandhi."

(*N. B.*—There is nothing wrong with these words and phrases, but for an average Indian student it is difficult to use them correctly. A beginner will be well advised to completely avoid them. If he is anxious to use them he should do so with care)

493. Solecisms. A solecism is an expression that offends against grammer or idiom. For example, *I seen you, you did not ought to do it, between you and I, these sort of things,* the land here *lays* (lies) low, *Will* I do it ? etc.

494. Abbreviations. Such as *Govt., Rly. Station,* P.O., *Gen.* (General), *D. C.* (Deputy Commissioner), *exam., can't, Cantt.,* should never be used.

495. Malapropisms. A malapropism arises when one word is confused with another which it somewhat resembles. The term takes its name from Mrs. Malaprop (a character in Sheridan's play, *The Rivals*), whose English is remarkable for her ridiculous blunders in the use of words similar in sound ; as you will see from the following : "Sure, if *I reprehend* anything in this world, it is the use of my *oracular* tongue and a nice *derangement* of *epitaphs.*" The words she *meant* to say where *apprehend, vernacular, arrangement* and *epithets.* A list of words that are frequently confused by students has been given on pp. 136—158. These should be noted carefully.

496. To sum up. Choose *simple* words ; use them with *precision* ; be *concise* ; and cultivate *good taste* in the choice of words. Much inconvenience and misunderstanding could be avoided if every writer made a conscientious effort to express his meaning plainly and simply. Say what you mean and no more. Frills and verbal tricks, inflated phrases and far-fetched words, affected words, worn-out phrases, and needless repetitions should not be allowed to creep into your writing. The difficulty of literature is not to write, but to write what you mean. We should not only be able to express our meaning fully and clearly, but so to express it as to be able to defy the ingenuity of man to give to our words any other meaning than that which we ourselves intend them to express.

EXERCISES ON CHAPTER XXVIII

Exercise 117. *Correct the malapropism in the following* :—

1. When should I accept you next ?

2. Geometry is a science which deals with the earth's crust, its strata and their relations and changes.

3. An ellipse of the sun occurred only yesterday.
4. She is a woman of lose character ; there is no harm in loosing her.
5. A memorial battle was fought at Quebec in 1759.
6. Nelson was a brave soldier who has ever lived.
7. I would never like a daughter of mine to be progeny of learning.
8. Don't attempt to extirpate yourself from the matter.
9. What an expression the Rajah received as he drove along the streets of his capital !
10. Your handwriting is quite eligible.
11. Sure, if I reprehend anything in this world, it is the use of my oracular tongue and a nice derangement of my epitaphs.
12. To illiterate his point, he quoted the examples of many an eminent man.
13. I instructed her in geometry so that she might know something of the commercial countries.
14. What a supercilious knowledge of ethics you possess !
15. I have interceded another letter from the fellow.
16. Our worthy principal is very kind to the students.
17. Gladiators are iron things which give out heat.
18. Herrings swim in the sea in shawls.
19. An epigram is what we say about a man after his death.
20. A centimetre is an insect with one hundred legs.

Exercise 118. *Point out needless repetitions in the following sentences :—*

1. Such an act of kindness could be expected of any living mortal.
2. Her future prospects are full of promise.
3. He again made another attack.
4. It was a fine bright sunny morning.
5. She went home full of a great many serious reflections.
6. I understand that Mohan and Rama are both agreed upon this point.
7. A rich and wealthy person looks down upon the indigent and the poor with an eye of contempt.
8. It is all meaningless nonsense.
9. A superfluity of unnecessary words and phrases is altogether improper.
10. He has the entire monopoly of the liquor trade.
11. Your essay is full of commonplace platitudes.
12. His claims to have made a new discovery are baseless.
13. The Prime Minister alone had the sole right of pardoning the conspirators.
14. You must have frequently seen such phenomena as these on many occasions.
15. The Round Tablers, not having obtained peace, returned back to India to resume again the fight for freedom.
16. Beauty is transient and fleeting, virtue is lasting and permanent.
17. All were drowned except the survivors.
18. She poured the contents of a vesselful of water upon her husband's head.
19. A tyrant as he was, he ill-treated his wife cruelly and mercilessly.
20. I did not mean to do intentionally.

Exercise 119. *Rewrite the following sentences in simple English :—*

1. In the absence of the feline race, the mice gave themselves up to various pastimes.
2. He called into requisition the services of a medical attendant.
3. She expired in indigent circumstances.
4. A vast concourse was assembled to witness the spectacle.
5. Owing to repeated deviations from the principles of truth, she received her dismissal.

6. The abode in which you passed the days of your youth is wrapped in a fierce mantle of devouring flame.

7. It is not befitting that the inhabitants of vitreous residences should employ petrified missiles.

8. Iniquitous intercourses contaminate proper habits.

9. "I have no ear. Mistake me not reader,—nor imagine that I am by nature destitute of those exterior twin appendages, having ornaments, and—architecturally speaking—handsome volutes to the human capital."—*Lamb*.

Exercise 120. *Substitute suitable words for the words in italics* :—

1. Have you got an *abbreviated* edition of "David Copperfield" ?
2. Napoleon was a *notorious* general.
3. He is *accustomed* to drinking.
4. In the church I found a large *audience* listening to the sermon.
5. In everything he does he considers his own *advance*.
6. Her *exodus* from the hall was hasty and undignified.
7. Society greatly *affects* our character.
8. Man is a bundle of *customs*.
9. She spoke in a *contemptible* tone.
10. The *corpse* of the camel was found lying in the compound.
11. Our Headmaster is against *corporeal* punishment.
12. Her *childish* simplicity impressed me.
13. I wanted to *complement* you for your good looks.
14. He was *compensated* for his work by an increase in his salary.
15. The Indians who go and settle in England are *immigrants* from India and *emigrants* in England.
16. An *imminent* person presided over the All-India Educational Conference held at Delhi.
17. Give us death or *freedom*.
18. The poor coolie was *extracted* from the debris.
19. I have *hardly* enough milk for my own needs.
20. I *hope* she will soon die.
21. His strict *observation* of the Sabbath is commendable.
22. Pope *glorified* in being not the follower but the friend of the king.
23. It was sad to find that the speaker's remarks did not meet with general *acceptation*.
24. A *statute* of Lajpat Rai was set up in Simla.
25. *Sanitary* agencies succeeded under health conditions.

Exercise 121. *Rewrite the following sentences avoiding slang expressions* :—

1. He was fired by his boss yesterday.
2. 'How do you do ?' Quite O.K.'
3. The whole business was rather fishy.
4. She was afraid of being ploughed, and had resolved to scratch.
5. He gave his clerk the sack.
6. What's the ticket ?
7. I don't like you chopping yarns.
8. It won't cost you more than a chip.
9. Look at that girl. Isn't she a peach ?
10. Don't go to that shop or you will be done brown.

CHAPTER XXIX

DIFFERENT KINDS OF STYLE

497. "Style is the dress of thoughts ; and let them be ever so just, if your style is homely, coarse, vulgar, they will appear to us at as much disadvantage, and be as ill received, as your person, though even so well-proportioned, would if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter, but every ear can and does judge more or less, of style ; and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill worded and ill delivered.

"It is now above forty years since I have never spoken or written one single word without giving myself at least one moment's time to consider whether it was good one or a bad one, and whether I could not find out a better in its place. An unharmonious and rugged period, at this time, shocks my ears ; and I, like all the rest of the world, will willingly exchange and give up some degree of rough sense, for a good degree of pleasing sound."—Lord Chesterfield : *Letters to his Son.*

So every one of us should cultivate a good style, before attempting to make it personal. We should learn to write simply, clearly, and correctly, before trying to impress upon our writing the stamp of our own individual personality. Not all of us are capable of writing an individual style. Most of us are content to write a good literary style. But if we study carefully the works of acknowledged masters of English prose, we will be surprised to find that no two writers write in the same style. The style of Lamb differs from that of Hazlitt and Stevenson's from that of Newman's. Frank Swinnerton says : "There are styles and styles, and an immense distance lies between good writing and fine writing. I shall, for the sake of clearness in definition, make no attempt at consistency of metaphor, but shall suggest a few styles. There is the style as boneless and boring as porridge. There is a sugared style, a grifty style, a style drenched in scent. There is the grand style, the convoluted style, the prattling, the purple, and the frisky. There is the allusive style and the poetic, the flowery, the metallic, and the vague. There are innumerable styles, every one of which has its exponents and its lovers. At the risk of offending some stylists, I will add that a good style is that in which the writer expresses himself most naturally and attractively, and that a bad style is that which forces itself upon the reader's attention."

498. Style may be considered under four separate heads :—

(1) With respect to the *Arguments* employed.

(2) With respect to the *Number* of words.

(3) With respect to the *Ornament* employed.

(4) With respect to the particular *Structure* of the sentences.

499. Style with respect to the Argument Employed. Style with regard to Argument comprises ; (1)The *Forcible* and *Vehement Styles* ; (2) The *Feeble* and *Languid Styles*.

500. The Forcible Style. "The forcible style denotes that plain, distinct, and *impressive manner of writing* which an author, firmly persuaded of the truth and importance of what he says, and deeply interested in his subject, employs to impart to his readers the same views and feelings as he has himself. The *arguments* employed are those of a vigorous, well-disciplined mind, *sound, convincing*, and admirably *adapted to the subject* under discussion." Of this style the most striking examples in English language have been exhibited by Bolingbroke and Burke.

Lord Bolingbroke was fitted by nature to be the demagogue of a popular assembly. "The style which predominates in all his political writings, is that of a person declaiming with heat, rather than with deliberation. He abounds in rhetorical figures, and pours himself forth with great impetuosity. He is copious to a fault, places the same thought before us in many different views, but generally with vivacity or ardour."

Burke was a man of the most splendid talents, and those talents had been improved by due cultivation. His imagination was fervent and brilliant, but his judgment was less vigorous than his imagination. In modern, and indeed in ancient times, "the copiousness and force of his eloquence have not often been paralleled : it rolls along like a rapid and impetuous torrent, and bears down every object that rises in opposition. His illustrations are varied and striking ; he is even profuse of poetic conceptions and poetical imagery."

The following passage taken from Bruke's *Conciliation with America* is a good example of the *Forcible Style* :

> I am sensible, sir, that all which I have asserted in my detail is admitted in the gross, but that quite a different conclusion is drawn from it. America, gentlemen say, is a noble object. It is an object well worth fighting for. Certainly it is, if fighting a people is the best way of gaining them.......First, sir, permit me to observe that the use of force alone is but temporary. It may subdue for a moment, but it does not remove the necessity of subduing again ; and a nation is not governed, which is perpetually to be conquered.
>
> My next objection is its uncertainty. Terror is not always the effect of force, and an armament is not victory. If you do not succeed, you are without resource : for, conciliation failing, force remains ; but, force failing, no further hope of reconciliation is left. Power and authority are sometimes bought by kindness : but they can never be begged as alms by an impoverished and defeated violence.
>
> A further objection to force is, that you impair the object by your very endeavours to preserve it. The thing you fought for is not the thing you recover ; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than the whole of America. I do not choose to consume its strength along with our own ; because in all parts it is the British strength that I consume. I do not choose to be caught by a foreign enemy at the end of this exhausting conflict ; still less in the midst of it. I may escape ; but I can make no insurance against such an event. Let me add that I do not choose wholly to break the American spirit ; because it is the spirit that has made the country.

501. The Vehement Style. When the sound and convincing arguments which are distinctly and forcibly exhibited are accompanied by a highly *excited state of feelings*, we get what is called the *Vehement Style*. Example :—

From John Bright's Speech on War

But speaking here in Edinburgh to such an audience—an audience probably for its numbers as intelligent and as influential as ever was assembled within the walls of any hall in this kingdom—I think I may put before you higher considerations even than those of property and the institutions of your country. I may remind you of duties more solemn, and of obligations more imperative. You profess to be a Christian nation. You make it your boast even—though boasting is somewhat out of place in such questions—you make it your boast that you are a Protestant people, and that you draw your rule of doctrine and practice from a well pure and undefiled, the Bible. Within the limits of this island alone, on every Sunday, 20,000, yes, far more than 20,000 temples are thrown open, in which devout men and women assemble that they may worship Him who is the "Prince of Peace."

Is this a reality ? or is your religion a romance ? is your profession a dream ? No, I am sure that your religion is not a romance, and I am equally sure that your profession is not a dream. It is because I believe this that I appeal to you with confidence, and that I have hope and faith in the future I believe that we shall see, and at no very distant time, sound economic principles spreading much more widely amongst the people ; a sense of justice growing up in a soil which hitherto has been deemed unfruitful ; and, which will be better than all—the churches of Britain awaking, as it were, from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labour earnestly for its fulfilment, that there shall come a time—a blessed time—a time which shall last for ever—when "nation shall not lift up sword against nation, neither shall they learn war any more."

502. The Feeble Style. The Feeble style indicates a want of strength of reasoning.

503. The Languid Style. The Languid style is marked by a want of feeling and excitement on the subject.

504. Style with respect to the Number of Words. Style with respect to the Number of Words comprises the *Concise* and *Diffuse* Styles.

505. The Concise Style. The *Concise Style* is that in which a writer expresses his thoughts in the *fewest possible words*, employing only such terms as are the most expressive, and which add something material to the sense. He rarely presents the reader with the thought twice. Whatever ornament is introduced, is employed more for the sake of force than of grace. In the structure of his sentences strength and compactness are regarded, rather than harmony and cadence.

A writer says : "A concise writer compresses his thoughts into the fewest possible words ; he employs none but such as are most significant : he lops off every vague and redundant expression. Ornament he does not reject ; he may be lively and figurative, but his ornaments are introduced in order to add force to his diction. He never repeats the same thought. His sentences are arranged with compactness and strength, rather than with grace and harmony. The utmost precision is studied in them ; and they are commonly designed to suggest more to the reader's imagination than they directly express." But the extreme of conciseness degenerates into abruptness and obscurity. Then the style is apt to become too pointed and epigrammatic.

506. The Diffuse Style. The *Diffuse Style* is that in which a writer *fully* unfolds his thoughts. He places them in a variety of lights so that the reader may be able to understand them completely. He does not express his statements at first in their full strength, because he intends repeating the impession ; what therefore he wants in strength, he proposes to supply by copiousness. Writers of this character commonly

love magnificence and amplification ; their periods naturally extend to some length ; and having room for ornament, they admit it freely. But extreme diffuseness becomes weak and languid, and fatigues the reader.

When you would captivate the fancy, or move the heart, be *concise* ; when you would inform the understanding, which moves more slowly, and requires the assistance of a guide, be more copious and diffuse.

In judging when we should employ concise the style and when the diffuse, we must be directed by the nature of the composition. Discourses which are to be spoken, require a more copious style than books which are to be read. A following copious style is therefore required in all public speaking ; but they ought at the same time to guard against such a degree of diffusion as may render them languid and tiresome. In written compositions, a certain degree of conciseness possesses great advantages. It appears lively, keeps up the attention, and makes a stronger impression. A concise comprehensive style is a great ornament in narration ; and a superfluity of unnecessary words altogether improper.

The following quotation may serve as an instance of the Concise style :—

Reading maketh a full man ; conference a ready man and writing an exact man. And therefore, if a man write little, he had need have a great memory ; if he confer little, he had need have a present wit, and if he read little, he had need have much cunning to seem to know that he doth not Histories make men wise ; poets witty ; the mathematics subtle ; natural philosophy deep ; moral grave ; logic and rhetoric able to contend—Bacon ; *Essays, Civil and Moral*.

Of the Copious style, here is an example :—

The difference between cultured and uncultured people, in regard to their response to Nature, is that the former make a lot of a little, where as the latter make little of a lot. By this I mean that the less cultured you are the more you require from Nature before you can be aroused to reciprocity. Uncultured people require blazing sunsets, awe-inspiring mountains, astonishing waterfalls, masses of gorgeous flowers, portentous signs in the heavens, exceptional weather on earth, before their sensibility is stirred to a response. Cultured people are thrilled through and through by the shadow of a few waving grass-blades upon a little flat stone, or by a single dock-leaf growing under the railings of some city square. It is an affectation to boast, as certain moralists do that a city-dweller can get the same thrill from dingy sparrows and dusty foliage as from a rainwet meadow full of buttercups. Better were it than any such pretension simply to recognize that in the deepest levels of culture city-dwellers are at a disadvantage compared with country-dwellers. Better were it, if it is your ill-luck to live in city, to hasten into the country, at least once a week and spend all your dreams during the other days in remembering that happy seventh-day excursion—John Cowper Powys : *Culture and Nature*.

507. **Style with regard to the Ornament employed.** Style with regard to Ornament comprises : (1) The *Dry* or *Barren Style* ; (2) The *Plain* Style ; (3) The *Neat* Style ; (4) The *Elegant* or *Graceful* Style ; and (5) The *Florid* Style.

508. **The Dry or Barren Style.** "The *Dry* or *Barren Style* excludes ornament of every kind. Content with being understood, it aims at pleasing neither the fancy nor the ear. The style is tolerable only in pure *didactic writing* ; and even then, whatever may be the goodness of the matter, the dryness of the style fatigues the attention, and conveys our sentiments with disadvantage to the reader or hearer."

509. **The Plain Style.** A *Plain style* rejects all ambitious ornaments. It is clear, simple, direct, and easily understood. An author who writes in this style, attends to purity, propriety, and precision in his

language. His writing may possess force and vivacity ; but he will not be indifferent to ornament. He does not strive to captivate the fancy by employing rhetorical figures, or the ear by musical arrangement ; yet he will avoid all harshness or dryness of manner that may disgust the reader.

It is the style in which are written the Authorized Version of the Bible. *Gulliver's Travels*, *The Tale of a Tube*, *Robinson Crusoe*, *Pilgrim's Progress*, *The Vicar of Wakefield*, David Garnett's *Lady into the Fox*, and Masefield's *Widow in the Bye Street*.

510. **The Neat Style**. Neatness of style implies a certain degree of ornament. Its ornaments, however, are not of the most showy or brilliant kind, but such as are easily attained. A writer who employs this kind of style, considers the beauties of language as an object worthy of attention. He is careful in the choice of his words and endeavours to arrange them with propriety and elegance ; but he seldom attempts any bold flight of eloquence. His sentences are free from the incumbrance of superfluous words ; they are of a moderate length, and rather inclining to brevity than to swelling structure, they generally close with propriety, and are unencumbered with *long tails* His cadence is varied, but not of the studied musical kind Such figures as he employs, are short and correct, rather than elaborate and imaginative.

"This style m y perhaps be adopted by an author of superior genius ; but it is attainable by one of no uncommon capacity. Any writer of ordinary attainments may acquire it, by carefully attending to the rules of rhetoric, and to the practice of writers of established reputation. It is a mode of writing that never becomes disagreeable. A familiar letter, or a law paper, may be written with neatness ; and a sermon, or philosophical treatise, in a neat style, will be read with pleasure.'

511. **Elegant or Graceful Style**. An *Elegant* or *Graceful Style* possesses a higher degree of ornament than a neat one. This term is usually applied to that type of style which possesses all the beauties of ornament without any of its excesses or defects. In this style the words employed are the most appropriate which could have been selected : the members of each sentence are so agreeably united as to reflect beauty on each other, and their arrangement is done with such a marvellous care that there appears to be not the least flaw in the structure of sentences. The *thoughts*, the *metaphors*, the *allusions*, and the *diction*, are easy and natural, and rise like so many *spontaneous* productions, rather than the effects of art or labour. 'In a word, an elegant writer is one who pleases the fancy and the ear, while he informs the understanding ; and conveys his ideas, clothed with all the beauty of expression, but not overcharged with any of its misplaced finery.'

Another writer says : 'In the Graceful Style we have ease, refinement, good taste, and that indefinable power of delighting called charm. We have, in short, a perfect harmony of thought and diction, anything in the least degree harsh, or unseemly being rigidly excluded.'

512. **The Florid Style**. A *Florid Style* is that in which the ornaments are too rich and gaudy for the subject, return too fast, or strike us with a dazzling lustre or a false brilliancy A writer says, "A certain degree of chaste ornament can never be unseasonable ; though gaudy and meretricious ornaments are always disgusting. The over-florid style

therefore cannot be agreeable to a reader of taste. Although it may be allowed to youth in their first essays, it must not receive the same indulgence when employed by writers of maturer years. We may reasonably expect that judgment, as it ripens, should chasten imagination, and reject as juvenile all such ornaments as are redundant or unsuitable. Nothing can be more contemptible than that tinsel splendour of language which some writers perpetually affect. It were well if this could be ascribed to the overflowing of a rich imagination ; for in that case, we should at least find something to amuse our fancy, if we found nothing to instruct our understanding. But it is luxuriancy of words, not of thought, that is exhibited by these frothy writers ; we see a laboured attempt to rise to a splendour of composition, of which they have formed some kind of loose idea, but not possessing sufficient strength of genius to attain the desired object, they endeavour to supply the defect by the use of poetical words, cold exclamations, and commonplace figures. While they are so solicitous about everything which has the appearance of pomp and magnificence, it has escaped these writers that ornament fails to please when it is not marked by sobriety ; and that, without a foundation of good sense and solid thought, the most florid style is but a childish imposition on the public. The public, however, is but too apt to be dazzled by a false lustre. The following passage may be produced as a specimen of over-florid writing :—

> It was early in a summer morning, when the air was cool, the earth moist, the whole face of the creation fresh and gay. The noisy world was scarce awake. Business had not quite shook off his sound sleep, and riot had but just reclined his giddy head. All was serene ; all was still ; everything tended to inspire tranquility of mind, and to invite serious thought—Only the wakeful lark had left her nest, and was mounting on high, to salute the opening day. Elevated in air, she seemed to call the laborious husbandman to his toil, and her fellow-songsters to their notes —Earliest of birds, said I, companion of the dawn, may I always rise at thy voice ! rise to offer the matin-song, and adore that beneficent Being "who maketh the out-goings of the morning and evening to rejoice "—How charming to rove abroad, at this sweet hour of prime ! to enjoy the calm of nature, to tread the dewy lawns, and taste the unrifled freshness of the air !—The greyness of the dawn decays gradually. Abundance of ruddy streaks tinge the fleeces of the firmament ; till, at length the dappled aspect of the East is lost in one ardent and boundless blush—Is it the surmise of imagination or do the skies really redden with shame, to see many so supinely stretched on their drowsy pillows ?—*Hervey's Reflections on a Flower Garden.*

513. Style with regard to the Structure of the Sentences. Style with regard to the Structure of Sentences comprises : (1) The *Idiomatic* and *Easy* Style : (2) The *Laboured* Style ; (3) The *Natural* Style ; (4) The *Elevated* Style ; and (5) The *Dignified* Style.

514. The Idiomatic and Easy Style. By an *Idiomatic Style* is meant that kind of writing, in which the rules of *purity* and *propriety* in the use of words and phrases, and *clearness* and *unity* in the structure of sentences, are strictly observed. An Idiomatic Style is, therefore, always correct in construction, and so perspicuous in meaning, as to require no effort to be fully understood.

The Idiomatic Style must, of course, be *varied* according to the nature of the subject and the particular occasion ; as, in conversation, we employ one mode of expression to represent *gay* and *lively* subjects, and another mode to represent *grave* ones.

515. The Laboured Style. The *Laboured Style* is the very reverse of the Easy and Idiomatic Style. It appears to be the result of great effort

on the part of the writer, and requires close attention from the reader to be clearly understood. In this style, the arrangement of the words and clauses is frequently *inverted*, and the composition of the sentences is artificial. A Laboured Style, when carried to excess, is very faulty.

516. The Natural Style. In a *Natural Style* the choice of words, construction of sentences and Introduction of ornament, recommended by *sound sense* and *good taste*, are *best adapted to the subject*. Hence, in this kind of style there is no place for affectation or unnaturalness.

The Natural Style should not be taken to mean that style which is merely suited to the intellectual habits and attainments of an author, whatever these may be, but the *standard which exists in the mind of every man whose taste is not perverted and vitiated*.

Naturalness of style is not confined to any particular species of writing. It is found alike in the most artless narrations, and in the most elevated descriptions ; in the story adapted to the comprehension of a child, and in the sublime raptures of the greatest poets. Example :—

This was my first outgoing. The bank of the Ganges welcomed me into its lap like a friend of a former birth. There, in front of the servants' quarters, was a grove of Guava trees ; and, sitting in the verandah under the shade of these, gazing at the flowing current through the gaps between their trunks, my day would pass. Every morning, as I awoke, I, somehow felt the day coming to me like a new gilt-edged letter, with some unheard of news awaiting me on the opening of the envelop. And, lest I should lose any fragment of it, I would hurry through my toilet to my chair outside. Every day there was the ebb and the flow of the tide on the Ganges ; the various gait of so many different boats ; the shifting of the shadows of the trees from west to east ; and, over the fringe of shade-patches of the woods on the opposite bank, the gush of golden life-blood through the pierced breast of the evening sky. Some days would be cloudy from early morning : the opposite woods black ; black shadows moving over the river. Then with a rush would come the vociferous rain, blotting out the horizon ; the dim line of the other bank taking its leave in tears ; the river swelling with suppressed heavings : and the moist wind making free with foliage of the trees overhead —*Rabindra Nath Tagore*.

517. The Elevated Style. "In the *Elevated Style*, there is much of originality and sublimity of thought combined with a calm and powerful feeling ; and the words and ornaments employed are admirably adapted to convey the feelings and sentiments of the writer. The sentences, in their construction, are *full* and *flowing* ; but, at the same time, *simple and unlaboured*. No weak or unimportant thoughts are admitted, but the whole has a majesty and grandeur which, with quiet but resistless power, hold their undisturbed and even way."

This kind of style suits most serious subjects of some importance, and demands the use of a lofty diction to express lofty thoughts. Gibbon's *Decline and Fall of the Roman Empire* is a work written throughout in this elevated style, where it is most admirably suited to the subject. Edmund Burke is another writer who constantly employs the elevated style. Example :—

The French Revolution

It is now sixteen or seventeen years since I saw the Queen of France, then the Dauphiness, at Versailles ; and surely never lighted on this orb, which she hardly seemed to touch, a more delightful vision. I saw her just above the horizon, decorating and cheering the elevated sphere she just began to move in,—glittering like the morning star, full of life and splendour, and joy. Oh ! what a revolution ! and what a heart must I have to contemplate without emotion that elevation and that fall ! Little did I dream when she added titles of veneration to those of enthusiastic, distant respectful love, that she should ever be obliged to carry the sharp antidote against

disgrace concealed in that bosom : little did I dream that I should have lived to see such disasters fallen upon her in a nation of gallant men, in a nation of men of honour and of cavaliers. I thought ten thousand swords must have leaped from their scabbards to avenge even a look that threatened her with insult.

But the age of chivalry is gone. That of sophisters, economists and calculators, has succeeded, and the glory of Europe is extinguished for ever. Never, never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart, which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, is gone ! It is gone, that sensibility of principle, that chastity of honour, which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil, by losing all its grossness.—*Burke*.

518. **The Dignified Style.** "The *Dignified Style* differs from the Elevated Style, principally from its want of ease and naturalness. Learned or uncommon words are frequently introduced ; the construction of the sentences, instead of being idiomatic, is characterized by the frequent *inversion* of the clauses ; and the whole composition has the appearance of *stateliness* and *formality*. In its ornaments, which are always of a high order, the sprightly *metaphor* and the well-timed *allusion* are rejected for the protracted allegory and formal compression. But the images thus brought to the mind are not only illustrative, but frequently ennobling and exalting."

Two men I honour, and no third. First the toil-worn craftman that with earth-made implement laboriously conquers the Earth and makes her man's. Venerable to me is the hard Hand : crooked, coarse ; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the Sceptre of this Planet. Venerable too is the rugged face, all weathertanned, besolied, with its rude intelligence ; for it is the face of a man living man-like. Oh, but the more venerable for thy rudeness, and ever because we must pity as well as love thee ! Hardly—entreated Brother ! For us was thy back so bent, for us were thy straight limbs and figures so deformed ; thou wert our Conscript, on whom the lot fell and fighting our battles were so marred. For in thee too lay a god-created Form but it was not to be unfolded ; encrusted must it stand with the thick adhesions and defacements of Labour ; and thy body, like thy soul, was not to know freedom. Yet toil on, toil on ; *thou* art in thy duty, be out of it who may : thou toilest for the altogether indispensable, for daily bread—*Carlyle*.

519. **Other Kinds of Style.** Since 'Style is the man,' there are so many different kinds of style that it is impossible to deal with all of them in such a small chapter as this. Still it will not be out of place to mention here—(1) The *Sublime* Style ; (2) The *Picturesque* Style ; (3) The *Poetical* Style ; (4) The *Paradoxical* Style ; (5) The *Discursive* Style ; (6) The *Metaphysical* Style ; (7) *Humour* and *Wit* ; (8) *Pathos* ; and (9) *Euphuism*.

520. **The Sublime Style.** The *Sublime Style* is distinguished by the loftiness, grandeur, and nobility of subject and treatment. It is another name for the Grand Style of which Milton, a noble nature, poetically gifted, was a perfect master. Milton invariably wrote in the grand style. "The sublime," says the great Greek critic Longinus, "when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shown at a glance the mighty power of genius."

O dark, dark, amid the blaze of noon,
Irrecoverably dark, total Eclipse
Without all hope of day !
O first created Beam, and thou great Word,
"Let there be light, and light was over all ;
Why am I thus bereaved Thy prime decree ?

The Sun to me is dark.
And silent is the Moon. Milton : *Samson Agonistes*

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something for more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man ;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things.
—Wordsworth : *On Revisiting the Wye above Tintern Abbey.*

521. **The Picturesque Style.** The *Picturesque Style* is graphic, animated and life-like. It is the style which enables the reader to visualize seme scene by means of a series of vivid word-pictures as if he is looking at a picture. It is, therefore, specially suited to Description and Narrative writing. Success in this kind of writing is measured by the writer's power to call up before the mind's eye a picture clearly by means of words.

The Graphic Style demands (1) some imagination on the part of the writer, (2) the writer's power to use concrete, vivid, picture-forming terms instead of vague, abstract and general terms which do not at all help to visualize an object or a scene. The use of similes and metaphors helps to stimulate the imagination in this respect.

Amongst the writers whose style is pre-eminently picturesque are Spenser, Thomson, Cowper, Coleridge, Keats, Tennyson, and Ruskin.

Chatham's Ministry

He made an administration so checkered and speckled : he put together a piece of joinery so crossly indented and whimsically dove-tailed ; a cabinet so variously inlaid ; such a piece of diversified mosaic ; such a tassellated pavement without cement ; here a bit of black stone, and there a bit of white ; patriots and courtries, king's friends and republicans ; Whigs and Tories ; treacherous friends and open enemies :—that it was, indeed a very curious show ; but utterly unsafe to touch, and unsure to stand on. The colleagues whom he had assorted at the same boards stared at each other, and were obliged to ask, Sir, your name ? Sir, you have the advantage of me—Mr. Such-a-one—I beg a thousand pardons,—I venture to say it did so happen that persons had a single office divided between them who had never spoken to each other in their lives, until they found themselves, they knew not how pigging together heads and points, in the same truckle-bed.—*Burke.*

522. **The Poetical Style.** That style which is highly charged with sentiment, emotion, and imagery becomes *poetical*. Language that is full of imagery becomes poetical There are in *Lorna Doone* certain chapters which breathe the sentiment of poetry. Many portions of the Bible are poetical. Milton, Ruskin and Wordsworth also become poetical in prose when dealing with inspiring things. At that time their prose kindles with the glow of poetry.

On Going a Journey

One of the pleasantest things in the world is going a journey ; but I like to go by myself I can enjoy society in a room ; but cut-of-doors, nature is company enough for me. I am then never less alone than when alone.

The fields his study, nature was his book.

I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetable like the country. I am not for criticizing hedge-rows and black cattle. I go out of town in order to forget the town and all that is in it. There are those who for this purpose go to watering-places, and carry the metropolis with

them. I like more elbow-room, and fewer encumbrances. I like solitude, when I give myself up to it, for the sake of solitude : nor do I ask for

a friend in my retreat
Whom I may whisper solitude is sweet.

The soul of a journey is liberty, perfect liberty, to think, feel, do just as one pleases.
—*Hazlitt.*

523. The Paradoxical Style. The *Paradoxical Style* has come to be associated with G. K. Chesterton who has made this style peculiarily his own. He invariably writes in the paradoxical style. A Paradox is a "statement countrary to received opinion ; a seemingly absurd though perhaps really well-founded statement." (C. O. D.). For example, the great paradox of Christ, '*he that saveth his life shall lose it,*' is so contrary to our usual way of thinking, that we wonder and wonder what this statement can possibly mean. Chesterton's writings are full of such paradoxes. Entertaining as they are, they tire the reader out who wants to do the lest thinking, since the paradoxes require the hardest thinking on the part of the reader before he can understand fully the meaning underlying them. So the paradoxical style is not meant for imitation. Here is an instance from G. K. Chesterton :—

"I should be inclined to suggest that the chief object of education should be to restore simplicity. If you like to put it so, the chief object of education is not to learn things, nay the chief object of education is to unlearn things. The chief object of education is to unlearn all the weariness and wickedness of the world, and to get back into that state of exhilaration we all instinctively celebrate when we write by preference of children and of boys. If I were an examiner appointed to examine all examiners, I would not only ask the teachers how much knowledge they had imparted ; I would ask them how much splendid and scornful ignorance they had erected, like some royal towers anew. But in any case I would insist that people should have so much simplicity as would enable them to see things as they are."

524. The Discursive Style. The intimate outpourings of Charles Lamb, the essays of A. G. Gardiner and the writings of Max Beerbohm are characterized by the chatty or discursive style. In this kind of style the writer roams at pleasure, introduces irrelevances and digressions, and treats the subject in the manner of desultory talk. But beneath the desultoriness there is invariably found some sort of a design on which the whole essay moves.

In this style the writer gives a free play to his whims, fancies and idiosyncracies. Since it moves in a leisurely, rambling, meandering, and easy-going manner, it is not safe for beginners to imitate. Great writers can write interestingly on any topic. Does not A. G. Gardiner say, "After all what does the subject matter ? Any peg will do to hang your hat on. The hat is the thing." But in the hands of a novice this kind of style, instead of charming, merely bores the reader.

But to return to the subject. This train-fever is, of course, only a symptom. It proceeds from that apprehensiveness of mind that is so common and incurable an affliction. The complaint has been very well satirized by one who suffered from it. "I have had many and severe troubles in my life," he said, "but most of them never happened." That is it. We people who worry about the trains and similar things live in a world of imaginative disaster. The heavens are going to fall on us...And yet intellectually we know that these apprehensions are worthless. Experience has taught us that it is not the things we fear that come to pass, but the things of which we do not dream. The bolt comes from the blue. We take elaborate pains to guard our face, and get a thump in the small of the back......

Now, save once, I have never lost a train in my life. The exception was at Calais when the Brussels Express did, in defiance of the time-table, really give me and

others the slip, carrying with it my bag containing clothes and notes of a most illuminating lecture.—*A. G. Gardiner.*

525. **The Metaphysical Style.** This was the style in which the Metaphysical poets, the chief of whom were Donne, Crashaw, Cowley, Herbert, and Cleveland, wrote their work. In the Metaphysical Style an attempt was made to blend sound learning and difficult technique, to shun the common-place and discover analogies of the most remote and fantastic description. A writer says: "The Metaphysical style, eschewing plain substantial statement, attempted the expression of direct intuitions of things, unsimplified by the normal intelligence, by means of imagery at once artificial and extravagant—giving a prismatic interpretation of experience."

An Indian Famine

May became June; June drew to a rainless close. The monsoon this year crossed the Arabian sea in fitful squalls. The sight in which Indian poets rejoice—of the clouds surging northward, like endles sky-caravants of windfowl seeking the sacred lakes that lie in the snowy looks of the mighty hills—was refused. Heaven and horizon were a glimmering deception, a fire mirage, the cruel dance of the rain-dragons in their swamp mists. Clouds gathered in meagre groups and parcels, making the air dense and insupportable, magnifying the fury of the hidden furnace of the sun; and in and out of them the adders of lightning darted. Eve by eve they lit the world's edges, but rain did not come—*Edward Thompson.*

526. **Humour and Wit.** '*Humour and Wit* are both species of the ludicrous, that is, of the laughable; but whereas in humour the laughter is open, genial, and sympathetic, in wit it is usually subtle, malicious, and coldly derisive.'

Wit pleases by the keeness of the thrust, and the completeness of the parry. Each combatant is aware of the contest, becomes more and more keen about victory in the rivalry of words, and more and more anxious to avoid the smart of defeat. Where the two combatants are equally matched, it is a pleasure both to them and their audience. Where there is the thrust without the right or power of parry or retort it loses all its delightness, and becomes the cruel murder of sarcasm.

Humour at its best is unconscious, unintended. There is no idea here of rivalry or struggle with others, but we laugh at the humorous man without the thought of the personal attack or defence. The pleasure is in what he says or does, not on its effect upon others. *Wit* pleases the intelligence, humour the imagination.

There is great fun to be got out of characters like Mrs. Malaprop in *The Rivals*, the woman who is always using words in the wrong sense. Here is her famous speech on Education.

An Example of Humour. "Observe me, Sir Anthony. I would by no man wish a daughter of mine to be a progeny of learning; I don't think so much, learning becomes a young woman: for instance, I would never let her meddle with Greek or Hebrew or Algebra, or such inflammatory branches of learning—neither would it be necessary for her to handle any of your mathematical, astronomical, diabolical instruments:—But, Sir, Anthony, I would send her at nine years to a boarding school, in order to learn a little ingenuity and artifice. Then, Sir, she should have a supercilious knowledge in accounts."

An Example of Wit. Meeting the lean and hungry looking Bernard Shaw in Fleet Street one day, Chesterton who weighed nearly 350 pounds quipped: "Seeing you one would imagine there is a famine in England," to which the great humorist retorted; "And after one look at you, it would appear as thongh you caused it."

527. Pathos. When an author excites the emotions of pity and sadness we have what is called *Pathos.*

Pathos has proved a pitfall to some of the greatest writers—Shakespeare, Wordsworth, Dickens, and Thackeray. The danger lies in this—exaggerating the emotions, and harrowing our feelings too much. They forget that true pathos is achieved, not by exaggeration, but by restraint.

The Shipwreck

The wreck, even to my unpractised eye, was breaking up. I saw that she was parting in the middle, and that the life of the solitary man upon the mast hung by a thread. Still, he clung to it. He had a singular red cap on—not like a sailor's cap, but of a finer colour; and as the few yielding planks between him and destruction rolled and bulged, and his anticipative death-knell rung, he was seen by all of us to wave it. I saw him do it now, and thought I was going distracted, when his action brought an old remembrance to my mind of a once dear friend.

Ham watched the sea, standing alone, with the silence of suspended breath behind him, and the storm before, until there was a great retiring wave, when, with a backward glance at those who held the rope which was made fast round his body, he dashed in after it and in a moment was buffeting with the water: rising with the hills, falling with the valleys, lost beneath the foam; then drawn again to land. They hauled in hastily.

He was hurt. I saw blood on his face, from where I stood; but he took no thought of that. He seemed hurriedly to give them some directions for leaving him more free—or so I judged from the motion of his arm—and was gone as before.

And now he made for the wreck, rising with the hills, falling with the valleys, lost beneath the rugged foam, borne in towards the shore, borne on towards the ship, striving hard and valiantly. The distance was nothing, but the power of the sea and wind made the strife deadly. At length he neared the wreck. He was so near, that with one more of his vigorous strokes he would be clinging to it—when a high, green, vast hill side of water, moving on shoreward, from beyond the ship, he seemed to leap up into it with a mighty bound, and the ship was gone!—*Dickens.*

528. Euphuism. "*Euphism* is the highly mannered style in which John Lyle wrote his novel *Euphes* (1579). This style is marked by a tendency for forced anithesis, parallel construction, cross alliteration, and the excessive use of absurd similies." This style is important because of the great influence it exercised on Shakespeare's early work.

So it is *Lucilla*, that coming to Naples but to fetch fire, as the bye word is, not to make my place of abode, I have found such flames that I can neither quench them with the water of free will, neither cool them with wisdom. For as the hop, the pol being never so high, groweth to the end, or as the dry beach kindled at the root, never leaveth until it comes to the top: or as one drop of poison disperseth itself into every vein, so affection having caught hold of my heart, and the sparkles of love kindled my liver, will suddenly, though secretly, flame up into my head, and spread itself into every sinew.—John Lye: *Euphues.*

CHAPTER XXX

FIGURES OF SPEECH

529. A Figure of Speech Defined. People do not always call a spade a spade : in other words, they sometimes express themselves figuratively.' For instance, when we speak of a man being as brave as a lion we do not say what is strictly true, but the words aptly describe the man's bravery. The words *as brave as a lion* are not used literally, but *figuratively*.

A Figure of Speech may, therefore, be defined as "a deviation from the plain and ordinary mode of speaking, for the sake of greater effect" (*Bain*).

Classification of Figures of Speech. The Figures of Speech can be arranged under six main heads as shown below :—

(1) Figures based on Agreement, Similarity, or Resemblance. They are used when *like* objects come under our notice. Simile, Metaphor, etc., come under this group.

(2) Figures based on contrast, Difference, or Surprise. They are used when *unlike* objects come under our notice. The figures—Antithesis, Epigram, belong to this class.

(3) Figures based on Contiguity or on the principle of the association of ideas : these are principally Metonymy, Synecdoche, and Hyperbole.

(4) Figures based on Imagination, *i e.*, those figures which bring to our imagination lifeless things as if they were alive. To this class belong such figures as Personification, Vision, Apostrophe, and others.

(5) Figures based on Indirectness of Speech. These figures are employed when we want to suggest things by implication rather than by direct or simple assertion. To this class belong Innuendo, Irony, Sarcasm and others.

(6) Figures based on Sound. We use these figures when we make the sound of the words suggest the sense or when we fix a point more firmly in the memory. Such figures are Alliteration, Rhyme or Assonance.

FIGURES BASED ON RESEMBLANCE

530. Simile. A Simile is a likeness between two things or events stated in full. The thing compared must not too obviously resemble the object with which it is compared, nor should the likeness be too remote or uncertain.

A simile is usually introduced by a word of comparison, such as, *like, so, as . . ...so.* Examples of simile :—

1. "The soul was *like* a star, and dwelt apart."—*Wordsworth.*
2. "The quality of mercy is not strained,
It droppeth *as* the gentle rain from heaven."—*Shakespeare.*
3. "This education forms the common mind ;
Just *as* the twig is bent, the tree's inclined."

Many similes have become part and parcel of ordinary speech. Such common similes of every-day speech are :—

He is as proud as a peacock ; the blow descended like lightning ; the girl was as cool as cucumber ; the orange is as sharp as vinegar ; as true as steel ; as good as gold ; as sharp as a needle ; as light as a feather ; as hard as iron ; as free as air ; as bold as brass ; as heavy as lead ; as pale as a candle ; like a shot ; like a flash ; as red as a lobster ; as tough as leather ; mad as a March hare ; clear as a crystal ; innocent as a new-born baby ; loud as thunder ; fair as a lily ; busy as a bee ; bright as silver ; blind as a bat ; patient as Job ; proud as Lucifer ; slow as a snail , sly as a fox ; straight as an arrow ; sure as fate or death ; wise as Solomon ; the news spread like wild fire ; happy as a king.

531. Metaphor. A Metaphor is an implied comparison. "The likeness," says Bain, "is embodied in a single word, and that word is put forward as if it were the plain and literal name for the fact." In a simile the comparison is expressed, but in a metaphor such words as "like," "as" are not used. When we say, "Man is *like* a wolf to man," we use a simile ; but when we say, "Man *is* a wolf," we employ a metaphor. Examples of metaphor :

1. "The road was a ribbon of moonlight."
2. "A roaring cataract of nonsense is poured forth upon this tremendous subject."
3. "Coming events cast their *shadows* before."

The difference between a simile and a metaphor is not that of form ; the difference is in the degree of imaginative stimulus. 'He fought like a lion' is a weaker image than 'He was a lion in the fight,' because the former involves two distinct pictures ; one must 'look now upon this picture, now on that,' whereas the metaphor fuses man and lion into one idea. Blake feels that the insatiate fierceness, cruelty, energy, and splendour which are the essence of the tiger's nature are the essential attributes of fire also ; he can, if he chooses, compress them all into a simile ; but he does more, he concentrates them in one marvellous metaphor,

Tiger, tiger, *burning* bright,

probably the finest single-word metaphor in all literature.

532. Mixed Metaphor. A metaphor is said to be "mixed" when metaphors from different orders of ideas are combined. A 'mixed metaphor' is a faulty mode of expression, and should be avoided. Examples :—

1. "Let us *extinguish* the seed of pride."
   (Here the writer confuses the idea of *extinguishing* a flame with that of *picking* seeds out of the ground.)
2. To take arms against a *sea* of troubles.—*Shakespeare*.
3. Mr. Speaker. I smell a rat, I seen him floating in the air. I shall nip him in the bud.—*Sir Boyle Roche*.

PROVERB : ALLEGORY : PARABLE : FABLE

533. Proverb. A Proverb expresses wisdom of the world in a terse, condensed and often figurative way. For example :—

It takes two to make a row ; Rome was not built in a day ; slow and steady wins the race, a bird in hand is worth two in the bush ; you cannot touch pitch without soiling your hands ; it is hard for an empty bag to stand upright ; take care of the pence and the pounds will take care of themselves ; a rolling stone gathers no moss ; a stitch in time saves nine.

534. Allegory. An Allegory (a way of speaking so as to imply other than what is said) is essentially the same as Metaphor with this difference,

that it is a continued description ; as, *Pilgrim's Progress, The Faery Queen, The Vision of Mirzah.*

535. **Parable.** A Parable has been defined as an "earthly story with a heavenly meaning." It is an allegory in which familiar objects are designed to typify some moral or spiritual truth ; such as the Parable of the Sower, the Parable of the Grain of Mustard Seed, and the Parable of Foolish Virgins.

536. **Fable.** A Fable is a short story in which the characters are inanimate objects. The story is told for the sake of the moral.

FIGURES BASED ON CONTRAST OR DIFFERENCE

537. **Oxymoron.** An Oxymoron is the association of two words or phrases having conflicting meanings, as in "starve with feeding." Macaulay speaks of "a splendid and ghastly triumph," of "ostentatious simplicity," of "the cruel mercy of the murderers." Other examples are : –

1. A little *noiseless noise* among the leaves,
 Born of the very *sigh that silence heaves.—Keats.*
2. His *honour rooted in dishonour stood.*
 And *faith unfaithful falsely true.—Tennyson.*
3. "Her mother, too, upon this occasion felt a *pleasing distress.*"
4. "Thus *idly busy* rolls their world away."
5. "James I was the *wisest fool* in Christendom."

538. **Antithesis.** Antithesis is the figure in which one word or idea is set against another with the object of heightening the effect of what is said. A dark night makes a flash of lightning more vivid. This explains the powers of verbal antithesis. Examples :—

1. "*God* made the *country*, but *man* made the *town*."
2. "United we *stand* : *divided* we *fall*."
3. "One man's *food* may be another man's *poison*."
4. "*Man proposes God disposes.*"
5. "*Prosperity* gains friends, *adversity* tries them."
6. "Speech is silvern, silence is golden."

539. **Epigram.** An Epigram is a brief saying, in prose or verse, remarkable for brevity and point ; it may involve a contradiction between the literal meaning of the words, and the meaning intended. Bain says, "The epigram is an apparent contradiction in language, which, by causing a temporary shock, rouses our attention to some important meaning underneath." Examples :—

1. "The highest art is to conceal art."
2. "Conspicuous by his absence."
3. "The child is father of the man."—*Wordsworth.*
4. "He lived a life of active idleness."

540. **Pun.** A Pun is a play upon words. It means 'the use of a word in such a way that it is capable of bearing two or more different meanings, the object being to create humour, admiration, or surprise. Examples :—

1. "Is life worth living ?" "That depends upon the *liver* !"
2. "The leopard changes his spots as often as he goes from one *spot* to another."
3. "The parson told the sexton, and the sexton *tolled* the bell."
4. "An ambassador is a man who *lies* abroad for the good of his country."

541. The Condensed Sentence. A Condensed Sentence is one in which an absurd effect is produced by shortening the sentence in such a way that two objects are brought under the same verb, although this verb really suits only one of them. Examples :—

1. "Miss Bolo returned in *a flood of tears and a sedan chair*."—*Dickens*.
2. "She dropped a *glove and a courtesy*."
3. "Smelling of *musk* and of *insolence*."—*Tennyson*.

542. Climax. A Climax is a figure in which the sense *rises* by successive steps to what is more and more important. Examples :—

1. "What a piece of work is man ! how noble in reason ! how infinite in faculty, in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god ! the beauty of the world ! the paragon of animals !—*Shakespeare*.
2. "We have petitioned, we have remonstrated, we have supplicated, we have prostrated ourselves at the foot of the throne !"

543. Anti-Climax or Bathos. This is the converse of Climax, for it means falling from a high to a lower level of excitement. The fall is usually abrupt, and the effect often either intentionally or unintentionally humorous. Examples :—

1. "On the same day he lost his family, his fortune and his best suit of clothes."
2. "At one fell swoop, he lost his wife, his children, his house, and his dog."

544. Paradox. A Paradox is a statement which appears to contradict itself Though seemingly absurd and contrary to received opinion, it is perhaps really well-founded. Examples :—

1. "There is no one so poor as a wealthy miser."
2. "The greater the truth, the greater the libel "
3. "The more things a man is ashamed of the more respectable he is."

FIGURES BASED ON ASSOCIATION

545. Metonymy. Metonymy is a figure in which the name of one thing is put for that of another to which it is in some way related. There are several forms of Metonymy :

(1) *The Symbol for the Thing Signified* ; as—

The *throne*, for royal authority ; *red tape*, for official routine : *sceptre* for royalty ; *bench* for office of judges ; *red coat* for soldier.

(2) *The Instrument for the Agent* ; as—

The *pen* is mightier than the *sword*. (Those who use the pen have more influence than those who use the sword.)

They carried *fire and sword* (= a desolating war) into the enemy's territory.

A smooth *tongue* wins favour.

Give every man thine *ear*, but few thy *voice*.

The *crown* would not yield to the *mitre*. (The king would not yield to the priest.)

(3) *The Container for the Thing Contained* ; as—

A full *purse* never lacks friends.

He is addicted to the *bottle* (= the liquor contained in the bottle).

The *kettle* (=the water in the kettle) boiled merrily.

(4) *The Effect for a Cause, or a Cause for an Effect* ; as—

(*i*) *Effect*. The *bright death* quivered at the victim's throat.—*Tennyson*.
Gray hairs (=old age) should be respected.

(*ii*) *Cause.* "O for a beaker full of *warm south !*"—*Keats.*

(Here wine is described by the *warm south*. In reality, it means the wine that is extracted from the grapes ripened by the warm sun of the south.)

(5) *Author for his Works* ; as—

I do not like Homer (=the works of Homer).
He reads Milton (=the works of Milton).

546. **Synecdoche.** This figure, akin to Metonymy, gives to an object a name expressing something more or less than we intend, as when the name of a part is applied to the whole, or that of the whole to a part. The distinction between Synecdoche and Metonymy is this : In Synecdoche one name is substituted for another, whose meaning is more or less *similar* to its own ; in Metonymy one name is substituted for another, whose meaning is wholly *foreign* to itself. There are various forms of Synecdoche ;

(1) *Part for the Whole* :

A young man of twenty *summers* (=years).
A fleet of fifty *sails* (=ships).
The men struck because one of the *hands* (=workmen) had been dismissed.
They left their father's *roof* (=home).
He manages to earn his *bread* (=the necessaries of life).

(2) *Whole for the Part* :

"The lavish moisture of the *melting year*" (=summer).
The *vessel* (=ship) carried fifty sailors.

(3) *An Individual for a Class* :

A *Daniel* (=a very wise judge) came to judgment.—*Shakespeare.*
He is the *Solomon* (=wisest man) of his tribe.
He is the *Shakespeare* (greatest dramatist) of India.
He is no *Demosthenes* (orator).

(4) *Abstract for Concrete* :

All the *rank and file* (people of rank and fashion) came out to see the sight,
Her ladyship (lady) is out of town.

(5) *Concrete for Abstract* :

"There is a mixture of *the tiger* and *the ape* in the character of a Frenchman."
—*Voltaire.*

"His breast with all the *sage*, the *hero*, and the *patriot* burned."

(6) *The Material for the Thing Made* :

He gave the beggar a few *coppers* (=pice made of copper) to get rid of him.
A foeman worthy of his *steel* (=sword).

547. **Transferred Epithet.** In this figure an epithet is transferred from a word to which it properly belongs to some other word closely connected with it. Examples :

1. "The ploughman homeward plods his *weary* way."—*Gray.*
   (It is not the *way* that is weary but the *ploughman*.)
2. "He tossed from side to side on his *sleepless* bed."
   (It is, of course, not the *bed* but the *man* who is sleepless).

FIGURES BASED ON THE IMAGINATION

548. **Personification.** Personification is a figure by which we attribute life and mind to inanimate things. It arises from a natural tendency in man in moments of intense feelings to invest things and ideas with

qualities and passions like his own. Shelley's *Cloud*, for example, is one long Personification. Examples :—

1. "But, look, the *morn*, in russet mantle clad,
   Walks o'er the dew of yon high estward hill."—*Shakespeare*.
2. "The icy *fang*
   And churlish *chiding* of the winter's wind."
   —Shakespeare's : *As You Like It*.
3. "Peace hath her victories
   No less renowned than war."—*Milton*.

549. Apostrophe. Apostrophe (Gr. *apo*, and *strophe*, a turning) is a figure by which the poet addresses a person or a personified idea. The use of this figure gives animation and increased importance to expression. The absent are here addressed as if present ; inanimate objects or abstractions as if living and conscious. Examples :—

1. O Death, where is thy sting ? O Grave, where is thy victory ?
2. "O my son Absalom ! would to God I had died to thee.
   O Absalom, my son, my son !"
3. "Oh ! Tiber ! father Tiber !
   To whom the Romans pray"—*Macaulay*.

550. Vision. Vision is the attempt to reproduce some past or anticipated future event as if it were actually taking place before one's eyes. Example :—

"We are transported a hundred and fifty years back. We can almost fancy that we are visiting him in his small lodging ; that we see him sitting at the old organ beneath the faded green hangings ; that we can catch the quick twinkle of his eyes, rolling in vain to find the day ; that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction."—*Macaulay* on Milton.

551. Hyperbole. Hyperbole or Exaggeration is a figure by which things are represented as greater or less than they really are. Examples :—

1. "As many farewells as there be stars in heaven."
2. "I beg a thousand pardons."
3. I would rather see a hundred deaths !
4. "Charging an army while
   All the *world wondered*."—*Tennyson*.
5. "As thick as hail,
   Came post with post."—*Shakespeare*.
6. "A sea of troubles."—*Shakespeare*.
7. "Numbering sands and drinking oceans dry."—*Shakespeare*.

FIGURES BASED ON INDIRECTNESS OF SPEECH

552. Innuendo. In this figure the author's meaning is not plainly stated. It is merely suggested or implied or hinted the intension usually being depreciatory. An artist was asked to examine what was reputed to be a very fine painting. He remarked, "What a splendid frame !" The implication was that the painting itself was not good at all So *Innuendo* is an art which enables us to make damaging remarks without any direct accusations. Examples :—

1. "He must be well off by now, because although he received only a small salary he had charge of the cash."
2. "This author's books will live at least a year."

553. Irony. This consists in saying the opposite of what is meant, though the words are not to be taken literally. It is the figure of praise

intending censure. It lends both interest and surprise to the expression. Examples :—

1. "I don't believe it ever entered his wise head."
2. "I shall lose no time in reading your book."
3. "He was the cleverest general that ever lost a battle."
4. "Dismayed not this
Our captains, Macbeth and Banquo ?"
"Yes."
As sparrows eagles, or the hare the lion."—*Shakespeare.*
5. "Courage, man ; the hurt cannot be much,"
"No, 'tis not so deep as a well, not so wide as a churchdoor, but 'tis enough 'twill serve—*Shakespeare.*"

554. Sarcasm. In this figure the attack is not veiled in words as in Irony. The author says what he means, but in such a way as to imply ridicule, censure, disapproval, or contempt. "The distinction between irony and sarcasm is not very great. In the former case the sneer is half-hidden, which often adds to its bitterness. Sarcasm literally means a tearing of the flesh or biting the lips in rage." (Hammond)

Swift showed his wonderful powers of sarcasm in his *Gulliver's Travels*, as when he described the Emperor of Lilliput as "taller by the breadth of my finger-nail than any of his court, which alone is enough to strike awe into the boldest."

Other Examples are :—

1. "God made him, and therefore let him pass for a man."—*Shakespeare.*
2. "When he is best, he is little worse than a man, and when he is worst, he is little better than a beast."

555. Euphemism. Euphemism is a figure in which we speak of harsh and unpleasant things in a mild and pleasant manner. Examples :—

1. "He *was gathered to his fathers*" (*i. e.* "He died.")
2. "They took in *paying guests*" (*i.e.*, "lodgers" or "boarders.")

556. Litotes. This is a figure in which a negative is used to convey a strong affirmative sense. Thus, the Apostle Paul, in addressing the chief captain of the Roman soldiers, said : "I am a citizen of no mean city." Here 'no mean city' is equivalent to 'a very important city,' for he was a citizen of Rome. Other examples of this figure are :—

1. "The man is *no fool.*"
2. "The first flight across the Pacific was *no small achievement.*"
3. "He is *no dullard.*"
4. She fables not (*i.e.*, speaks the truth).—Milton : *Comus.*

557. Interrogation. Interrogation is the figure of affirming or denying the opposite by means of an unanswered question ; as in, "Who dare contradict me ?" Here the presumption is that no one d re to do so. Other examples of this figure are :—

1. "Can the Ethiopian change his skin, or the leopard his spots ?"—*Old Testament.*
2. "If you prick us, do we not bleed ? If you tickle us, do we not laugh ? If you poison us, shall we not die ? And if you wrong us, shall we not revenge ?"

558. Exclamation. This is a common and very forcible figure of speech. It arrests attention at once. "It is raining hard" is a prosaic, literal statement ; "How it rains !" expresses the same thought, with an addition of startled surprise. Examples :—

1. "O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !"
2. But O for the touch of a vanished hand,
   And the sound of a voice that is still !"—*Tennyson.*
3. "O woe is me,
   To have seen what I have seen, see what I see."—*Shakespeare.*
4. O World ! O Life ! O Time,
   On whose last steps I climb,
   Trembling at that where I had stood before ;
   When will return the glory of your prime ;
   No more—Oh, never more.—*Shelley.*

559. Repetition. Repetition for the sake of emphasis is effective, if not overdone. The repetition of a word or phrase occurs frequently in poetry. Two of the most wonderful lines in the *Ancient Mariner*, as intensely charged with feeling as any in literature, are simply the repetition of three or four words—

Alone, alone, all, all, alone,
Alone on a wide, wide sea !

OTHER EXAMPLES

1. "Arm ! Arm ! it is, the cannon's opening roar."—*Byron.*
2. "Toll for the brave !
   The brave that are no more."—*Cowper.*
3. "I have not loved the world, nor the world me."—*Byron.*
4. "Stay, speak, speak ! I charge thee, speak."—*Shakespeare.*
5. ' Rich the treasure.
   Sweet the pleasure,
   Sweet is pleasure after pain."—*Dryden.*

560. Identical Statement. This figure is an indirect way of stating a fact that is not apparent on the surface. Examples :—

1. "What I have written, I have written."—*New Testament.*
2. "If you fail, you fail : but the cause being the cause of God, you will not fail."—*Philip II.*

561. Periphrasis, or **Circumlocution.** Circumlocution is a roundabout description used instead of a common expression ; as "The two supports which nature has given him," instead of "His legs." Other examples :—

1. "The viewless couriers of the air." (Winds)
2. "He resembles the animal that browses on thistles. (Ass)

FIGURES BASED ON SOUND

562. Onomatopoeia. Onomatopoeia is the employment of words that imitate the sound or echo the sense. Examples :—

1. "The *moan* of doves in *immemorial* elms
   And *murmuring* of *innumerable* bees."—*Tennyson.*
   (Who does not hear in these lines the cooing of the doves and the humming of the bees ?)
2. "*Rend* with *tremendous* sound your ears *asunder*,
   With *gun, drum, trumpet, blunderbuss*, and *thunder*."
   (Here the vowel-sounds in the second line suggest the idea of a loud and thundering noise)
3. "A murmuring whisper through the nunnery ran."
4. "I heard the water lapping on the crag,
   And the long ripples washing in the reeds.—*Tennyson.*

563. Alliteration. Alliteration is the repetition of one or more similar letters in successive words. This is frequent in verse but is no longer a good figure in prose. Examples :—

1. "The *f*air *b*reeze *b*lew, the white *f*oam *f*lew.
   The *f*urrow *f*ollowed *f*ree."—*Coleridge*.
   (Here the *f* sounds give us the impression that wind is blowing.)
2. "I hear *l*ake water *l*apping with *l*ow *s*ounds by the *sh*ore."—*Yeats*.
   (Here the *l*, *s* and *sh* sounds suggest the liquid sounds of little waves.)
3. Born by butcher bred by Bishop's bread,
   How high his highness holds his haughty head !

564. Assonance. The vowel-sounds in a line may be repeated. This is called Assonance. 'Thus the words gl*o*wing, br*o*ken, beh*o*lding, r*o*sebud, b*o*ldly, are said to be assonant, all having the accented vowel *o* in common in the penultimate syllable.'

> "While spring shall pour his showers as oft as he wont,
> And *b*athe thy *bre*athing tresses, m*ee*kest *E*ve !"—*Collins*.

565. Rhyme. This figure should not be used in prose, except for the sake of emphasis. Example :—

> "The two men though of course well-known to each other by *name* and *fame*, had never met."—*Fortnightly Review*.

566. Play upon Words. This figure consists in using the same word in different shades of meaning within the same sentence.

1. "He *weighs* his words as carefully as an apothecary *weighs* his drugs."
2. "He kept *spirits* up by pouring *spirits* down."

CHAPTER XXXI

APPRECIATION OF POETRY

567. What is Poetry ? Poetry is the art of expressing noble thoughts in rhythmic melodious language. It is one of the fine arts ; in other words,

(*i*) its aim is to give pleasure ;

(*ii*) it tends to refine the feelings ; and

(*iii*) it is an unselfish gratification of the emotions, allowing of the participation of all people.

568. Its Province. Poetry deals with the two comprehensive subjects of (*i*) Nature, and (*ii*) Mankind ; and it appeals more to the emotions than to the understanding. To a certain extent it is a combination of the work of the painter and the musician, for poems are word-pictures presented in musical language.

569. Qualities of Poetry. In order to estimate the true worth of a poem as poetry we must be able to appreciate it. The 'appreciation' of poetry means the same thing as the 'criticism', so long as 'criticism' does not mean fault-finding. A good literary critic is as anxious to find and to point out the beauties of a poem as to detect its faults. How the poet manages to thrill us, inspire us, and give us pleasure with his poetry is the chief aim of the literary critic to find. In all really great poetry there is a magic, an enchantment, a mystery, a wonder, a delight, and a charm, which we feel, but which none of us can understand or explain.

The great qualities of true poetry are (1) *Music*, (2) *Vision*, (3) *Imagery*, (4) *Emotion*, (5) *Refinement*, and (6) *Harmony*.

570. Music. The first essential of poetry is *verbal music*. The poet chooses instinctively words of delightful sound, and arranges them in such a manner that they together produce what is called 'word music' A skilful poet varies this music to suit his subject, so that the sound of the lines helps us to understand their meaning clearly.

But verbal music does not depend only on the musical sounds of the words but also on *rhythm*. The music of poetry is produced by combination of lovely rhythms with sweet sounding words. Let us consider the ways in which the poets obtain some of their musical effects.

(*a*) **Rhyme.** Words rhyming together give a musical sound. That is why rhyme is so much used in poetry. Listen to the music of the following poem :—

> O RUDDIER than the *cherry* !
> O sweeter than the *berry* !
> O nymph more *bright*
> Than moonshine *night*,
> Like kidlings blithe and *merry* !
> Ripe as the melting *cluster* !
> No lily has such *lustre*

Yet hard to *tame*
As raging *flame*
And fierce as storms that *bluster* !

Internal rhymes (that is, rhymes within a line and not merely at the ends of lines) also give music :—

The ice was here, the ice was there,
The ice was all around :
It cracked and *growled* and roared and *howled*,
Like noises in a swound !

(*b*) **Vowel and Consonant Sounds.** Words with long open vowels and soft, consonants (like *l*, *m*, *n*, *v*, *w*, *z*, etc.,) produce sweet, soft soothing music in the following lines :—

"Season of mists and mellow fruitfulness."
"To dream and dream, like yonder amber light."
"The murmurous haunt of flies on summer eves."

One of the most wonderful examples is furnished by the following lines from Keats's *Ode to a Nightingale* :—

"The same that oft times hath
Charm'd magic casements, opening on the foam
Of perilous seas, in faery lands forlorn."

These lines give us more than music ; there is in them a mystery and a spell of enchantment that cannot be put into words.

(*c*) **Onomatopoeia.** It means "sound echoing the sense." It is a common device with poets that when they are talking of sounds, they use words which represent those sounds. *The Charge of the Light Brigade* is a good example of sustained sound writing.

You hear the horses canter

"Half-a-league, half-a-league, half-a-league."

and t en gallop :—

"All-in-the valley of death
Rode-the-six hundred"

You hear the roar of cannon, and the confused hurly-burly of battle :

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them,
Volleyed and thundered.
Flash'd all their sabres bare,
Flash'd as they turn'd in air,
Sabring the gunners there,"

and then the halting retreat of the tired and wounded horses as

"Then they rode back, but not,
Not the six hundred."

(*d*) **Alliteration.** This means the bringing together of words which begin with the same sound.

For example—

"The *f*air *b*reeze *b*lew, the white *f*oam *f*lew,
The *f*urrow *f*ollowed *f*ree."

Here the *f* sounds give the impression of the wind blowing.

"I hear *l*ake-water *l*apping with *l*ow *s*ounds by the *sh*ore,"

Here the *l* sound represent the liquid sounds of little waves, and the *s* and *sh* sounds help.

(*e*) **Repetition**. Repetition of words and phrases not only serves to emphasize the meaning, but often also to increase the musical effect of a poem.

Examples :—

(1) *Words*—(*i*) "Alone, alone, all, all alone,
Alone on a wide, wide sea."

(*ii*) "In ever climbing up a climbing wave."

(2) *Phrases*—

"*A weary time ! A weary time !*
How gazed each *weary* eye !"

(3) *Sentences*—

"*The ice was* here, *the ice was* there
The ice was all round."

(*f*) **Refrain**. A refrain is a form of repetition. In some poems the same line or part of it, is repeated at the end of each verse. Such a repeated line or phrase is called a *burden* or *refrain*. For example :—

"*The Seraph-band, each waved his hand :*
It was a heavenly sight !
They stood as signals to the land,
Each one a lovely light ;
The seraph-band, each waved his hand,
No voice did they impart—
No voice : but O, the silence sank
Like music on my heart."

Or, in Tennyson's famous poem, *The Brook*, the following oft-repeated lines :—

"For men may come, and men may go,
But I go on for ever."

571. Vision. The second essential of poetry is *Vision*. A great poet is a seer, a prophet ; one who has spiritual insight and can see truths that others do not. The poet has a greater power of seeing and feeling things around him. All of us are poets in a measure because all of us have feeling, and power to communicate what we feel to others ; but those we call poets are at once more sensitive ; with wider range of feeling ; and better able to express what they feel, and move others to share their feelings. All of us, for example, see dimly, as a half-blind man sees a light, beauty in a hill or a cloud or a primrose, but the poet sees it as a radiant glow that moves him to cry aloud with delight and so to make us also look again more earnestly to share his vision. And in many places where there is a shy and subtle beauty that most of us would never see, a poet's eye discovers it and his voice makes it plain to us. All true poetry is the product of vision or imagination.

"And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name."

A poet by his imaginative power sees into 'the life of things.' Take the case of a man who has no vision ; a primrose by a river's brim

"A yellow primrose is to him,
And it is nothing more."

But to a poet a primrose, or any common wild flower, is something very

real and very important, is an inspirer of great truths. Wordsworth himself says :—

> "To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

Shelley is so much thrilled by the song of the skylark that he bursts out into music—

> "Teach us, sprite or bird,
> What sweet thoughts are thine."

He thinks that the singing shylark is not an earthly bird but a divine spirit :

> "Hail to thee, blithe spirit !
> Bird thou never wert."

The poet idealizes the real. He helps us to see natural objects "apparelled in celestial light, the glory and the freshness of a dream." He can add to common things

> "the gleam,
> The light that never was on sea and land,
> The consecration, and the poet's dream."

There is nearly always suggestiveness in great poetry, which suggests or implies much more than it says. There is more in it than meets the eye. It has a depth of meaning which cannot be understood on one reading.

572. Imagery. By "imagery" we mean the suggestion of vivid mental pictures, or images, by the skilful use of words. By means of words, a poet can suggest beautiful *sight-effects* as well as beautiful sound-effects. All this is due to the poet's gift of imagination. His imagination makes him talk in pictures. Pictures may be drawn either from the real world, or the ideal world of imagination in which the poet delights to dwell.

There are *three* ways in which a poet makes us see mental pictures.

(*a*) **By Description**. Here the poet paints a scene, real or ideal, in words. Here is Gray's description of the evening scene on a summer day in the country :—

> "The curfew tolls the knell of parting day
> The lowing herd wind slowly o'er the lea,
> The plowman homeward plods his weary way,
> And leaves the world to darkness and to me.
>
> Now fades the glimmering landscape on the sight,
> And all the air a solemn stillness holds,
> Save where the beetle wheels his droning flight,
> And drowsy tinklings lull the distant folds."

Or mark the following wonderful description of the rain in summer, by Longfellow :—

> "How it clatters along the roofs
> Like the tramp of hoofs !
> How it gushes and struggles out
> From the throat of the everflowing spout !
> Across the window-pane
> It pours and pours ;
> And swift and wide,
> With a muddy tide,
> Like a river down the gutter roars
> The rain, the welcome rain !"

(*b*) **By Figures of Speech**. Another way of suggesting mental pictures is by comparison. A poet compares one thing with another, and so suggests

some important point about it by an image. He does this by either *simile* or *metaphor* or *personification.* Christina Georgina Rossetti describes in the following words the wonderful love that existed between the two sisters—Laura and Lizzie :

> "Golden head by golden head,
> Like two pigeons in one nest
> Folded in each other's wings
> They lay down in their curtained bed ;
> Like two blossoms on one stem.
> Like two flakes of new fall'n snow,
> Like two wands of ivory
> Tipped with gold for awful kings."

To Blake, feeling himself and wishing to make us feel, the insatiate fierceness, cruelty, energy, and splendour which are the essence of the tiger's nature, comes the revelation that all these are the essential attributes of fire also ; he can, if he chooses, compress them all into a single simile ; but he does more, he compresses them in one marvellous metaphor—

> Tiger, tiger, *burning* bright,

—probably the finest single-word metaphor in all literature.

(*c*) **By Picturesque Epithets**. A poet can also call up a picture with a single illuminating word or phrase. Mark how the epithets or adjectives in the following lines call up a picture of colour.

> "All in a hot and copper sky,
> The bloody sun of noon."—*Coleridge.*

A poet stands on a high cliff and looks down on the sea below ; it moves, it murmurs, it heaves, it ebbs and flows, it shimmers, it flatters, it has waves and troughs made to look tiny by the immense height—what among all this are its *typical* traits by which we may know it, and in what words the perfect expression of them ? Tennyson answers with two words, each as common as life and death :

> The *wrinkled* sea beneath him *crawls.*

That is final. So long as language lasts and men have eyes, that picture of the sea from above remains for men to approve.

The same poet stands beside other water, not bright and moving, but dark, sullen, deep, and still, those cold, forbidding *mysterious* depths that contrast so strangely with the smiling, dancing, broken water below the mill. What words will he choose to fix for ever the essential things in this picture ?

> "A sluice with *blackened* waters *slept.*"

It is impossible to paraphrase this line ; there is more in the epithet '*blackened*' than colour, depth, mystery, an eerie feeling ; there is something beyond explanation, which in painting is called atmosphere, a thing to be *felt,* not talked about. There is all the charm of all the Muses, flowering in a lonely word.

573. Emotion. The fourth essential of poetry is *Emotion.* In poetry there must be expression of deep feeling, whether of love or hate, of joy or pain, of admiration or contempt, etc. Furthermore, this feeling must be expressed in such a way as to arouse a sympathetic feeling in the heart of the reader. Robert Herrick sees the daffodils. They rouse in

him strong emotion, and that emotion the poet successfully communicates in his poem :

> "Fair Daffodils, we weep to see
> You haste away so soon :
> As yet the early-rising Sun
> Has not attain'd his noon,
> Stay, stay,
> Until the hasting day
> Has run
> But to the even-song :
> And, having pray'd together, we
> Will go with you along."

574. **Refinement.** It is essential that poetry should be refined in thought and language ; also that it should have a refining influence upon the mind of the reader. Hence we find that the great poets idealize not only the character of men and women, but also the scenes of Nature. Hence, too, the spirit of their work is optimistic rather than pessimistic, even in the face of great calamities, as may be seen by reference to the great tragedies.

575. **Harmony.** Just as a painter must secure harmony of form and colour, so must the poet secure harmony of thought and expression in a poem. Or just as in a Persian carpet, various devices and colours are all interwoven into a complete whole of beauty and delight, so should the various ideas of a poem be interwoven by the choicest forms.

576. **Classification of Poetry.** Broadly speaking, poetry may be divided into *two* classes :—

(1) Subjective.
(2) Objective.

577. **Subjective.** First, *Subjective poetry* or the poetry of self-delineation, self-expression, in which the poet goes down into himself and finds his inspiration and subject in songs, experiences, thoughts and feelings.

578. **Objective.** Secondly, *Impersonal* or *Objective* poetry, or the poetry of representation or creation. In it the poet goes out of himself, mingles with the passions and emotions of the world without, and deals with what he discovers there with little reference to his own individuality.

579. **Lyric Poetry.** For subjective poetry, the name *lyric* is often given. A lyric is a poem of intense feeling, such as that of love or triumph. The derivation of the world shows that such poems were originally intended to be sung to the accompaniment of the lyre. In fact the poetry of nearly all nations began with such songs of love and war.

It is not possible to define a lyric. All that can be done is to note a few features of a good lyric :—

(1) A lyric generally expresses the *personal thoughts, feelings, emotions, sentiments*, or *moods* of the writer. Hence it is chiefly *subjective.*

(2) A good lyric is generally *short*. For it is often found that the lyric passion is as *intense* as it is *short-lived*. The moment the inspiration begins to flag the lyric loses its appeal and becomes artificial and tiresome.

(3) A lyric poem must have in it what may be termed *"singability"* or capacity of being *sung* or *set to music.* The musical words and vowel sounds are frequently used in a lyric.

(4) A lyric must always be *impassioned* and the passion expressed should be *genuine.* Artificial passion, affected or imitated, cannot make a good lyric. Hence *sincerity* is one of its most important marks.

(5) In a *reflective* lyric the thought or the philosophy expressed should be quite dissolved in passion or suffused with emotion. It should not stare out of the poem or hang loosely out of it.

(6) A lyric should be *natural.* It is like the song of a bird which sings because it must. The lyric poet has a natural urge and cannot keep quiet. He feels within his heart the pin-pricks of nature and bursts out into spontaneous melody. Thus conscious effort without inspiration cannot produce a *true lyric.*

(7) A lyric must have *unity.* One *thought* or *feeling* or *sentiment* should be its theme. This germ should be allowed to grow like a flower from a seed. The result of this will be a unity of impression on the minds of the readers.

(8) *Personal* or *individual* as a lyric is, it is capable of expressing *universal thoughts* or *feelings* as well The poet may begin in a *personal* way and then *universalize* his attitude. Or he may first catch a universal strain and then make it personal. To *universalize the personal* or to *individualize the impersonal* that is what a good lyric generally does.

(9) *Simplicity of thought and feeling, simplicity of language* and a consequent *directness of appeal*—are some of the marks of a good lyric. A good lyric, therefore, to borrow Milton's words about Poetry in general, should be *simple, "sensuous* and *impassioned."*

(10) A lyric must have movement. It never appeals to the heart if it is fixed or static like a statue.

(11) That lyric is indeed very successful in which thought, feeling, language, and music, are beautifully blended and form one complex, individual whole.

(12) In a good lyric the dance of the passion-stirred body and mind is in unison with the dance of the rhythm.

(13) A lyric is generally described as a cry that comes from the heart of a poet and goes straight to the heart of the reader. Hence the expression—*Lyric cry.*

(14) An intensely emotional lyric is seldom wordy, for deep and genuine emotion is chary of words. Thus in a first class lyric of an impassioned character, we always find strict economy of words and severity.

580. Kinds of Lyrics. Lyrics may be sub-divided into—

(1) Songs,
(2) Panegyrics,
(3) Odes,
(4) Elegies,
and (5) Sonnets.

581. Songs. A song is a short, simple poem in stanzas. This class of poem may be again divided into : (1) Hymns, (2) Love Songs, (3) War Songs, (4) Pastoral Songs, (5) Political Songs, (6) Drinking Songs, (7) Sentimental Songs, and (8) Comic Songs.

(1) *Hymns.* A hymn is a sacred song expressing reverence, thankfulness, repentance, supplication, mutual exhortation, etc., *e g.*, Newman's *Lead, Kindly Light.*

(2) *Love Songs.* These express the love of one sex for the other. The finest specimen in English is perhaps Ben Jonson's *Drink to me only with thine eyes.*

(3) *War Songs.* These are songs of incitement to battle, or of triumph after it. One of the most famous in English is *The March of the Men of Harlech.*

(4) *Pastoral Songs.* Such songs as are written in praise of shepherd life are called pastoral songs, as for example. *The Shepherd's Wife's Song* of Greene.

(5) *Political Songs.* There are expressions of party feeling, and are written to rouse the spirit or excite the animosity of either faction. Examples of these are the Jacobite songs of the eighteenth century.

(6) *Drinking Songs.* The praise of wine or beer, etc., finds its expression in this form ; of which several examples were written by Burns, such as *Scotch Drink.*

(7) *Sentimental Songs.* These betray an excess of tender feeling, generally tinged with melancholy ; as in the case of Tennyson's *Break, Break, Break.*

(8) *Comic Songs.* These are ludicrous songs on some homely phase of life ; but few of them can be classed as "literary".

The most famous of them are the "coster songs".

582. Panegyrics. Under this heading come songs in praise of men ; such as Waller's euology on Cromwell.

583. Odes. Sir Edmund Gosse defines an ode as *"Any strain of enthusiastic and exalted lyrical verse, directed to a fixed purpose, and dealing progressively with one dignified theme."* In Modern poetry an ode, therefore, may be said to possess the following characteristics :—

(1) It is no longer sung or accompanied by music.

(2) It is a dignified expression of a highly reflective or sublime theme, *i.e., the theme should be of a high and exalted kind. It must possess high seriousness*—a quality which Matthew Arnold required of the greatest poetry.

(3) Its *style* and *thought* must be dignified. It is more or less *complex* or *elaborate in structure.*

(4) The ode is not exactly *personal* in its character ; it is meditative rather than emotional.

(5) Its structure may be either *regular* or *irregular* :

(*i*) It is said to be *regular* where there is definite arrangement of stanzas like Shelley's *Ode to the West Wind* or Keats' *Ode to a Nightingale.* In modern times this form is most favoured.

(*ii*) It is said to be *irregular* when it *does not observe any degnified arrangement of stanzas. The irregular odes are modelled strictly on the Pindaric Ode.* The following are the examples of this kind :

Shelley's *Ode to Naples.*

Wordsworth's *Ode on Intimations of Immortality.*

Tennyson's *Ode on the Death of the Duke of Wellington.*

There is one other model for the ode which we have gained from the Latin poet Horace, and one of the most notable imitations of this is Marvell's *Ode upon Cromwell's Return from Ireland.*

584. Elegies. The fourth class and one of the most important divisions of personal poetry, is the *Elegy*. In its simplest form it is a brief lyric of mourning, or direct utterance of *personal* bereavement or sorrows. Or, it may express the feelings of the *race* or of *humankind* In fact the word elegy has long been more widely used for poems, distinctly reflective in character or of a marked *melancholy strain*. One of the most famous English poems, Gray's *Elegy, written in a country Churchyard*, shows this extension of meaning. One particular type of elegy may also be mentioned here—the *pastoral* type, in which the poet expresses his sorrow under the similitude of a shepherd mourning for a companion ; for instance, Milton's *Lycidas*, Shelley's *Adonais*, or Matthew Arnold's *Thyrsis*. In some elegies we have the poet's tribute to some great man, with, often a study of his life and character and reminiscences with all that is suggested by them. Often, too, the *philosophic* and *speculative* elements become predominant in the elegy, sometimes even to the subordination of the purely personal interest ;—the poet brooding upon his subject, being moved to meditation, over questions immediately raised by it, or over the deepest problems of human life and destiny, *Cf.* Shelley's *Adonais* and Tennyson's *In Memoriam.*

585. Sonnets. The Sonnet is a poem of fourteen iambic pentametre lines, limited to the exposition of a single thought or sentiment, which may be amatory, reflective, patriotic or any other. It is characterized by a peculiar structure. It contains two parts—the first part, consisting of *eight* lines is called the *octave*, while the second, consisting of *six* lines is called the *sestet*. The arrangement of lines, in the octave is—*ab ba ab ba.* At the conclusion of the octave there is generally a pause, in the thought of the poet. The sestet has the arrangement of lines in the following order : –

cde cde or *cd cd cd.*

(*a*) **The Shakespearean Sonnet.** The Sonnets written by Shakespeare record a sentimental relationship and follow the old Italian Sonnet form employed by Petrarch. But Shakespeare does not adhere strictly to the Italian model. Instead of giving us an octave (eight lines) followed by sestet (six lines), Shakespeare gives us three quatrains (quatrains=verse of four lines) followed by a couplet (verse of two lines). A peculiar pleasure is offered by the feeling of rest, anticipated in the concluding couplet.

The rhyme arrangement of Shakespeare's Sonnets also differs from the rhyme scheme adopted by the orthodox Italian School. In the Italian Sonnet only five rhymes are introduced and their arrangements is according to the following scheme—*ab ba, ab b/a, cde, cd/e.* Shakespeare introduces *seven* rhymes which are arranged as

ab ab, cd cd, ef ef, g g.

Another prominent feature of the structure of Shakespeare's Sonnet is that the idea is not confined to one sonnet alone. The same train of thought is pursued continuously over two or more sonnets.

(*b*) **The Miltonic Sonnet**. The Sonnets of Milton are almost the birth of the Italian form. Milton divided the Sonnet into the *octave* and *sestet*, but introduced his own arrangement of lines. The first eight lines are arranged as—*ab ba, ab ba*. The sestet rhymes more freely. The Miltonic form of the sonnet tends to break the sense into two, the *octave* preparing for the culminating thought of the *sestet*. In Milton's hands the Sonnet became "a soul-animating strain."

(*c*) **The Wordsworthian Sonnet**. Wordsworth follows the Miltonic form, but employed a different rhyme scheme. The main difference between the Miltonic and the Wordsworthian Sonnet is that Wordsworth does not, like Milton, continue an idea from one part of the sonnet to another. The Wordsworthian Sonnet, therefore, becomes a combination of the Miltonic and the Shakespearean Sonnet with the solemnity of the Miltonic. In Wordsworth's hands the sonnet becomes a fine artistic vehicle of poetic expression. He observes all the restrictions of the sonnet and feels a great pleasure in concentrating within a brief compass his passionate feelings and emotions.

586. Objective Poetry. We now pass from subjective or personal to *objective* or impersonal poetry. The fundamental characteristic of this form of poetry is that it deals directly, not with the thoughts and feelings of the poet, but with the *outer* world of *passion* and *action*. While, therefore, in subjective poetry, which is the poetry of introspection, the poet looks into his heart to write, and even draws the outer world into *himself* and steeps it in his own emotions, in objective poetry, he projects himself into the life without, and seeking *there* his motive and subjects, handles these with the least possible admixture of his own individuality.

It should be remembered, however, that no one can ever completely eliminate himself from his work. Everything, that we have said about *personality* as the foundation of literature, holds good even of the most objective poetry. But here, for the most part, the poet reveals himself indirectly through what he represents and creates, while in subjective poetry he expresses himself directly or immediately. It may be further added that except in a few rare cases (and among these the Shakespearean Drama cannot be included) no trace of even direct self-intrusion is to be found. (*Hudson*)

587. Objective or impersonal poetry falls naturally into two groups :—(*a*) the Narrative, and (*b*) the Dramatic.

588. Narrative Poetry can be sub-divided into—(*a*) the Ballad, and (*b*) the Epic.

(*a*) **The Ballad**. The term ballad is now used to cover a wide variety of verse, but the word originally signified a *dance-song* ; and many ballads *eloquent of love, youth,* and the *spring-tide* were sung by the villagers at their feasting time to a rhythmic measure.

What we have are the production of Saxon intensity of feeling, softened and lightened by Norman sentiment and grace, though the ballad measure is of ancient origin, and probably dates from early mediaeval times. Thus the ballad is a *narrative poem, associated in its origin with the communal dance, possessing no marks of authorship, and the outcome of tradition among people free from literary influence*. The following are some of the important *characteristics* of ballad poetry :—

(1) The **themes** of these ballads are commonly furnished by the more elemental aspects of life. They deal mainly with the tales of adventure, fighting, deeds of heroism and valour. Love, jealousy, harted, pity, pride and the other elemental passions, are frequently the *motives* of popular ballads.

(2) As the village folk were mainly a superstitious lot, so *in these ballads we find a strong passion of supernaturalism.*

(3) In *method* and *style* they are characterized by—

(*i*) *Straightforwardness,*

(*ii*) *Rapidity of narration,* and

(*iii*) *a certain child-like simplicity and artlessness.*

(4) *Generally crude, they are often, astonishingly energetic.*

(5) Though habitually garrulous in matters of detail, they deal with passions and motives that pulsate through all human beings.

(6) Many of these ballads have immense *dramatic power* and *wonderful metrical beauty.*

(7) They employ traditional tricks of style, such as *ballad-metre, abrupt transitions, repetition of phrases and lines, medial rhymes, alliteration, refrain, etc.*

Ballads may be divided into two classes :—

(1) The old popular ballads which are mediæval in origin.

(2) The modern ballad which may be defined as a literary development of the traditional form. To this form it often keeps very close.

But sometimes, it shows the powerful influences of a later age in its *tendency to greater elaboration, the enlargement of description,* and *psychological interest,* and *a more finished style of art.* Browning's *Herve Riel,* and Rossetti's *The King's Tragedy* are true ballads. They have all the sterling qualities of the old ballads, but they have nothing merely imitative about them.

"English poetry has been absolutely redeemed by Percy's Reliques of Ancient English Poetry," says Wordsworth.

(*b*) **The Epic**. Another class of objective poetry is the Epic, or the longer narrative in verse, in which the finest example in English is Milton's *Paradise Lost.*

589. **Dramatic Poetry**. The last kind of objective poetry, with which we are concerned is Dramatic Poetry. By this term is meant poetry, which though intended not for the stage but to be *read,* is essentially dramatic in principle ; that is, poetry in which the poet merges himself in his character or characters, and does not, as in the subjective poetry or ordinary narrative, describe or relate in his own person and from the outside.

590. Dramatic poetry may be sub divided into three important groups :—

(1) **The Dramatic Lyric**. It is, in spirit and method, a subjective poem, but the subjective element pertains not to the poet himself, but to some other person *into* whose moods and experiences he enters, and to whose thoughts and feelings he gives vicarious expression.

(2) **The Dramatic Story.** This includes the ballad or short story in verse like Browning's *Herve Riel* and *Muleikeh.* Sometimes the story is told entirely in dialogue, as in Rossetti's *Sister Helen*, and sometimes, while the bulk of the story is in direct narration, the dialogue element plays an important part in the scheme, as in "*The Holy Grail,*" in which Sir Percival's tale is interrupted from time to time, and its moral significance punctuated by the questions and comments of his auditor, the old monk Ambrosius. The poem also shows that in a dramatic story there may be a certain amount of non-dramatic description and 'setting'; a point which is again illustrated by *The Ancient Mariner.*

(3) **The Dramatic Monologue.** This is essentially a study of character, of mental states and of moral crises, made from the inside. Thus it is predominantly psychological, analytical, meditative, and argumentative. Of this form, though it has been used with success by other modern poets, Browning is the greatest master, and in his work may be found examples of almost every variety of it from brief and subtle self-delineation as in *My Last Duchess,* to long and profound expressions of spiritual depths and moral questions as in *Bishop Brougham's Apology* or *Andrea del Sarto.* The ideal aim of a dramatic monologue is the faithful self-portrait, without ulterior purpose, of the personality of the supposed speaker. In practice, however, it is often used by the poet as a medium for his own philosophy. He may so use it to present his philosophy *directly*, as when the supposed speaker is, to all intents and purposes, his mouthpiece and representative; or he may so use it to present his philosophy *indirectly*, as when he makes the supposed speaker give expression to ideas antagonistic to his own in such a manner as to convey or suggest adverse judgment upon them. The direct method is exemplified in Browning's *Rabbi Ben Ezra*; the indirect in Tennyson's *St. Simon Stylites.*

Appreciation of Shelley's "The Cloud."

591. Shelley's "The Cloud". Sometimes a single poem of a poet is enough to show all the essential qualities of his verse. This is the case of "The Cloud" by Shelley (unfortunately neither included by Palgrave in 'The Golden Treasury,' nor by Sir Arthur Quiller-Couch in 'The Oxford Book of English Verse').

Shelley's poetry is distinguished by its rich imagination and its almost orchestral music. He imagines the cloud wandering "high over hills and dales," singing as it goes:

> I bring fresh showers for the thirsting flowers,
> From the seas and the streams;
> I bear light shade for the leaves when laid
> In their noonday dreams.
> From my wings are shaken, the dews that waken
> The sweet birds every one,
> When rocked to rest on their mother's breast
> As she dances about in the sun,
> I wield the flail of the lashing hail,
> And whiten the green plains under,
> And then again I dissolve it in rain,
> And laugh as I pass in the thunder.

The inner rhymes 'showers-flowers,' 'shade-laid,' 'shaken-waken,' 'rest-breast,' 'flail-hail,' 'again-rain,'; the alliterations, 'seas and streams'; 'light, laid and leaves,' 'wings and waken,' 'rocked and rest,' the preponderance of the sibilants and the liquids, the skilful use of the anapaests—

these are some of the obvious devices which go to make up the beautiful music of the poem. Notice how imaginatively and poetically Shelley expresses the scientific fact of the earth's revolution :—

'She dances about the sun.'

Let us take the third stanza

'The sanguine sunrise, with his meteor eyes,
And his burning plumes outspread,
Leaps on the back of my sailing rack,
When the morning star shines dead
As on the jag of the mountain crag,
Which an earthquake rocks and sings,
An eagle alit one moment may sit,
In the light of its golden wings.'

Note here this simile of the eagle. It is in the characteristic manner of Shelley, and we think that it very aptly expresses the precarious nature of his own art. His imagination so 'rocks and swings' that his meaning often fails to get a foothold. It does 'sit in the light of its golden wings, in this poem, as it does in all of his successful poems,—but how precarious its foothold is will emerge on a further examination of this poem. The subject he deals with is so insubstantial, so vaporous, that he is obliged to press into his service concrete images which give an air of definiteness to, and throw a shadow of tangibility on, the whole thing. Thus in the above lines, the words 'eyes,' 'plumes,' 'back,' give a concreteness to the description of the sunrise. Similarly in the second stanza, we have 'I sleep in the *arms* of the blast,' 'the *towers* of my skyey *bowers*,' in a *cavern* under is *fettered* the thunder.' But we must not ask what precisely he means by the 'cavern' in which the thunder is fettered, and the 'towers' on which the lightning sits, or indeed what the 'eyes' of the sunrise may be. Because that is not the way to discuss Shelley's poetry.

Shelley's words *suggest* the meaning rather than *express* it—and that is enough. There is the same quality of suggestiveness about the last two similes. 'Like a child from the womb,' 'like a ghost from the tomb.' They are neither very expressive, not very apt comparisons, but they have just enough verisimilitude to serve the purpose.

592. Two Sonnets compared. Let us compare the following two sonnets—one by Elizabeth Barret Browning, and the other by Christina Rossetti.

(*a*) I tell you, hopeless grief is passionless ;
That only men incredulous of despair,
Half taught in anguish, through the midnight air
Beat upward to God's throne in loud access
Of shrieking and reproach. Full desertness
In souls as countries lieth silent-bare
Under the blanching, vertical eye-glare
On the absolute Heavens. Deep-hearted man, express
Grief for thy dead in silence like to death—
Most like a monumental statue set
In everlasting watch and moveless woe
Till itself crumble to the dust beneath.
Touch it, the marble eyelids are not wet :
If it could weep, it could arise and go.

(*b*) Remember me when I am gone away,
Gone far away into the silent land ;
When you can no more hold me by the hand,
Not I half turn to go, yet turning stay,

Remember me when no more day by day
You tell me of your future that you planned ;
    Only remember me ; you understand
It will be late to counsel then or pray.
Yet if you should forget me for a while
And afterwards remember, do not grieve :
    For if the darkness and corruption leave
A vestige of the thoughts that once I had,
    Better by far you should forget and smile
Than that you should remember and be sad.

Mrs. Browning deals with grief in the abstract. She wants to show how men should behave in hopeless grief. On the other hand, the grief of Christina Rossetti is a personal sorrow—the sorrow of unfulfilled desire. That Mrs. Browning is only anxious to write a sonnet is shown by the masculine pose that she adopts. "I tell you" tries to bully the reader into the belief about grief that she wants to impose upon him. This declamatory style is further shown in "I tell you," "deep-hearted man," "Touch it." There is a profusion of adjectives in the sonnet (not due to pressure of thought, as in Shakespeare) ; also of metaphors, *e.g.*, "beat upwards," "full desertness," "as countries," "deep-hearted," "like to death," "monumental statue." The compound words have been used for dignit . We can safely say that this sonnet is nothing but a self-conscious effort for the sake of effect.

The sad tone of Miss Rossetti's sonnet is characteristic of all her poetry. The words used are simple or monosyllabic. This sonnet is not a poem *about* grief, but the work of one whose grief is direct and personal. The personal note is marked out in such words as these :—"You understand," "It will be late to counsel then or pray." If we place this line in the other poem, the absurdity of it will be at once noticeable. The repetition of the word "remember" shows unwillingness. The words, "darkness and corruption," are also characteristic of this fact. She had a pre-occupation with death. The last two lines are in contrast with the rest of the poem. Their renunciation is sincere ; in the other lines the renunciation (a trifle ascetic) is there, but it is unwilling. It will be an interesting exercise for the student to compare this Sonnet with *The Blessed Damozel* of Dante Gabriel Rossetti.

CHAPTER XXXII

APPRECIATION OF PROSE

593. Rhythm in Prose. There is rhythm in prose as well as in poetry. In prose it can be called a 'regulated irregularity.' There are no rules for judging it in prose except one's natural bent. There is no fixed standard of rhythm in prose. Note the rhythm in the following words of St Paul :

> Though I speak with the tongues of men and of angels
> and have not charity,
> I am become as sounding brass
> or as a tinkling cymbal.

again, in the "*Ecclesiastes*,"

> Remember also thy Creator in the days of thy youth,
> or ever the evil days come,
> and the years draw nigh when thou shalt say :
> "I have no pleasure in them."

and again,

> Because man goeth to his long home,
> and the mourners go about the streets.

When rhythmical prose becomes metrical, it is neither prose nor blank verse. Good writers avoid blank verse in their prose, but are not always safe from it. Below is some blank verse prose from Blackmore. It is a description of the stream of Devonshire—

> At every turn they gather aid,
> From ash-clad dingle and aldered meadow,
> Mossy rock and ferry wall,
> Hedge-trough roofed with bramble netting,
> Where the baby water looks,
> And lanes that coming down to ford
> Bring suicidal tribute.

Rhythm in prose is possible even without any laborious construction or subtle artifice. Short sentences are very effective for this purpose. Notice in the following lines from Addison how smoothly one sentence follows another, and gives an impression of great ease :—

> "On the fifth day of the moon, which according to the custom of my forefathers I always keep holy, after having washed myself and offered up my morning devotions, I acended the high hills of Baghdad, in order to pass the rest of the day in the meditation and prayer. As I was airing myself on the top of mountains, I fell into a profound contemplation of the vanity of human life ; and passing from one thought to another. 'Surely,' said I, 'man is but a shadow and life a dream."

The good point in this style is that it does not irritate the reader. There are no long and difficult sentences. Anatole France has thus summed up the virtues of a good prose style. "In my opinion the writer who would be entirely without reproach will avoid causing the least trouble or creating the least difficulty for his reader. If he is wise he will not exact attention, he will surprise it. He will fear to practise on the

patience of lettered people, and will think he is not readable, unless he can be easily read."

594. Repetition. Do not condemn any writer because he repeats the same word. Indian students are so afraid of using the same word again in a paragraph, that often their attempts to avoid doing so become ludicrous. It is never the repetition that jars on the reader but the wrong use of repetition. If repetition is clumsy and meaningless then it is a fault. But great authors repeat words in such a way that repetition instead of jarring, becomes a great art. Notice how many times the writer in the Bible repeats 'and' in the following sentence :

> And the almond tree shall flourish
> And the grasshopper shall be a burden
> And desire shall fail

or 'or' in the following sentence :

> Or ever the silver cord be loosed,
> Or the golden bowl be broken,
> Or the picture be broken at the fountain,
> Or the wheel broken at the cistern ?

Note the following description of the Gulf Stream :

"Every quality and splendour of blue were represented in those celestial seas : the blue of the cornflower, the blue of the peacock's throat, the blue of the humming bird's breast and the butterfly's wing, the blue of rapiers and of ladies' eyes."

Here is a paragraph from Hilaire Belloc, describing a street in Tours :

"A delicious street where everybody walks, where there are always wind, shadow, sun, rain, and love. Ha, ha ! Laugh sometimes ! Go there sometimes ! It is always a new street, always royal, always imperial , a patriotic street, a street with two pavements, a street open at both ends. Briefly, it is the king of streets, always between earth and heaven, a street with a fountain, a street in which nothing is missing to make it celebrated among streets."

595. Some Prose Pieces analysed.

Example 1. Here is an extract from Coleridge's *Biographia Literaria* :

"There are indeed modes of teaching which have produced, and are producing, youths of a very different stamp,—modes of teaching in comparison with which we have been called on to despise our great public schools and universities,

> In whose halls are hung
> Armoury of the invincible knights of old—

modes by which children are to be metamorphosed into prodigies. And prodigies with a vengeance I have known thus produced. Prodigies of self-conceit, shallowness, arrogance, infidelity ! Instead of storing the memory during the period when the memory is the predominant faculty with facts for the after exercise of the judgment ; and instead of awakening by the noblest model the fond and unmixed love and admiration which is the natural and graceful temper of early youth, these nurslings of improved pedagogy are taught to dispute and decide ; to suspect all, but their own and their lecturer's wisdom ; and to hold nothing sacred from their contempt but their own contemptible arrogance : boy graduates in all the technicals, and all the dirty passions and impudence, of anonymous criticism."

Now let us criticize this passage in order to learn something about Coleridge's prose style. We are at once struck by the use of the word 'metamorphosed,' a word that Doctor Johnson would have used but not many of Coleridge's contemporaries. From this it is clear that he was not afraid of using words of Greek or Latin origin, when they added to the dignity of the rhythm. Nor was he afraid of calling a spade a spade—he says 'dirty' passions.

A period is a sentence in which the sense is not completed until the end. Coleridge's style is *periodic, i.e.,* one in which the sentences are long, balanced and rhythmical. Although the sentences used are long, there is no difficulty in grasping the sense. This is so because what Coleridge wants to say is clear in his mind, and he is writing with perfect sincerity, with no self-conscious straining after effect. There is traceable a subdued irony and humour also. "And prodigies with a vengeance I have known thus produced." "These nurslings of improved pedagogy." The two lines refer to a Sonnet of Wordsworth's.

Example 2. Study the following extract from De Quincey :

"The country was my own native country—upon which, in its southern section, more than upon any equal area known to man past or present, had descended the original curse of labour in its heaviest form, not mastering the bodies only of men, as of slaves, or criminals in mines, but working through the fiery will. Upon no equal space of earth was, or ever had been, the same energy of human power put forth daily. At this particular season also of the Assizes, that dreadful hurricane of flight and pursuit, as it might have seemed to a stranger, which swept to and from Lancaster all day long, and regularly subsiding back into silence about sunset, could not fail (when united with this permanent distinction of Lancashire as the very metropolis and citadel of labour) to point the thoughts pathetically upon that counter vision of rest, of saintly repose from strife and sorrow, towards which, as to their secret haven, the profounder aspirations of man's heart are in solitude continuously travelling. Obliquely upon our left we were nearing the sea, which also must, under the present circumstances, be repeating the general state of halcyon repose. The sea, the atmosphere, the light, bore each an orchestral part in this universal lull. Moonlight and the first tremblings of the dawn, were by this time blending ; and the blendings were brought into a still more exquisite state of unity by a slight silvery mist, motionless and dreamy that covered the woods and fields, but with a veil of equable transparency. Except the feet of our horses, which, running on a sandy margin of road, made but little disturbance, there was no sound abroad."

De Quincey is clearly fond of words of Latin and Greek derivation, and prefers long words :—"halcyon," "orchestral," "subsiding." The sentences are majestic in their rhythm, and move slowly. Note the sentence "The country was my own native country......through the fiery will." Also the sentence beginning : "At this particular season also......" Observe the smoothness of the sentence describing the steady running of the coach on the sand.

His sentences, like Coleridge's are periodic.

He is fond of inversions like "Obliquely upon our left," and "except the feet of our own horses."

There is a certain amount of parenthesis.

De Quincey, it seems, was fond of personifying abstractions. The curse of labour is spoken of as "*mastering*" the bodies of men. The aspirations of a man's heart *travel*, the hurricane *hurts* the country up and down.

Example 3. Here is an extract from Carlyle :—

"What boots it ? Speak only deceitful speciosity, money with gilt carriages, 'fame', with newspaper paragraphs, whatever name it bear, you will find only deceitful speciosity ; godlike Reality will be for ever far from you. The Quack shall be legitimate inevitable king of you ; no earthly machinery able to exclude the Quack. Ye shall be born thralls of the Quack, and suffer under him, till your hearts are near broken, and no French Revolution or Manchester Insurrection, or partial or universal volcanic combustions, and explosions, never so many, can do more than "change the figure of your Quack ;" the essence of him remaining, for a time and times.— "How long, O prophets ?" say some, with a rather melancholy sneer. Alas, Ye *unprophetic*, ever till this came about. Till deep misery, if nothing softer will have you out

of your speciosities *into* your sincerities, and you will find that there is either a Godlike in the world, or else ye are an unintelligible madness ; that there is a God, as well as a Mammon and a Devil, and a Genius of Luxuries and canting Dilettantisms and Vain Shows ! How long that will be, compute for yourselves. My unhappy brothers !........."

Carlyle said himself of his style : "Of the sentences perhaps not more than nine-tenths stand straight on their legs ; the remainder are in quite angular attitudes, buttressed up by props (of parentheses and dashes), and ever with this or the other tag rag hanging from them ; a few even sprawl out helplessly on all sides, quite broken-backed and dismembered."

Carlyle's command of words is extraordinary though he despised fine writing. He is not afraid of inventing plurals for abstract nouns—"Sincerities," "Dilettantisms " Another characteristic of his style is the application of Images from the physical universe to mental and moral facts.—"A Genius of Luxuries, of canting Dilettantisms and Vain Shows." There are abrupt apostrophes and exclamations—"Alas ! Ye unprophetic" or "My unhappy brothers."

The reader may perhaps feel that the above analysis is overdone. This is quite true. The correspondence between the analysis and the writer's mind is never present, but the writer is guided by instinct, which the analyser has to bring out. Plato asserted that all great writers were mad. There is, however, a good deal of method in their madness, otherwise they would not be great writers If you begin to appreciate great literature, whether in prose or in poetry, it will be your delight to analyse the works of great authors and so heighten your enjoyment of them.

PART VI

THE STUDY OF LITERATURE AND THINGS OF GENERAL INTEREST

CHAPTER XXXIII

ON DEBATES AND SPEECHES

596. Human nature loves to argue. If an animal wants anything he grabs it ; if a human being wants anything he argues. A clever man will often argue to see how much can be said for the other side. A fool will argue believing there is no other side. We argue practically every time we converse seriously—in fact we are in this respect very like Moliere's hero who talked prose all day long without realizing that he was talking prose.

The four important factors in a debate are :—

(1) a Chairman ;
(2) an Opener, or Mover of the Resolution ;
(3) an Opposer ;
(4) the members of the Audience.

597. The Chairman. "The Chairman of a Debate must be, like all other Chairman, strong, tactful and decisive, but in a debate it is specially necessary that he be absolutely impartial. No one must be able to tell by the turn of a phrase, or even the flicker of an eyelid, whether the Chairman is in favour, for instance of Free Trade or Tariff Reform, of Trades Unions or of Unorganized Labour. It is quite apparent, therefore, that the less he says the better ; his sole business being to introduce the speakers, to keep the meeting in order, to put the Resolution to the vote, and possibly to move a vote of thanks to the speakers at the end. He will open the meeting himself with a short, and entirely non-commital speech, introducing the speakers, and the subject of the Debate ; he will then name the Opener and take care to warn him a minute before his allotted time is up After that the Chairman again gives the name of the opposer, warning him in the same manner ; after he has spoken the Chairman will announce that "a discussion is in order," or that questions may be asked, or possibly both ; he will also mention any necessary limitation of time for speeches, and suggest that, if possible a speech for the motion shall be followed by one against, or vice versa. After the time allowed for these speeches is finished, the Chairman will invite the Opener to wind up the whole debate .....When the Opener has finished, it is the Chairman's duty to read the resolution, put it to the vote, and declare the result"—it is in these words that Bell sums up the whole business of the Chairman.

598. Resolution. The subject for debate must be put in the form of a resolution ; as, *This meeting considers that capital punishment should be abolished.* It is of the highest importance that a resolution should be stated clearly and definitely, and *put in the affirmative.*

599. The Opener and the Opposer. "The object of the Opener should be to 'state his case' by removing side issues, by foreseeing and answering any opposing arguments, thento 'prove his case' by advancing cogent and convincing reasons; in order to do this he must thoroughly study both sides of the question and he should also be not only clear, but enthusiastic in the presentation of his case."

It is the business of the Opposer to reply and state the opposite point of view. A clever Opposer must read before-hand both sides of the case. He must be capable of kicking up his opponent's points and answering them one by one.

All remarks must be addressed to the Chair, and each speaker on coming to the platform to speak must indicate whether he is about to speak for or against the resolution, as, "Mr. Chairman, I rise to support the resolution," or "I rise to oppose the resolution," whichever the case may be.

600. Summing up of the Debate. The supporters of the Opener and the Opposer are allowed to speak in turns, each speaking only once ; and when everyone has spoken, the Opener winds up the whole debate by replying to the various points raised.

Finally, the resolution is to put to the vote; and either carried or defeated according to the voting.

601. The Value of Debating. The value of debating cannot be over-estimated. A reasoned debate is in itself educative and improving. It cultivates :—

(1) *Command of feeling* and concentration of thought, keeping the mind active.

(2) *Ability to state a clear cut proposition,* and to analyse it keenly by sifting the essential from the trivial.

(3) *Ability to find, and give, reasons.*

(4) *Power to state facts, and convictions, with that tact and diplomacy which success demands.*

(5) *Power to persuade as well as convince.*

(6) *Power of clear and forcible expression.*

602. The Speech : Its Parts. Generally a speech is divided into three parts :

(1) the Introduction,
(2) the Discussion, and
(3) the Conclusion.

603. The Introduction. The object of the introduction is to establish harmony between the speaker and the audience. It may include personal references, though it would be better to leave these as far as possible to the presiding officer. Personal references smack of egotism. But a clever story, a striking statement to arouse interest, an explanation to remove prejudice against the speaker or his subject, an historic narrative, or an analysis and elucidation of the proposition may form quite a suitable beginning. The introduction should lead up to a clear, emphatic statement of the subject or main proposition. Great care should be taken not to make the introduction too long. This is a common fault. Usually with

an intelligent audience the speaker may, with a few tactful, preliminary remarks, enter at once upon the discussion of his theme.

604. **The Discussion.** In this part of the speech the speaker sets forth the proofs or arguments in support of his contention. They will usually group themselves under three or four main headings. Too many leading issues are harmful to the main issue. So the arrangement of arguments should be made in an ascending scale, *i.e.*, according to the law of climax. In other words, he must present the simplest and most self-evident arguments first, then those of greater strength and importance, thus, gaining momentum with every argument he adds to the previous ones, until he can carry his audience with the most forcible argument that he gives last of all.

605. **The Conclusion.** In this part of the speech the speaker should sum up clearly and briefly all the arguments and proofs which he has given in support of his contention, and should make the desired appeal. Here the speaker must marshal all his powers of persuasion. He must judge the temper of the audience and the demands of the moment. A comprehensive summary accompanied with a strong appeal to the hearts and consciences of the hearers may serve. Or some striking and brief statement may serve to fasten the speech in the minds of the audience and to rouse them to action.

606. **The Delivery of the Speech.** It is in the delivery of the speech that the speaker gets the opportunity to add to the strength of his thought, the richness of his feeling, the music of his voice, the beauty of gesture, and the power of personality.

The following suggestions will be found useful. As regards preparation, first think out your subject, and make a clear outline of its main points, so that one point may follow the other in a definite order and relation. If you want to give a clear and effective impression of your speech, your ideas must always be arranged and classified, as they will lose half their force if given in a haphazard way. Then one should never begin nor end at random. An adrupt beginning is not so harmful as an abrupt ending. A lame ending usually means a wasted speech.

607. **Some Don'ts.** The following "Don'ts" are useful for speakers :

(1) Don't preach in platitudes. Let your speech scintillate with original and unique conceptions.

(2) Don't take yourself too seriously. Wit has a rousing sting. Laughter and tears are closely allied, and both help to make an impression upon the audience.

(3) Don't deal in generalities. Let your address bristle with specific facts and illustrations of human interest.

(4) Don't drop to the rude or commonplace. The feelings of an audience are sensitive and demand courtesy and respect. Use standard language.

(5) Don't imitate the peculiarities of some orator. The peculiarities in him may become faults in you. Beware, therefore, of imitating another's peculiarities.

(6) Don't tell your audience all. Leave a few details to the intelligence of the audience. A story should lead to the climax by gradual stages. The audience should be permitted to do the laughing or weeping.

(7) Don't shout.

(8) Don't mumble.

(9) Don't fidget.

(10) Don't apologise.

(11) Don't make noises such as "er" or "um"—**Speak.**

(12) Don't forget to watch the effect of your speech as you go along.

(13) Don't speak too quickly. Let the audience get a chance to appreciate your points.

(14) Don't be personal. Personal remarks spoil the effect of the whole speech.

(15) Don't introduce stale jokes, hackneyed quotations, or well-known anecdotes.

(16) Don't quote facts or figures which you cannot verify.

(17) Don't, above all, forget the end. A good ending is even more important than a good beginning. Never draw your speech out. The good effect of many a flight of noble oratory is lost because the orator does not know when and where to finish. Never "talk your hearers tired." Always leave your audience "wanting more."

608. The Qualities of a Good Debater. Richard Wilson sums up the qualities of a good debater in the following words : "The competent debater is cool and even-tempered. He keeps strictly to the point of the argument ; speaks clearly and simply ; shows sincerity and conviction ; replies to his opponents point by point ; avoids worn-out phrases and catch words ; is alert and quick in retort without being pert ; and has a good stock of 'beginnings' and illustrations—stories, fables, parables and homely comparisons.'

609. For and Against. If we wish to become good debaters, we must practise weighing up the *pros* and *cons* of any given subject. This is the best way of preparing for a debate, because it helps us to anticipate the arguments of our opponents, and to think out answers or counter arguments beforehand. Study carefully the *pros* and *cons* of the following subjects :

1. Public Control and Taxation of Advertising

Pros	*Cons*
(1) Advertising is becoming more and more expensive every day. It consumes labour, brains and material needed elsewhere. It tricks the public into buying worthless goods.	(1) It is the only way in which new goods and new businesses can be brought to the notice of the public. Worthless goods, however much they are advertised, can never sell. People are not absolute fools : they can very easily see into the quality of the goods advertised.
(2) Most of the goods that are advertised by well-known firms are those which are familiar to the public. So advertising is a mere waste of money and energy.	(2) Advertising by well-known firms ensures the maintenance of quality in the goods advertised. When a certain article is advertised by a particular firm, it cannot palm off a worthless thing on the customers.

Pros	*Cons*
(3) Advertisements have now become an absolute necessity for newspapers. They make large profits out of them. So the advertisements have degraded the papers to a mere profiteering concern. The papers cannot now maintain a high standard of morality. This is against public interests, and should be brought to an end by some form of State control.	(3) If advertisements were stopped altogether, the newspapers will suffer, for most newspapers depend for their profits on advertisements. So advertisements feed the newspapers and make them available to us at cheap rates. The masses will have no newspapers if advertisements were stopped altogether.
(4) Much of the countryside is defaced by advertisements, and in the towns the flashing advertisements are usually ugly. Wider powers should be given to local authorities to prevent this sort of thing.	(4) The appearance of our street and public places is improved by the best type of posters, which often represent art quite as good as academy pictures.
(5) Modern advertising is hardly a necessity. In these days when individuals have to pay heavy taxes, it can be a very suitable source of revenue. Taxation might benefit the country indirectly by making advertising less profitable and so making people pursue other more useful productive occupations.	(5) To tax advertisements would be to put another burden on trade. The advertisements which appear to cost most are generally the most effective. Then people must know what goods are worth buying and what not. This advertisements can tell us.

2. Limitation of Armaments

(1) Swollen armaments are a great menace to the peace of the world, as they encourage a mischievous pride and aggressive feelings which maintain them.	(1) Armaments are not a cause but a symptom of the causes which bring about war. There never has been any clear connection between desire for war and preparedness for war.
(2) The legitimate interests of the State of the world can be assessed by conferences or special arbitration courts. The United Nations Organisation is doing its utmost to establish peace in the world.	(2) It is impossible to bring about any effective limitation because qualitative reckonings cannot be made, and these are more important than purely quantitative. No satisfactory scheme for assessing the basis of limitation has been put forward, because so many factors have to be taken into account.
(3) The U. N. O. has been so far most successful and has helped to bring about a calmer feeling in moments of international stress. But it has its limitations.	(3) The U. N. O. cannot be an effective instrument of peace in the world, since it has no army of its own to force its decisions upon the Aggressors.
(4) The burden of armaments is heavy in all countries. If it were removed trade would have a chance to improve, taxation would be lessened, and all countries would become more prosperous.	(4) In the present state of world trade, the further reduction in trade and employment which would follow disarmament would make international relations and the competitive struggle for markets, backed up by internal discontent, considerably more bitter.
(5) Large armies and navies involve the existence of a large class of professional military men, who are naturally prone to excite war-like ambitions.	(5) In most countries especially among the Great Powers, the professional soldier is most peaceable and law-abiding. The fomenters of all modern wars are the political civilians.
(6) Disarmament on a large scale would secure at any rate a considerable delay before war would be resorted to, and the time taken to raise a nation to the pitch of warlike efficiency would afford the	(6) It is impossible to disarm any modern country, because armament is coextensive with the country's organized knowledge and resources. What certain States now fear is that if they disarm now,

Pros	*Cons*
forces of peace the best chance of prevailling.	their neighbours who are growing more powerful everyday, will be able to take them unawares, and impose policy upon them, by reason of their greater power to exercise military force in the future: wheras they hope that their own present power will prevent this happening by previously securing the policies satisfactory to them.
(7) The U. N. O. is now in such an established position that the danger of war on a large scale has receded. Armaments have therefore become superfluous.	(7) The temper of certain States, *e.g.*, Russia, China, shows that war is still a fair possibility.

3. Taxation of Bachelors

(1) Taxation should be based on the resources of the citizen. A bachelor has generally only himself to support and can afford to pay more than a husband or a father.	(1) Taxation of bachelors would burden one section of society for the benefit of the rest, and is therefore opposed to the first principles of taxation.
(2) A family contributing able-bodied children to the State is *ipso facto* contributing to the welfare of the country.	(2) It has been found that countries with the highest birth-rates are almost always the poorest and least able to stand strain. Quality, not quantity, is what is needed.
(3) No class is so well able to bear taxation as the bachelor.	(3) The bachelor often has dependants or is saving to get married.
(4) Taxation of bachelors would encourage the idea that it is bad to remain unmarried, would reduce the risks of marriage, and check the decline in the birth-rate.	(4) Marriages among the unfit and reluctant are the only extra ones that would occur and divorce and unhappiness would increase. Family risks and hardships can be lessened by the Endowment of Motherhood, etc. A falling birthrate is the outcome and a cause of increasing intelligence and culture.
(5) The unmarried state is in itself an evil, since all men are better for the responsibilities and influences of married life.	(5) The unmarried state is an evil only for those who want to get married but cannot. Many people physically and phychologically are unfit for marriage or home life and parenthood.

4 State Remedy for Unemployment : "Work or Maintenance"

(1) Unemployment is one of the worst misfortunes that can befall a person or a family. It is disastrous, physically and often morally, and has many indirect influences on industry and society at large. Since the present rapid mechanization of industry is creating unemployment all over the world, the state should do all it can to help the unemployed. It is unjust that workers should suffer for conditions for which they are not in any way responsible.	(1) The evils of unemployment are admittedly great, but the present epidemic of it is due to conditions and circumstances which have arisen mostly as a result of the Great War, and which cannot be ended or mended quickly by any State action. Only by patience and the slow rebuilding of international trade can we look for relief.
(2) A man who is less efficient than another is usually not responsible for this. He and his quite innocent family ought not to suffer. Those who think he should are often the first to complain about the	(2) The majority of the permanently unemployed are the less efficient workmen. Inefficiency must not be encouraged. The 'dole' given by the State since 1918 has done untold evil, and has proved the

Pros	*Cons*
same treatment who meted out to their trade by foreign competitors. The 'dole' was and is a good thing. If it was not that which staved off revolution, at least it has stopped much trouble, saved wages and conditions of work from utter degradation, and been extremely valuable in preventing adolescent workers from being forced into industry on a pittance. Abuses and scandals have been rare.	greatest single impediment to the resumption of normal conditions in industry.
(3) The State can start its own industries and employ those that are without work.	(3) If the State undertakes industrial enterprises, it is in competition with its own citizens either directly or for the use of credit facilities.
(4) Thrift is not a virtue when the family income is inadequate to satisfy present needs. If unemployment were properly dealt with, trade unions would be willing to relax their regulations about output and so on, for these are mainly designed to secure that their members are not thrown out of work owing to temporary gluts on the market. It is well-known that a period of unemployment decreases the skill and general efficiency of a worker by lowering his standard of living, so that the general prevention of unemployment would raise the average efficiency.	(4) For unemployment to be dealt with publicly would mean the decline of thrift among the working classes and a growing neglect of efficiency and diligence. The scandals of the unemployed receiving allowances which amounted to as much or nearly as much as their fellows often get for a whole week's work are notorious.

SPEECHES

610. To make a speech is just like writing an essay. The speaker must also try to express his own individuality, otherwise his hearers will soon become bored, however interesting be the subject on which he is going to speak.

Few speakers can dispense with notes, nor is it necessary that they should do so, provided that only casual reference is needed. The appeal of a speech depends largely upon the speaker's voice, manner, posture, and gesture. One writer says that a speaker should cultivate "the voice which holds out the meaning of what is said as one holds out fruit to a child." Much depends upon effective speaking which is a gift. The posture should be easy and natural, and gestures few and far between. And the speaker should be actuated with a sincere desire to please and entertain his audience. Study the following speeches carefully :—

1. Franklin.

FRANKLIN is dead ! The genius that freed America and poured a flood of light over Europe has returned to the bosom of Divinity.

The sage whom two worlds claim as their own, the man for whom the history of science and the history of empires contended with each other, held, without doubt a high rank in the human race.

Too long have political cabinets taken formal note of the death of those who were great only in their funeral panegyrics. Too long has the etiquette of courts prescribed hypocritical mourning. Nations should wear mourning only for their benefactors. The representatives of nations should recommend to their homage none but the heroes of humanity.

Congress has ordained, throughout the United States, a mourning of one month for the death of Franklin ; and, at this moment. America is paying this tribute of veneration and gratitude to one of the fathers of her Constitution.

Would it not become us, gentlemen, to join in this religious act. to bear a part in this homage, rendered, in the face of the world, but to the rights of man and to the philosopher who has most contributed to extend their sway over the whole earth ? Antiquity would have raised altars to this mighty genius, who, to the advantage of mankind, compassing in this mind the heavens and earth, was able to restrain alike thunder-bolts and tyrants. Europe enlightened and free owes at least a token of remembrance and regret to one of the greatest men who has ever been engaged in the service of philosophy and of liberty.

2. Speech Nominating Sherman for President.

I HAVE witnessed the extraordinary scenes of this convention with deep solicitude. Nothing touches my heart more quickly than a tribute of honour to a great and noble character ; but as I sat in my seat and witnessed this demonstration, this assemblage seemed to me a human ocean in tempest. I have seen the sea lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man but I remember that it is not the billows, but the calm level of the sea, from which all heights and depths are measured. When the storm has passed and the hour of calm settles on the ocean, with the sunlight bathes its peaceful surface, then the astronomer and surveyor take the level from which they measure all terrestrial heights and depths.

Gentlemen of the convention, your present temper may not mark the healthful pulse of our people. When your enthusiasm has passed, when the emotions of this hour have subsided, we shall find below the storm and passion that calm level of public opinion from which the thoughts of a mighty people are to be measured, and by which final action will be determined.

Not here, in this brilliant circle, where fifteen thousand men and women are gathered, is the dignity of the Republic to be decreed for the next four years. Not here, where I see the enthusiastic faces of seven hundred and fifty-six delegates, waiting to cast their lots into the urn and determine the choice of the Republic, but by four millions of Republican firesides, where the thoughtful voters, with wives and children about them, with the calm thoughts inspired by love of home and country, with the history of the past, the hopes of the future, and reverence for the great men who have adorned and blessed our nation in days gone by, burning in their hearts,—God prepares the verdict which will determine the wisdom of our work to-night. Not in Chicago, in the heat of June, but at the ballot-boxes of the Republic, in the quiet of November, after the silence of deliberate judgment. will this question be settled. And now, gentlemen of the convention, what do we want ?

Bear with me a moment. "Hear me for my cause," and for a moment "be silent that you may hear."

Twenty-five years ago this Republic was bearing and wearing a triple chain of bondage. Long familiarity with traffic in the bodies and souls of men had paralysed the consciences of a majority of our people : the narrowing and disintegrating doctrine of state sovereignty had shackled and weakened the noblest and most beneficent powers of the national government ; and the grasping power of slavery was seizing upon the virgin territories of the West, and dragging them into the den of eternal bondage.

At that crisis the Republican party was born. It drew its first inspiration from that fire of liberty which God has lighted in every human heart, and which all the powers of ignorance and tyranny can never wholly extinguish. The republican party came to deliver and to save. It entered the arena where the beleaguered and assailed territories were struggling for freedom, and drew around them the sacred circle of liberty, which the demon of slavery has never dared to cross. It made them free for ever.

Then came the question of reconstruction, the national debt, and the keeping of the public faith. In the settlement of these questions, the Republican party has completed its twenty-five years of glorious existence, and it has sent us here to prepare it for another lustrum of duty and of victory. How shall we accomplish this great work ? We cannot do it, my friends, by assailing our Republican brethren. God forbid that I should say one word, or cast one shadow, upon any name on the roll of our heroes. The fight is our Thermopylae. We are standing upon a narrow isthmus. If our Spartan hosts are united, we can withstand all the Persians that the Xerxes of Democracy can bring against us. Let us hold our ground this one year, and then "the stars in their courses" will fight for us. The census will bring reinforcements and continued power.

But in order to win victory, now, we want the vote of every Republican—of every Grant Republican, and every anti-Grant Republican, in America—of every Blaine man and every anti-Blaine man. The vote of every follower of every candidate is needed to make success certain. Therefore, I say, gentlemen and brethren, we are here to take calm counsel together, and inquire what we shall do.

We want a man whose life and opinions embody all the achievements of which I have spoken.

Now gentlemen, I am about to present a name for your consideration : a man who began his career of public service twenty-five years ago. You ask for his monument. I point you to twenty-five years of national statutes. No one great beneficent law has been placed on our statute-books without his intelligent and powerful aid. His hand was in all that great legislation that created the war currency, and in all the still greater work that redeemed the promises of the government and made the currency equal to gold.

When at last he passed from the halls of legislation into a high executive office, he displayed that experience, intelligence, firmness and point of character, which have carried us through a stormy period of three years with one-half the public Press crying "Crucify him !" and a hostile Congress seeking to prevent success. In all this he remained unmoved until victory crowned him. The great fiscal affairs of the nation, and the vast business interests of the country, he guarded and preserved while executing the law of resumption, and effected its object without a jar and against the false prophecies of one-half of the Press and of all the Democratic party.

He has shown himself able to meet with calmness the great emergencies of the government. For twenty-five years he has trodden the perilous heights of public duty, and against all the shafts of malice has borne his breast unharmed. He has stood in the blaze of "that fierce light that beats against the throne" but its fiercest ray has found no flaw in his armour, no stain upon his shield. I do not present him as a better Republican or a better man than thousands of others that we honour ; but I present him for your deliberate and favourite consideration. I nominate John Sherman, of Ohio.—*James A. Garfield.*

3. Abraham Lincoln

FROM Caesar to Bismarck and Gladstone the world has had its statesmen and its soldiers—men who rose to eminence and power step by step, through a series of geometric progression, as it were each advancement following in regular order one after the other, the whole obedient to well-established and well-understood laws of cause and effect. They were not what we call 'men of destiny.' They were "men of the time." They were men whose careers had a beginning, a middle, and an end, rounding off lives with histories, full it may be of interesting and exciting events, but comprehensive and comprehensible, simple, clear, complete.

The inspired ones are fewer. Whence their emanation, where and how they got their power, by what rule they lived, moved, and had their being, we know not. There is no explication to their lives. They rose from shadow and they went in mist. We see them, feel them, but we know them not. They came, God's word upon their lips ; they did their office, God's mantle about them ; and they vanished, God's holy light between the world and them, leaving behind a memory, half mortal and half myth. Form first to last, they were the creations of some special Providence, baffling the wit of man to fathom, defeating the machinations of the world, the flesh, and the devil, until their work was done, then passing from the scene as mysteriously as they had come upon it.

Tried by the standard, where shall we find an example so impressive as Abraham Lincoln, whose career might be chanted by a Greek chorus as at once the prelude and the epilogue of the most imperial theme of modern times ?

Born as lowly as the Son of God, in a hovel ; reared in penury, squalor, with no gleam of light or fair surrounding ; without graces, actual or acquired ; without name or fame or official training, it was reserved for him to have command at a supreme moment of a nation's fate.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside, were sent to the rear whilst this fantastic figure was led by unseen hands to the front and given the reins of power. It is immaterial whether we were for him or against him ; wholly immaterial. That during four years he filled the vast space allotted him proves that he was inspired of God.

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God, God, and God alone; and as surely as these were raised up by God, inspired by God, was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem, will be filled with greater wonder, or be followed by mankind with deeper feeling, than that which tells the story of his life and death.—*Henry Watterson.*

4. Pandit Nehru's Message to the Nation on Independence Day (August 1947)

The Appointed Day has come—the day appointed by destiny, and India stands forth again after long slumber and struggle, awake, vital, free and independent. The past clings on to us still in some measure and we have to do much before we redeem the pledges we have so often taken. Yet the turning point is past, history begins anew for us, the history which we shall live and act and others will write about.

It is a fateful moment for us in India, for all Asia and for the world. A new star rises—the star of freedom in the East, a new hope comes into being, vision long cherished materialises. May the star never set and that hope never be betrayed!

We rejoice in that freedom, even though clouds surround us, and many of our people are sorrow-stricken and difficult problems encompass us. But freedom brings responsibilities and burdens and we have to face them in the spirit of a fare and disciplined people.

On this day our first thoughts go to the Architect of this freedom, the Father of our Nation who, embodying the old spirit of India, held aloft the torch of freedom and lighted up the darkness that surrounded us. We have often been unworthy followers of his and have strayed from his message, but not only we but succeeding generations will remember this message and bear the imprint in their hearts of this great son of India, magnificent in this faith and strength and courage and humility. We shall never allow that torch of freedom to be blown out, however high the wind or stormy the tempest.

Our next thought must be of the unknown volunteers and soldiers of freedom who, without praise or reward, have served India even unto death.

We think also of our brothers and sisters who have been cut off from us by political boundaries and who unhappily cannot share at present in the freedom that has come. They are of us and will remain of us whatever may happen, and we shall be sharers in their good and ill fortune alike.

The future beckons to us. Whither do we go and what shall be our endeavour? To bring freedom and opportunity to the common man, to peasants of India. To fight and end powerty, ignorance and disease. To build up a prosperous, democratic and progressive nation, and to create social, economic and political institutions which will ensure justice and fulness of life to every man and woman.

We have hard work ahead. There is no resting for any one of us till we redeem our pledge in full, till we make all the people of India what destiny intended them to be. We are citizens of a great country, on the verge of bold advance, and we have to live up to that high standard. All of us to whatever religion we may belong are equally the children of India with equal rights, privileges and obligations. We cannot encourage communalism or narrow mindedness, for no nation can be great whose people are narrow in thought or in action.

To the nations and peoples of the world we send greetings and pledge ourselves to co-operate with them in furthering peace, freedom and democracy.

And to India, our much loved motherland, the ancient the eternal and the evernew, we pay our reverent homage and we bind ourselves afresh to her service—*JAI HIND.*

5. Parliament's Homage to Gandhiji

It is customary in this House to pay some tribute to the eminent departed, say some words of praise and condolence......

We praise people in well-chosen words and we have some kind of measure for greatness. How shall we praise him and how shall we measure him, because he was not of the common clay that all of us are made of? He came, lived a fairly long span of life and has passed away. No words of praise of ours in this House are needed, for he has had greater praise in his life than any living man in his history. And during these two or three days since his death he has had the homage of the

world ; what can we add to that ? How can we praise him ?—How can we who have been the children of his, and perhaps more intimately children of his spirit than the children of his body, for we have all been in some greater or smaller measure the children of his spirit, unworthy as we were ?

A glory has departed and the sun that warmed and brightened our lives has set and we shiver in the cold and dark. Yet, he would not have us feel this way. After all, that glory that we saw for all these years, that man with the divine fire, changed us also and such as we are, we have been moulded by him during these years ; and out of that divine fire many of us also took a small spark which strengthened and made us work to some extent on the lines that he fashioned. And so if we praise him our words seem rather small and if we praise him to some extent we praise ourselves. Great men and eminent men have monuments in bronze and marble set up for them, but this man of divine fire managed in his life time to become enmeshed in millions and millions of hearts so that all of us became somewhat of the stuff that he was made of, though to an infinitely lesser degree. He spread out over India not in palaces only or in select places or in assemblies but in every hamlet and hut of the lowly and those who suffer. He lives in the hearts of millions and he will live for immemorial ages.

What more can we say about him except to feel humble on this occasion ? To praise him we are not worthy—to praise him whom we could not follow adequately and sufficiently. It is almost doing him an injustice just to pass him by with words when he demanded work and labour and sacrifice from us. In a large measure he made this country during the last 30 years or more to attain heights of sacrifice which in that particular domain have never been equalled elsewhere.

Long ages afterwards history will judge of this period that we have passed through. It will judge of the successes and the failures we are too near it to be proper judges and to understand what has happened and what has not happened. All we know is that there was a glory and that it is no more ; all we know is that for the moment there is darkness, not so dark certainly because when we look into our hearts we still find the living flame which he lighted there. And if those living flames exist, there will not be darkness in this land and we shall be able, with our effort, praying him and the following his path, to illumine this land again, small as we are, but still with the fire that he installed into us. He was perhaps the greatest symbol of India of the past, and may I say, of India of the future that we could have had.

Great as this man of God was in his life, he has been great in his death and I have not a shadow of a doubt that by his death he has served the great cause as he served it throughout his life. We mourn him, we shall always mourn him, because we are human and cannot forget our valued master. But I know that he would not like us to mourn him. No tears came to his eyes when his dearest and closest went away—only a firm resolve to persevere, to serve the great cause that he had chosen. So he would chide us if we merely mourn. This is a poor way of doing homage to him. The only way is to express our determination, to pledge ourselves anew, to conduct ourselves so and to dedicate ourselves to the great task which he undertook and which he accomplished to such a large extent. So we have to work, we have to labour, we have to sacrifice and thus prove, to some extent at least, worthy followers of his.

He has gone, and all over India there is a feeling of having been left desolate and forlorn. All of us sense that feeling and I do not know when we shall be able to get rid of it, and yet together with that feeling there is also a feeling of proud thanksgiving that it has been given to us of this generation to be associated with this mighty person. In ages to come, centuries, and may be milleniums after us, people will think of this generation when this man of God treaded and will think of us who, however small could also follow his path and probably tread on that holy ground where his feet had been. Let us be worthy of him. Let us always be so. —*Pandit Jawahar Lal Nehru.*

EXERCISES ON CHAPTER XXXIII

Exercise 122. *Discuss the* pros *and* cons *of the following subjects :—*

1. War : Is it desirable ? 2. Should capital punishment be abolished ?
3. Should strikes be declared illegal ?
4. Theatres : Are they in need of reform ?
5. Suicide : Is it immoral ?
6. Should Prohibition be introduced in the Country ?
7. Newspapers : Should they be reformed ?
8. Should there be Luxury Taxes ?
9. Equal Pay for Equal Work.
10. Indian Educational System : Should it be reformed ?

CHAPTER XXXIV

THE USE OF QUOTATIONS

611. When we turn to literature, we find that something fine and noble has been written by great thinkers on every subject, and that there is hardly any truth that has not been beautifully and clearly expressed by some master mind in immortal words. Language comes by imitation, and one of the ways of learning a foreign language is to commit to memory the finest thought of the master minds of all ages. Poets, orators, philosophers, statesmen, and prose writers have furnished us with an endless supply of beautiful gems which if inserted into the body of our commonplace and lack-luster work, will add to its beauty and dignity and force.

But two things must be guarded against when making use of quotations :—

(*i*) Hackneyed and worn out quotations must never be used. Such quotations cannot in any way impart freshness, charm, strength and vigour to your writings.

(*ii*) "They must not be used to excess. Too many quotations break up the sense of a passage, have a jerky, unnatural effect, and strongly suggest that the writer has not many ideas of his own on the subject." A few quotations, well-chosen can do the work of many pages.

612. Study carefully the following quotations :—

VERSE

Faith

1. Just are the ways of God
 And justifiable to men.
 Unless there be who think not God at all.—*Milton.*

2. All is best though oft we doubt
 What the unsearchable dispose
 Of highest wisdom brings about.—*Milton.*

3. God's in His Heaven,
 And all's right with the world.—*Browning.*

Friendship

4. Those friends thou hast, and their adoption tried,
 Grapple them to thy soul with hoops of steel ;
 But do not dull thy palm with entertainment
 Of each new-hatched, unfledged comrade.—*Shakespeare.*

5. When the flowers of friendship or love have decayed
 In the heart that has trusted and once been betrayed ;
 No sunshine of kindness their bloom can restore,
 For the verdure of feeling will quicken no more.

Conscience

6. To thine own self be true ;
 And it must follow as the night the day ;
 Thou can'st not then be false to any man.—*Shakespeare.*

Change : the Law of Nature.

7. The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Let one good custom should corrupt the world.—*Tennyson*.

Prayer

8. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend ?
For so the whole round earth is every way
Bound by gold chains about the feet of God.—*Tennyson*.

9. He prayeth best who loveth best,
Both man and beast and bird.—*Coleridge*.

Adversity

10. Sweet are the uses of adversity :
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head :
And this our life exempt from public haunt
Finds tongues in trees, books in running brooks
Sermons in stones and good in everything.—*Shakespeare*.

Pure Life

11. Thy soul was like a star, and dwelt apart ;
Thou hadst a voice whose sound was like the sea ;
Pure as naked heavens majestic, free,
So didst thou travel on life's common way,
In cheerful godliness ; and yet thy heart
The lowliest duties on herself did lay.—*Wordsworth*.

Open-air Life

12. One impulse from a vernal wood,
May teach you more of man,
Of moral evil and of good,
Than all the sages can.—*Wordsworth*.

Envy of Another's State

13. The lion craves the fox's art ;
The fox, the lion's force and heart.
The cock implores the pigeon's flight ;
Whose wings are rapid strong and light ;
The pigeons strength of wing desprise
And the cock's matchless valour prize.
The fishes wish to graze the plain,
The beasts to skim beneath the main ;
Thus, envious of another's state,
Each blames the partial hand of fate.—*J. Grey*.

Forgiveness

14. O man, forgive thy mortal foe,
Nor even strike him blow for blow ;
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven ;
For all the blessed souls in Heaven
Are both forgivers and forgiven.—*Tennyson*.

Lives of Great Men

15. Lives of great men all remind us,
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

Footprints that perhaps another
Sailing over life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again —*Longfellow*.

Kindness to Animals

16. Little children, never give
Pain to things that feel and live :
Never hurt the timid hare
Peeping from her green grass lair,
Let her come and sport and play
On the lawn at close of day.
The little lark goes soaring high
To the bright windows of the sky,
Singing as if 't were always Spring.
And fluttering on an untired wing,—
Oh ! let him sing his happy song,
Nor do these gentle creatures wrong.

Be a Hero in the Battle of Life

17. In the world's broad field of battle,
In the bivouac of Life,
Be not like dumb, driven cattle !
Be a hero in the strife !

Trust no future, howe'er pleasant !
Let the dead past bury its dead :
Act—act in the living present !
Heart within, and God o'erhead !

Moral Courage

18. They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing, and abuse.
Rather than in silence shrink
From the truth they needs must think ;
They are slaves who dare not be
In the right with two or three.

The Optimist and the Pessimist

19. Some murmur when their sky is clear
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue :
And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy, gild
The darkness of their night.

A Scholar

20. My days among the dead are pass'd ;
Around me I behold,
Where'er these casual eyes are cast,
The mighty minds of old :
My never failing friends are they,
With whom I converse day by day.—*Southey*.

Books

21. They give
New views to life, and teach us how to live ;
They soothe the grieved, the stubborn they chastise,
Fools they admonish, and confirm the wise :
Their aid they yield to all : they never shun
The man of sorrow, nor the wretch undone :
Unlike the hard, the selfish and the proud,
They fly not sullen from the suppliant crowd,
Nor tell to various people various things,
But show to subjects what they show to kings.

A Merry Heart

22. I would not from the wise require
The lumber of their learned lore ;
Nor would I from the rich desire
A single counter of their store.
For I have ease, and I have health,
And I have spirits, light as air,
And more than wisdom, more than wealth,
A merry heart that laughs at care.

Patriotism

23. Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land !
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand !—*Scott.*

Forgiving an Enemy

24. The fairest action of human life
Is scorning to revenge an injury :
For who forgives without a further strife
His adversary's heart to him doth tie ;
And 'tis a firmer conquest truly said
To win the heart, than overthrow the head.

Cowardice

25. Cowards die many times before their death
The valiant never taste of death but once.
Of all the wonders that I yet have heard,
It seems to me most strange that man should fear,
Seeing that death, a necessary end
Will come when it will come.—*Shakespeare.*

Idleness

26. In works of labour or of skill,
I would be busy too ;
For Satan finds some mischief still
For idle hands to do.

The Happy Man

27. Happy the man whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

28. How happy is he born and taught
That serveth not another's will,
Whose armour is his honest thought
And simple truth his utmost skill.

Opportunity in Life

29. There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune ;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.

Death : a great Leveller

30. The glories of our blood and state
Are shadows, not substantial things ;
There is no armour against fate ;
Death lays his icy hand on kings :
Sceptre and Crown
Must tumble down,
And in the dust be equal made
With the poor crooked scytne and spade.—*Shirley*.

The World

31. The world is too much with us : Late and soon,
Getting and spending, we lay waste our powers ;
Little we see in Nature that is ours :
We have given our hearts away, a sordid boon !—*Wordsworth*.

Speak Gently

32. Speak gently, kindly to the poor
Let no harsh tones be heard ;
They have enough they must endure
Without an unkind word.

Labour

33. The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept,
Were toiling upward in the night—*Longfellow*.

Purpose of Life

34. Life is real ! Life is earnest !
And the grave is not its goal ;
Dust thou art, to dust returnest
Was not spoken of the soul.

Not enjoyments, and not sorrow,
Is our destined end or way !
But to act, that each to-morrow
Finds us farther than to-day.

Human Nature

35. We look before and after
And pine for what is not ;
Our sincerest laughter
With some pain is fraught ;
Our sweetest songs are those that tell of saddest thought.

The Quality of Mercy

36. The quality of mercy is not strained ;
It droppeth as the gentle rain from Heaven
Upon the place beneath ; it is twice blest ;
It blesseth him that gives and him that takes :
'Tis mightiest in the mightiest : it becomes
The throned monarch better than his crown.—*Shakespeare*.

Imagination

37. The lunatic, the lover, and the poet
Are of imagination all compact
One fees more devils than vast hell can hold,
That is, the madman : the lover, all as frantic ;

Sees Helen's beauty in a brow of Egypt :
The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth, from earth to heaven ;
And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothings
A local habitation and a name.—*Shakespeare*.

The Country Life

38. God made the country and men made the town :
What wonder then, that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threatened in the fields and groves.—*Cowper*.

A Thing of Beauty

39. A thing of beauty is a joy for ever :
Its loveliness increases ; it will never
Pass into nothingness ; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breating—*Keats*.

Pleasures of Nature

40. There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes,
By the deep sea, and music in its roar :
I love not man the less, but nature more.—*Byron*.

Mighty Death

41. The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Awaits alike th' inevitable hour :—
The paths of glory lead but to the grave.

Can storied urn or animated bust
Back to its mansion call the fleeting breath ?
Can honour's voice provoke the silent dust,
Or flattery soothe the dull cold ear of death ?—*Gray*.

Obscure Life

42. Full many a gem of purest ray serene
The dark unfathom'd caves of ocean bear ;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.—*Gray*.

Evil Effects of Capitalism

43. Ill fares the land, to hastening ills a prey,
Where wealth accumulates, and men decay :
Princes and lords may flourish, or may fade ;
A breath can make them, as a breath has made ;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.—*Goldsmith*.

Power of Passive Resistance

44. But the tear of love and forgiveness sweet,
And submission to death beneath his feet ;
The tear shall melt the sword of steel,
And every wound it has made shall heal.
For the tear is an intellectual thing,
And a sigh is the sword of an Angel King ;
And the bitter groan of a martyr's woe
Is an arrow from the Almighty's bow.—*Blake*.

Everything Changes

45. What is on earth,
Nay, under heaven, continues at a stay ?
Ebbs not the sea, when it hath overflowed,
Follows not darkness when the day is gone ?
And see we not sometimes the eye of heaven
Dimmed with o'erflowing clouds ? There's not that work
Of careful nature, of cunning art,
How strong, how beauteous, or how rich it be,
But falls in time to ruin.

A Good Time Coming

46. There's a good time coming, boys,
A good time coming ;
War in all men's eyes shall be
A monster of iniquity,
In the good time coming
Nations shall not quarrel then,
To prove which is the stronger,
Nor slaughter men for glory's sake—
Wait a little longer.

Contentment

47. I am content with what I have,
Little be it, or much :
And, Lord, contentment still I crave,
Because thou savest such.

48. My crown is in my heart, not on my head,
Nor decked with diamonds and Indian stones,
Nor to be seen, my crown is called content,
A crown it is, that seldom kings enjoy.—*Shakespeare.*

Struggle is Never Useless

49. Say not the struggle naught availeth,
The labour and the wounds are vain
The enemy faints not, nor faileth,
And as things have been they remain.

Ingratitude

50. Blow, blow, thou winter wind
Thou art not so unkind
As man's ingratitude ;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude.—*Shakespeare.*

Home

51. 'Mid pleasure and palaces,
Though we may roam,
Be it ever so humble,
There's no place like home.

That Heaven of Freedom

52. Where the mind is without fear and the head is held high,
Where knowledge is free ;
Where the world has not been broken up into fragments
by narrow domestic walls,
Where words come out from the depth of truth ;
Where tireless striving stretches its arms towards perfection ;
Where the clear stream of reason has not lost its way
into the dreary desert sand of dead habit ;

Where the mind is led forward by thee into everwidening
thought and action ;
Into that heaven of freedom, my Father, let my
country awake.
Tagore : *Gitanjali*.

Who are Slaves ?

53. They are slaves who fear to speak
For the fallen and the weak ;
They are slaves who will not choose
Hatred, scoffing and abuse ;
Rather than in silence shrink
From the truth they needs must think ;
They are slaves who dare not be
In the right with two or three.

PROSE

Power cf Non-violence

54. Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or regeneration. —*Mahatma Gandhi*.

Books

55. Books, like friends, should be few and well chosen. Like friends, too, we should return to them again and again—for, true friends, they will never fail us—never cease to instruct—never cloy. Next to acquiring good friends, the best acquisition is that of good books.

56. Books are a guide in youth and an entertainment for age. They support us under solitude, and keep us from becoming a burden to ourselves. They help us to forget the crossness of men and things, compose our cares and our passions, and lay our disappointments asleep.

57. If all the crowns of Europe were placed at my disposal on condition that I should abandon my books and studies, I should spurn the crowns away and stand by the books.—*Eenelon*.

58. A good book is the precious life-blood of a master-spirit, embalmed and teasured up on purpose for a life beyond.—*Milton*.

Character

59. To be worth anything, Character must be capable of standing firm upon its feet in the world of daily work, temptation, and trial ; and able to bear the wear and tear of actual life. Cloistered virtues do not count for much.—*S. Smiles*.

Charity

60. Every good act is charity. Your'smiling in your brother's face is charity : an exhortation of your fellow-men, to virtuous deeds, is equal to alms-giving ; your putting a wanderer on the right road, is charity ; your assisting the blind, is charity ; your removing stones, and thorns, and other obstructions from the road is charity. A man's true wealth hereafter, is the good he does in this world to his fellow man. When he dies, people will say. "What property has he left behind him ?" But the angels will ask, "What good deeds has he sent before him ?"—*Mahomet*.

Communism

61. What is a communist ?—One who has yearnings for equal division of unequal earnings.—Idler or bungler ; he is willing to fork out his penny and pocket your shilling.

Education

62. The aim of education should be to teach us rather how to think, than what to think—rather to improve our minds, so as to enable us to think for ourselves, than to load the memory with the thoughts of other men.—*Beattie*.

The India of my Dreams

63. I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony. There can be no room in such India for the curse of untouchability or the curse of intoxicating drinks and drugs......Women will enjoy the same rights as men.... .This is the India of my dreams—*Mahatma Gandhi.*

My Prayer

64. Give me supreme courage of love, the courage to speak, to do, to suffer at thy will : to leave all things or be left alone.

Give me the supreme faith of love, the faith of life in death, of the victory and defeat, of the power hidden in the frailness of beauty, of the dignity of pain that accepts the hurt but disdains to return it.—*Tagore.*

Who is a true Servant of Humanity ?

65. A true Congressman is a true servant. He ever gives, ever wants to serve. He is easily satisfied so long as his own comfort is concerned. He is always content to take a back seat. He is never communal or provincial. His country is his paramount consideration. He is brave to a fault because he has shed all earthly ambition, fear of Death itself. And he is generous because he is brave, forgiving because he is humble and conscious of his own failings and limitations.—*Mahatma Gandhi.*

Perseverance

66. All the performances of human art, at which we look with praise or wonder are instances of the resistless force of perseverance : it is by this that the quarry becomes a pyramid, and that distant countries are united with canals. If a man was to compare the effect of a single stroke of the pick-axe, or of one impression of the spade with the general design and last result he would be overwhelmed by the sense of their disproportion : yet those petty operations, incessantly continued, in time surmount the greatest difficulties, and mountains are levelled, and oceans bounded, by the slender force of human beings.—*Johnson.*

CHAPTER XXXV

HINTS ON ANSWERING QUESTIONS IN UNIVERSITY EXAMINATIONS

613. What is the aim of a student in an examination ? Surely to get as many marks as he can for his answers, and to pass the examination with the greatest possible credit to himself. This being the object of the candidate, he must be a fool if he does not take every honourable means in his power to get good marks. And yet, year after year, candidates lose many marks, and often ruin their chance of success by the neglect of a few, simple rules as to the style of their papers, rules which it is in the power of even the most backward and dull student to follow. What is wanted in an examination is a little knowledge put in a clear and neat style, free of such faults as bad grammar, bad hand-writing and blots, and irrelevant matter introduced in answers to the questions asked.

614. Hand-Writing. Conspicuous among the causes of failure among those who appear in the university examinations is bad hand-writing.

The effect of a neat, legible hand in gaining the favour of the examiner, and, consequently, extra marks for the examinee, can hardly be over-estimated. Just as a good-looking face and pleasant manners have a great effect in giving a good impression of the man that shows them to strangers, so does a clear, easily-read hand recommend a paper to an examiner's good will, before he has read one answer in it. It is not so much in mis-shaping the individual letters that candidates spoil the look of their papers, as in writing the lines either so close as to be almost undistinguishable, or so apart as only to get about eight lines into a sheet ; in running one word into another and in neglecting to begin with a new paragraph each fresh item in the sense.

In order to write clearly, the following rules should be observed :—

(1) From each letter and figure so that it cannot possibly be mistaken for any other letter or figure.

(2) Practise each letter separately.

(3) See that your *n*'s cannot be mistaken for *u*'s.

(4) See that your *r*'s and *s*'s are accurately formed.

(5) Print your capital letters.

(6) Keep the letters in each word well apart. In order to do this, the strokes joining letter to letter should be fairly long.

(7) Keep a space of at least half-an-inch between the lines.

(8) Keep words distinct from one another.

(9) Begin a fresh paragraph wherever there is any new idea introduced.

615. Pen and Paper. The best pen to use in examination is we think the steel pen, fitted with a 'relief' nib. As a rule, this type of nib will last through an entire examination paper, and does not interrupt the

writer by requiring frequent change. Then it gives a nice, bold handwriting.

Bad paper should not be used for writing answers. From answers written on paper so thin and flimsy that the ink runs through to the other side, the examiner gets nothing but a blurred mass of characters that may stand for Sanskrit just as well as for English letters. This is no doubt to be attributed in part, to the thick and clumsy strokes of the examinee, but it would give a better chance of success to the pupils if they are induced to use paper of a quality good enough to hold the ink and prevent it soaking over and through the sheet.

616. **Avoid Blots.** The answers of many students are defaced by blots which leave an impression of the carelessness in the examinee. Students should remember that the Examiners in the Matriculation Examination are each year informed that 'in all written exercises special attention is to be given *to neat writing and to accuracy of spelling and grammar.*'

It is a common trick with the students to smudge a word, of the orthography of which they are not certain, in the hope that the examiner will give them the benefit of the doubt as to its right spelling. A trick of this kind will not fetch anything in the examination. A blotted word is always marked as ill-spelt. Another absurd practice among students is to underline a word or expression or to put an ordinary cross mark on a word or expression that they wish omitted. This is a bad practice which ought to be discouraged.

The best way to show that a word is not to be considered part of the answer is to draw two lines neatly through the middle of the letters.

617. **Margin**. Leave a fair margin on the left hand side. This is best made by doubling the paper over, thus making a crease about an inch and a half from the edge. This is the place where the number of each question should be written and the letters of figures marking the subdivision of questions. Here may also be written short notes, where required. Some students leave margin on the right hand side also. This is undesirable.

618. **Write only on one side of the paper**. Sometimes candidates lose marks, and so ruin to a considerable extent their chance of passing, because of the examiner's not seeing that some of the answers are written on the wrong side of the sheet.

619. **Space**. Keep a good space between the end of one answer and the beginning of the next. The best way to ensure this is never to begin a fresh question on a sheet that contains the answer or part of it, to a former question. Much time is often saved by doing this : for if the second answer on the sheet is found to be wrong near the end, the first answer has to be re-written as well as the wrong one This practice, again, enables a candidate to arrange his answers according to the numbers of the questions, no matter which of them he may have begun first.

620. **It is not necessary to answer the first question first**. You should answer first those questions that you know best and then those of which you do not feel so sure. It is the first impression that lasts for ever. If your first impression is good, you have a fair chance of passing but if your first impression is bad, you will lose marks and thus risk your chance of getting pass marks.

621. Answers should be brief and to the point. The examination hall is not the place to display a general knowledge of Literature or Science which you happen to possess. You should give detailed and exact answers to those points only which arise from the questions. Any endeavour to give more than is asked often ends in disclosing the candidate's ignorance, and very much lessens his chance of passing, just as great talkativeness in a witness in a suit often ruins the interests of his side. Examiners want above everything else exact answers to the questions they ask. They do not want irrelevant matter. Nothing vexes and wearies an examiner so much as the irrelevant writing through which he has to toil in marking sets of papers, hundred after hundred. He is always pleased with short and relevant answers. Therefore, write briefly and to the point and do not waste valuable time, both of your own in the examination hall and of the examiner's when he looks over your papers, by bringing in matter that does not bear upon the question you are answering.

622. Missing the Point. Very often students miss the real point while answering questions set in the examination. They write something quite different from what is required. If they are asked to put a stanza into simple English, they begin to explain it. If they are asked to explain a piece of prose, they begin to paraphrase it. In this way, they miss the point and write something that is not required. I once asked my students to make a precis of a passage in not more than 100 words. Imagine how much astonished I was when I found that more than sixty per cent of the students gave me an explanation of the passage covering two or three pages. If you ask the students to write a critical analysis of a poem, they give you its summary ; if you ask them to give an appreciation of the poem, they give you its main theme. Take the following question as an example :

Q. Discuss briefly the part that is played by the fairies in the development of the plot of *A Midsummer-Night's Dream.*

An examiner who marked this question says : "Many candidates developed the plot, by no means briefly, and included the fairies, instead of concentrating their thoughts upon the 'little people' and looking at the plot from the point of view of the effect of the fairies upon the doings of the mortals. Here the point was 'the fairies' effect on the plot,' and it was missed for lack of careful thought."

623. Sticking to the Point. Many students can improve their chances of getting pass marks if they stick to the point of the question. In the question "Discuss Wordsworth's power of painting pictures of Nature by means of words" the point lies in "pictures of Nature by means of words." But the students, instead of answering this question and illustrating it with appropriate quotations from the poems they have studied, give a brief account of all the general characteristics of Wordsworth's poetry, and thus they fail to stick to the point and fail to secure pass marks.

624. Avoid Verbosity. An answer to an examination question is valuable, other things being equal, in direct proportion to its brevity, and not to the amount of paper covered. Words, phrases, clauses, sentences, and paragraphs which are superfluous and add nothing to the sense should be rigidly avoided. Sentences should be crisp and definite, and paragraphs clearly differentiated. No attempt should be made to disguie ignorance

or to hide it behind a barrier of words. An examiner was so much vexed by the verbose answers he got from the students that he was compelled to give a note in the beginning of the question paper as follows : "There are some students who write six pages and get thirty marks ; while there are others who write thirty pages and get six marks. Therefore, be brief and to the point in your answers "

625. Avoid personal appeals to the examiner. Many candidates make a point of inserting personal appeals to the examiner. I have met with "Pray, Sir, show some pity to this my last chance"—"I hope your honour's kind and noble spirit will cast a generous eye on my writing, which is very bad."—"I shall be highly obliged to you if you give me just pass marks or my career will be ruined."—"I have a bad pen and a severe headache."—"I hope you will overlook my faults and defects," etc.

Such piteous appeals are waste of time and do not gain the writer a single marks. Nor is it any use putting the words, 'No time,' conspicuously at the end of the paper. Each candidate has the same amount of time and such a remark displays lack of knowledge.

626. Avoid any attempt at wit or joking with the examiner. A pun or sharp remark that might be laughed at on any other occasion is quite out of place in the serious work of examination. Do not therefore try to indulge in vulgar humour in Examination Papers. The examiner will have a bad impression of you. He will come to think that you have not been a serious student but wasting your time at college in such puns and jokes as you have written in your answerbook.

627. Appeals to the Deity are to be avoided. However profane a feeling of trust in Providence, to help you to answer the questions, may be, it is out of place to express it, as some students do, at the top of each page, by the words 'God,' 'Allah,' 'Om,' 'Hari,' or the like.

628. Pay great attention to Grammar. In their hurry to get through the answer to every question in the paper, many candidates neglect to go over the answers they have written. This is a great mistake. Very few marks, as a rule, are obtained by those hurried and scrambling lines scrawled down within the last ten minutes before handing in the paper. This short period would be much more profitably spent in erasing blots and in correcting those glaring grammatical errors that deface many papers in every examination from Matriculation to B. A. Very often students make plural verbs agree in number with singular nouns or leave sentences without any finite verb at all. A well-known writer has given us a collection of *don'ts* which will tell us what to avoid and how to improve the quality of our answers in the University examination :—

(1) *Don't split your infinitives.* The verb *to love* is a single expression. Don't insert anything between *to* and *love* : not "to ardently love" but "to love ardently."

(2) *Don't use too many adjectives* ; especially those which overlap in meaning. If a rose is described as *beautiful* it may also be necessary to describe it further *sweet smelling*, for some beautiful roses have little or no fragrance, but it is superfluous to add an adjective like *delightful* or *delicious.* In the phrase "a fine, bright sunny day" we can easily dispense with and two of its epithets.

(3) *Don't keep the Verb waiting for its Adverb.* In the sentence "China has been out of the limelight of the newspapers *lately*" the verb *has been* ought not even to stand next the adverb, but embrace it.

(4) *Don't use flowery, stilted, or high sounding language.* We should avoid saying that "the patient *experienced* a pain" but say "the patient *felt* a pain." Similarly, it is not good English to write "the majority of individuals," for "most people," and "it is contemplated to undertake" for "we think of doing."

(5) *Don't misuse words.*

Not "It *transpired* that," but *happened.*

Not "I had scarcely left the house *than* he died," but *when.*

Not "His *seldom* use of it," but *infrequent.*

Not "These are rather *unique,*" but *rare* or *scarce.*

Not "It was *practically* useless," but *almost.*

Not "He *partook* of a meal" but *had* or *made.*

Not "*Owing to* his brother *being* absent," but "*As his* brother *was* absent."

Not "Their success or *otherwise,*" but *failure.*

Not "An *obnoxious* smell," but *noxious.*

Not "He *laid* down," but *lay.*

Not "It is *different to* that," but *different from.*

Not "The *actual* number," but *precise* or *exact.*

Not "Hatred *between* all the five brothers," but *among.*

Not "You will *loose* the bargain," but *lose.*

(6) *Don't use Abstract Nouns* unless you are forced to do so. Instead of writing that "the machine *has become an actuality*" we should say, "the machine has been made."

(7) *Don't quote frequently*, and when you quote see that it is a right quotation. Pope did not say "Hope springs eternal in the *youthful* breast" but *human.* Wordsworth did not say, "Nature never did betray the *man* that loved him," but *heart.*

(8) *Don't use ambiguous Pronouns.* Study and correct the following :—

(*i*) *He* said to *his* patient that if *he* did not feel better *he* thought *he* had better return to say how *he* was.

(*ii*) Even Shakespeare's imagination was not fired by Augustus, and his *Julius* was inclined to rant, and only inspired *him* to great verse after *he* was murdered.

(*iii*) We use a saw to make a fiddle, and we throw *it* aside when we come to play upon *it.*

(*iv*) My friend got a permit for his camera, and although he left *it* on board he photographed many scenes on the way.

(*v*) When our kings have been crowned their ancestors lie interred, and *they* must walk over *their* grandsire's head to take his crown.

(9) *Don't use the Indefinite Pronoun "one" frequently.* Not "*One* uses this book for reference," but "This book must be (*or* is) used for reference." Not "*One* uses a torch on dark nights," but "A torch must be used on dark nights."

(10) *Don't use "you' and "your" as Indefinite Pronouns.* Not "In preparing a speech you make an outline of the various important points," etc., but "In preparing a speech, an outline of the various important points should be made," etc.

(11) *Don't leave a Participle hanging or "unrelated."* Not "*Jumping up in a hurry*, the ink was overturned" but *When I jumped up in a hurry*, the ink was overturned. Not "My essay is nearly ready, *having worked* late last night," but, "I worked late last night so that my essay is nearly ready." Not "*Complaining* of a pain in the stomach the doctor give him some medicine", but "He complained of a pain in the stomach so the doctor gave him some medicine."

(12) *Don't use "and which"* (or "*and who*") *unless "which"* (or "*who*") *has been already used in the same sentence.* Don't say, "These books, pleasant to read, *and which* are published very cheaply, have no permanent value." Say, "The books, *which are* pleasant to read, and which are published very cheaply, have no permanent value."

(13) *Don't overwork "that" and "which."* Don't say, "I am sure *that that* is what he meant," but "I am sure that was his meaning." Instead of saying "The book *which* you must read......" We should say, "The book you must read......"

(14) *Don't be afraid to use a good word a second time.* Use "church" twice over rather than call it a "sacred edifice."

(15) *Don't use "double negative" to express negative meaning.* A sentence that contains two negatives is rendered affirmative It is incorrect to say "I haven't done nothing," and does not express the intended meaning, which is "I haven't done anything" or "I have done nothing."

(16) *Don't use abbreviations.* Students are in the habit of writing *don't* for do not, *can't* for cannot, *govt.* for government, *affly* for affectionately, *Wed.* for Wednesday, *Jan.* for January, *Uni* for University, *exam.* for examination. *&* for and, and the like. These should never be used in a composition exercise and should always be written in full.

629. Say what you mean. Much inconvenience and misunderstanding would be avoided if every one who wrote made a conscientious effort to express his meaning plainly. Study the following examples carefully :—

> He arrived on a bicycle breathless and covered with mud from head to foot. (Say—He was breathless and covered with mud from head to foot when he arrived on a bicycle.)
>
> *Advertisement* : Wanted a chair by an old man with carved legs. (Say—Wanted by an old man a chair with carved legs.)

630. The Balance of an answer must also be considered.

(1) **Selection.** It is sometimes impossible to write all one knows of a subject in one answer. One must therefore discriminate between important facts and petty details. One must develop the power of selecting

what is important. For the purpose, a brief outline of the answer must first be made before writing it.

(2) **Arrangement.** Every expedient should be made use of to make the answers as clear as possible. In giving reasons or arguments, the most important and essential must be mentioned first, and the least important last of all.

631. The use of the Tense. In writing an answer the same tense should be maintained throughout the whole passage. It is a folly of the worst type to begin the answer in the present tense and then to lapse in the middle of the answer into the past tense. Such confusions ought to be scrupulously avoided.

632. All the questions should be attempted. Students should remember that they cannot expect any mark for unanswered questions. It is a matter of common experience that many students fail in the University Examinations because they devote the whole of their time to the first three or four questions, and leave unattempted the last two questions. It is, therefore, wise for the average student to divide his time in such a way as to allot the time equally for each question. Many students fail to get pass marks because they do not attempt all the questions.

633. Revision. Finally, too much stress cannot possibly be laid upon the necessity of reading over everything that has been written. The last fifteen minutes of the time allotted should be devoted to the revision of the answers, for sometimes the errors due to slips of the pen create a very bad impression upon the examiners. Many students fail to get good marks because the beauty of their answer is marred by spelling mistakes, errors due to proximity etc. which can be easily weeded out during the revision.

WHAT IS GOOD ENGLISH ?

"Be simple, be unaffected, be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade, and not a well-known oblong instrument of manual husbandry ; let home be home, and not a residence ; a place a place, and not a locality ; and so on."—*Dean Alford.*

634. Avoid Affectation. Simplicity is the leading charac-cheap of modern literary style. The man who writes good English avoids frills and verbal tricks.

Gone are the virtues of polysyllabic words and lumbering sentences. It is now considered a gross literary vice to load a composition with inflated phrases and far-fetched words.

Beware of affected words and phrases. Do not write *transpire* when you mean *happen*, *conversed* for *talked*, *demise* for *death*, *a member of the sterner sex* for *man*, *voiced the opinion* for *said*. These are a few examples of cheap expressions that try to usurp the place of simple words.

Be vigilant. Allow not a single affected word or phrase to creep into your writing. If you doubt the power of simple words and phrases—if you think that a big subject demands important-looking words—read and re-read the following noble passage from Abraham Lincoln's speech at the dedication of the national cemetery at Gettysburg during the American Civil War :—

> The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us ; that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion ; that we here highly resolve that these dead shall not have died in vain ; that this nation, under God, shall have a new birth of freedom ; and that Government of the people, by the people, and for the people shall not perish from the earth.

635. Tests of Good English. Here is given a little chart which will help you to detect any fault in your English composition :—

Is it Clear ? Express your meaning clearly. The clearest way of expressing an idea is the best. Prefer the short word.

Is it Vivid ? Frame your ideas briskly. Let each sentence have a definite meaning. All vague and indefinite words and phrases should be rigidly avoided.

Is it Concise ? Be brief in what you write. Avoid all superfluous words and phrases. If a word or a phrase is not essential to your purpose, strike it out. The fewer the words used to convey an idea, the better the style.

Is it Unaffected ? Shun the gaudy phrase and the pompous word. Avoid affected words and phrases. Clothe your ideas in simple words. Let your style be natural.

Is it Varied ? Avoid the deadly peril of monotony. When every sentence is about the same length and of the same type, a composition drags wearily. Don't overwork words.

Is it English ? Beware of using foreign words and phrases. You will soon weary the reader. Avoid the use of slangy and colloquial terms. Also avoid vernacularisms.

Finally, Is it you ? Say things in your own way. Don't make use of hackneyed words and phrases. Be yourself. Let your personality shine out in everything you write.

PART VII

ESSAY-WRITING

CHAPTER XXXVI

HINTS ON ESSAY-WRITING

"True ease in writing comes from art not chance,
As those move easiest who have learned to dance."

636. Importance of Essay-Writing. In all examinations, whether in England or in India, or elsewhere, the Eassy is being more and more employed as a test of the ability of the candidate to write clear, simple and correct English. No examination is thought to be complete in which students are not asked to write an essay on a given subject. Thus the essay has come to be an integral part of an examination, and practice in essay-writing is a means to success in it.

There is nothing more distasteful to a student than the thought of sitting down to write an essay. From time to time we have given our students essays to write, but they have been giving us the reply of Boswell, 'As to the writing of an essay, I will do anything to oblige your lordship but that very thing.' There is no reason why this should be so, because the writing of essays is really an interesting occupation.

637. What is an Essay? Dr. Johnson defines an essay as 'a loose sally of the mind : an irregular, indigested piece, not a regular and orderly composition." Literally, the word means "an attempt or an experiment," and the information supplied by the Oxford Concise Dictionary is that an essay is "a literary composition on any subject, usually in prose, and short." But it is really a written attempt, within certain limits of time and space, to describe, or to arrive at the truth concerning the person, thing or fact, referred to in the subject of the essay. The school essay is an exercise in original composition. It may be narrative, or descriptive, or a blend of these, and it may deal with an almost endless variety of subjects. "Anything will serve the essayist, from the death of a great general or a great author to a chalk-mark on the door." He can take up any subject he likes "from the stars to dust-heaps and from the amoeba to man," or as Lynd puts it, "anything from the Day of Judgment to a pair of scissors." Even a pin lying on the road may set him a-musing, or he may write an essay on "Nothing". Therefore, according to Mr. Benson, "the essential point about an essay is not the subject but the charm of personality" which pervades the entire essay. The subject does not matter : what matters is "that the thing or the thought should be vividly apprehended, enjoyed, felt to be beautiful and expressed with a certain gusto."

You cannot make an essay attractive, if you do not give it lightness, grace and ease ; nor can you make it interesting unless you show, that you are yourself interested in what you are saying. Behind the essay is the

man who wrote it. Therefore, if the essay does not convey the impression of the writer's personality, it loses much of its charm as a work of art.

638. **How to become a Good Essayist? The General Principles governing Essay-Writing.** The writing of an essay in English is one of the most difficult tasks an Indian student has to undertake. Often and often the student complains that he has no store of ideas at his disposal for a particular topic. Naturally he comes to the teacher with the ever-ready question, "How can I obtain the information needed for this essay?" There is no direct road of the kind to which he can be led. The only answer that a teacher can give his student is that he should (1) Read, (2) Observe, (3) Think, and (4) Practise writing.

Here are *four* rules, and the last is the most important. We will take them one by one.

639. **Reading.** In order to write an essay the student must have something to write about and so he must endeavour to store his mind with ideas by reading. Reading does not mean that a student should always carry a book in his hand or in his pocket, nor does it mean that he should cast a cursory glance at its pages or merely turn them over mechanically without noticing what is contained in them. It means something more than all this. To read a book is to live in the world 'ever fresh, ever new' created by the author. To read *Hamlet or Kubla Khan* is to enjoy the play as if it is being acted before our eyes or to be in the presence of the Abyssinian damsel with the dulcimer. Books are peopled with creatures that are more real than the actual things of this world, and to enjoy their company is the happiest moment of our life When we read a great author, we are 'laid asleep in body,' become 'a living soul,' and see into 'the life of things.' *Cf.*

"Reading maketh a full man, conference a ready man, and writing an exact man."
—*Bacon.*

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—*Bacon.*

640. **How to Read?** Some books appear dull and tiresome to the beginner, but once he has grown familiar with them he feels that reading them has been an inspiring experience. One may not like to read *David Copperfield* at first being overawed by the number of its pages, but if he has the patience to go through the whole book, at the end he will feel that it has been an enjoyable study. One should not read a book mechanically, but should try to put himself in the writer's place and forgetting his own existence for the time being live with the author, feel with him and enter into mental communion with him in every possible way.

He should mark the passages that strike him and read them again and again until he feels that he has imbibed their spirit and meaning.

A writer says, 'Beware of allurements of second rate fiction, and during a course of training in composition reject all novels except those by recognised masters, such as Scott, Dickens, Thackery Stevenson, Galsworthy and Hardy...Enter into the story as though you were living it anew ...If the hero is in trouble, sorrow with him. Rejoice with him in his moments of joy.' In short, one should throw off the identity of self, and for the moment be a romantic being going through all these adventures. This is not to say that one should lose his critical powers or detachment. Our life is so little and so mean that for the sake of change only, if for

nothing else, we must get out of it through books and reading and see newer points of view. The ever-present "I" is not always a blessing and books help to destory it for the time being.

It is good always to keep a '*quotation book*,' *i.e* , a note book in which may be copied striking passages handy for future reference. Quotations are the ornament of the essay : they serve the purpose of gems studded in a work of art. A teacher at my college used to say that students cannot write good essays because a goot essay-writer's memory must echo quotations from great writers. "A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." You will do well, therefore, to enrich the quality of your own thought by allowing it to flow into the higher thoughts of men who were in their generation the interpreters of the deeper things of life.

We conclude with two sentences of practical counsel :—

(1) "You must eat the book, you must crush it, and cut it with your teeth, and swallaw it," advises Dr Brown.

(2) "Train yourselves to read in odd moments of leisure, and as you read endeavour constantly to appraise the value according to your own standards of what you are reading. A good book, it has been said, should be more often on the knee than in the hand, for as we read we shall frequently pause to consider, digest and criticise. Nor let us think that since a particular book is uninteresting it should be left unfinished. It is far better to recognize that all books are not for all tempers, or for all times, and turn to some thing which we can genuinely enjoy. The great thing is to aim at being catholic in taste, to read widely, to think about what we read, and so extend our range of thought and knowledge."

--Lord Irwin

641. What to Read ? Every one has his own favourites, both for subject and treatment, so that each must decide for himself what books he is going to make his companions. He must make his own anthology and learn by heart the passages of his own choice. The following list of periodicals and books may enable a student to store his mind with useful ideas :—

Periodicals

The Modern Review.
The Review of Reviews.
The Reader's Digest.
John of London's Weekly.
London Mercury.
The student.

Essays

Oxford Book of English Prose.
A Little of Everything : E. V. Lucas.
A Shilling for my Thoughts : Chesterton.
A Century of English Essays, (E. M. L.).
Selected English Essays ; Fowler.
Essays of Elia ; Charles Lamb.
English Prose of Our Time : Ratcliffe.
Goldsmith's Essays.
R. L. Stevenson's Essays.
Hundred Best English Essays : Lord Birkenhead.

Poetry

Palgrave's Golden Treasury of Songs and Lyrics.
An Anthology of World Poetry.
A Treasury of Modern Songs and Lyrics.
Scenes from Shakespeare.

Also an Anthology of Modern Verse published in the Penguin Series. This book should give you a good idea trends in modern poetry.

Miscellaneous

Bernard Shaw's Plays.
Pleasures of life : Lord Avebury.
Uses of Life : Lord Avebury.
The Caravan : Galsworthy.
Great Short Stories of the World.
Great Short Essays of the World.
Great Short Biographies of the World.
My Experiments with Truth : Mahatma Gandhi.
The Discovery of India ; Jawaharlal Nehru.
An Autobiography : Jawaharlal Nehru.
Independence and After : Jawaharlal Nehru.

642. **Observation**. But reading is not everything. As the student reads he must *observe.* He must not allow his powers of observation to lie dormant. There are some people who go through the world with their eyes shut—as it were, to the beauties of Nature. The rainbow is a common sight ; it does not appeal to the farmer so much as to the poet. Wordsworth was full of joy when he saw a rainbow in the sky. Keats was thrilled to the core of his being by the song of the nightingale. One can discover 'tongues in trees, sermons in stones, books in running brooks and good in everything.' One can notice natural features—moor and mountain, lake and forest, meadow, grove and stream.

None of us think enough of those things, on which the eye rests. Why should the eye be so lazy ? Let us exercise the eye until it learns to see the startling facts that run across the landscape as plain as a painted fence. Let us be occular athletes. Let us learn to write essays on a stray cat or a coloured cloud.''—*G.K. Chesterton.*

Descriptive writing is one of the most difficult forms of composition and a student cannot attain mastery in this art if he has not learnt to observe what goes on around him or to gaze with pleasure on 'Nature's naked loveliness.' He should, therefore, practise writing descriptions of familiar objects and every-day occurrences. Not until he begins to put down such descriptions upon paper will he realize how difficut it is to give a simple, clear and complete account of any common object or event.

So he must *observe* and practise putting down on paper the results of his observations.

643. **Thinking**. There is a saying, "One may lead a horse to water, twenty cannot make him drink. And too often the teacher finds that he may lead, or even drive, a boy to books, but he cannot make him think. There is no fixed rule for making a boy think—even the cane sometimes fails—but probably the best method is to endeavour to *arouse his interest and curiosity*. Advising teachers on the training of their students Dr. Brown says : "Above all, try to get hold of their affection, and make them put their heart into their work." This is what is needed : the student should *put his heart into his work.*

Ask him questions about what he has read ; disagree with the author ; point out what can be said on the other side ; and endeavour to get him to see that what is printed on the page is not necessarily the last word that can be said on the subject. If the teacher thus thinks for the boy, he may gradually make him think for himself, and teach him not to swallow unintelligently every wise or foolish thing he sees in print.

Teach him to think also about the events of daily life, and his added intelligence will soon be reflected in his compositions.

644. **Practice.** Dr. Brown, advising teachers on the training of their students, says, "Let there be no excess in the number of classes and frequency of lectures. Let them be drilled in composition ; by this we mean the writing and spelling of correct, plain English."

A student should write as frequently as possible, for no one can *write well* who does not *write often.* Everyday I see students shirk writing, putting forward all sorts of excuses for not doing an essay. This evil habit must be discouraged. One must take pleasure in writing because it is writing alone that makes "an exact man." And if one is to learn anything, it is better that he should learn it by writing.

You must think before you write, *i.e.*, whatever you write you must write with care and thought. The more the time you devote to the writing of an essay, the sooner and greater will be your progress in it. You must take care that you do not commit the same mistakes again and again. Therefore, when your essay is corrected, it is your duty to make a careful note of the mistakes pointed out, find out why you have made them and resolve to avoid them in future. If you do this you are sure to become a competent writer of English in course of time.

645. **Structure of the Essay.** An essay should be divided into a number of paragraphs of varying length in the same manner as a paragraph is divided into sentences of varying length.

646. **Unity.** The rule of *unity* that applies to the structure of paragraphs and sentences applies also to the structure of the essay. There should be unity of design in the essay considered as a whole, as well as in its parts. Unity is secured by limiting the essay *to one subject only.* Care must be taken to exclude all matters irrelevant to the main theme. To be relevant, it is necessary that before the student starts writing, he must carefully note the wording of the subject set, and convince himself that he has understood its scope, and not allow his thoughts to wander from the main point. If the student follows this method, he will soon find that the essay is the development of one fundamental thought and that every sentence definitely contributes towards the development of this thought.

647. **Coherence.** The ideas expressed in the essay should hang together logically. It is necessary, therefore, that a student should pay great attention to the arrangement of his thaughts ; otherwise his essay will be involved and incoherent. Every idea should develop out of the preceding ideas and there should be a logical connection between the different ideas expressed. It must be remembered that a mere jumble of irrelevant ideas does not make an essay. No essay is like a chain in which the various paragraphs are the links, not isolated units, but joined together. Therefore, in every good essay, the paragraphs should follow one another in perfect logical order.

648. **Proportion or Balance.** The design of the essay will be faulty if a student fails to observe a proper proportion between its various parts. The sense of proportion is as necessary in writing essays, as in drawing pictures. The picture of a man with his head larger than the body, and the legs shorter than the arms will certainly look ridiculous. In the same

way, an essay giving no prominence to the main theme, and giving undue importance to the lesser ones, will look ridiculous. Thus, for instance, when a student is asked to describe the Taj Mahal in about three pages, he goes on narrating his journey to Agra over a page and a half, and writes just a page about the building itself and then devotes the remaining half to his return journey, his attempt will certainly fall short of the requisites of a good essay. This implies that proper space should be given to those ideas which are important and that undue importance should not be attached to minor details. Otherwise the essay will be ill-balanced. Very often this happens either on account of imperfect thought or for want of time. We had a teacher who used to say : "Let your essay be properly balanced, observe a sense of proportion in developing your ideas. Don't give undue importance to a triviality, nor dismiss an important idea in a cursory manner."

649. How to begin an Essay ? Every essay should be divided into three parts, *i.e.*, the *Beginning*, the *Middle* and the *End*. The beginning or introduction, should be striking and relevant. It should arrest the attention of the reader and induce him to read on. It should strike the keynote of the essay and tell him what to expect. It should also be short ; as Dr. Blair says, "Nothing can be more absurd than to erect a very great portico before a small building." In fact, much depends upon a good beginning.

The hackneyed way is to begin with a definition. However, any introduction will serve if it attracts the reader's attention. A good introduction leads up to the body of essay. Therefore, it is better *first* to think out the middle of the essay and *then* to frame sentences to form its beginning.

The following are common types of introduction :—

(1) A story or incident.

(2) A quotation regarding the subject.

(3) A general statement that includes the special subject.

(4) A direct beginning.

(5) An abrupt beginning.

(1) Leigh Hunt begins his essay on 'Deaths of Little Children' in the following manner :—

"A Grecain Philosopher on being asked why he wept for the death of his son, since sorrow was in vain, replied, 'I weep on that very account."

(2) Dickens begins his essay on 'Lying Awake' with a quotation.

(3) Patmore begins his essay on 'Minding One's Own Business' as follows :—

"To know one's own business, with quiet persistence to forward it, and to mind nothing else ; that is the true way to carry on the work of life."

(4) Wells begins his essay on 'My First Flight,' in a direct manner : –

"Hitherto my only flights have been flights of imagination, but this morning I flew. I spent about ten or fifteen minutes in the air ; we went out to sea, soared up, came back over the land, circled higher, planed steeply down to the water, and I landed with the conviction that I had only the foretaste of a great store of a hitherto unsuspected pleasures. At the first chance I will go again, and I will go higher and further."

(5) Mark how abruptly Gardiner begins his essay "On Catching the Train."

> Thanks heaven ! I have caught it...I am in a corner seat, the compartment is not crowded, the train is about to start, and for an hour and a half, while we rattle towards the haven of solitude on the hill that I have written aforetime, I can read or think, or smoke, or sleep, or talk or write as I choose."

Methods (3) and (4) are very simple. Beginners should adopt either of these.

650. The Middle. This is the most important part of the essay. It contains the appropriate facts, anecdotes, figures, examples, reflections and quotations. In this part of the essay the student should try to omit everything that is non-essential. He should fix his attention on the outstanding ideas only and elaborate them within the limits of space and time allowed. If the subject given is scientific or historical or geographical, the essay should not bristle with figures and dates and formulae. Only things of general interest should be mentioned.

651. The End. No definite rule can be laid down for the conclusion except that it should be short and natural, not forced. It should not be abrupt *i.e.*, it should not give the impression that the writer has been compelled to stop due to lack of time or space or matter but that he has reached his goal and finished saying all he wanted to say about the subject.

It is well to end with some striking sentences which the reader will carry away. Sometimes climax makes an effective close. If one is puzzled how to finish, he may give only a short summary of the ideas contained in the middle part of the essay.

Avoid the following types of endings :

> It is now high time our essay should have an ending......
> In conclusion, we may say......
> To sum up, therefore......
> In brief, it may be said......
> Sorry no time
> If I had more time I would have developed this point to your satisfaction.

652. Classification of Essays. Essay may be divided roughly into *four* classes :—

(1) **Narrative Essays** Narrative Essays are those that consist of the narration of some event. Such events may be,

(*a*) Historical or legendary occurrences.

(*b*) Stories either true or imaginary.

(*c*) Biographical sketches of well-known persons.

(2) **Descripitive Essays.** Descriptive Essays are those that consist of the description of some place or thing. These may be,

(*a*) Countries, islands, mountains, seas, rivers.

(*b*) Aspects and phenomena of nature.

(*c*) Towns and buildings.

(3) **Reflective Essays.** Reflective Essays consist of reflections upon some topic, which is generally of an abstract nature. These may be,

(*a*) Habits, qualities, etc.

(*b*) Social, political, and domestic affairs.

(4) **Expository or Argumentative Essays.** These consist of the exposition or explanation of a saying, or a thesis.

"I am the master of my fate.
I am the captain of my soul."—*Henley*.

653. **General Rules for drawing up an outline.** A writer has given the following general rules for drawing up an outline of an essay on a given topic :—

(1) First set down the *principal ideas* that suggest themselves (these are the "main topics.") and denote them by numbers, (1), (2), (3), etc.

(2) Next set down under each main topic the *subordinate ideas* that follow from them (these are the "sub-topics") and denote them by letters (*a*), (*b*), (*c*), etc.

(3) Arrange both your main topics and your sub-topics in their natural order.

(4) See that the ideas contained in the sub-topics are in *keeping with* the ideas contained in the main topics.

(5) Word all your topics as briefly and compactly as possible.

654. **Narrative Essays.** The aim of narration is to call up before the mind's eye a series of real or imaginary events, and to point out, if necessary, their cause and relation to one another. An event can be related in many different ways. One may describe it as if one actually took part in it, or as one who merely enjoyed it from a distance. It is not necessary to describe the events in the order in which they took place ; they must, however, be described in the most striking manner possible so that the reader may be able to gauge the situation at once. The *order*, therefore, is not all important : it may be altered or modified as suits the convenience of the writer The circumstances under which the events happen should be distinctly brought out, and the actors should stand out clearly. Dialogues should be introduced where possible, because these make the narrative vivid. But the direct and straightforward way of narrating events is the best.

655. A certain writer points out that in the case of a narrative essay describing some historical event the following points should be attended to :—

(1) The first paragraph should explain the situation : it must be done briefly but it must rouse the interest of the reader from the very beginning

(2) The circumstances or background of the event with its different incidents should come next ; no detail should he omitted that adds to the vividness of the narrative, but tediousness should be avoided at all costs.

(3) Then comes the climax or result, which must be kept back till the end, otherwise interest is lost. Any reflections that suggest themselves should be placed at the close, but one should guard against allowing one's religious and political opinions to intrude unless these add to the interest of the essay.

656. **General Plan for Historical Events.** The general plan suitable for such essays will be as follows :—

Outline

(1) Introduction : date and place ; the causes that lead up to the events.

(2) Circumstances and incidents.

(3) The result.

(4) Reflections or conclusions.

657. General Plan for Biographies :

Outline

(1) Date and place of birth ; parentage, ancestry (mention distinguished ancestors, if any), surroundings.

(2) Early life and education (mention any distinguished teachers who had an effect on his character) ; any signs of future greatness.

(3) Career and achievements.

(4) Closing years ; date and place and the circumstances of death.

(5) Brief estimate of character and actions. Compare him with a contemporary hero. What is his influence on his own generation ?

(6) An appropriate quotation.

658. Descriptive Essays*. Here we express in words what the eye sees and the ear hears. We describe a scene or portray a person we have met. Description is most difficult when the object is complicated, *e. g.*, a varied landscape. In such a case it is not necessary that we should describe line by line what we have seen or heard. We are to paint our picture in the most effective colours. To picture a mountain scene, for example, we imagine ourselves standing on a high peak for the general view. Some particular time should be selected : for a landscape, take spring or autumn, sunrise or sunset etc We should mention not only the form but also the colour, and our own feelings and the attendant circumstances. If we are describing the morning, we should describe the skylark come to greet the sun, and singing. We should describe the birds chirping from the boughs. Pedestrians and farmers driving their teams of oxen to the fields singing merrily on the way should also be mentioned. The dew drops glisten on the grass and the whole universe is clothed in light. In the end, we should try to contrast the morning with the evening.

If we are describing a person, then also we should adopt the same method and try to show him as he is.

659. General Plan for Aspects and Phenomena of Nature :

The Scheme

(1) General description.
(2) Particular aspects or effects.
(3) Influence on the feelings.
(4) A quotation.

660. Reflective Essays. The aim of the reflective essay is to set forth the opinions of the writer upon some subject, and to support them by arguments and illustrations. If the given subject is of a controversial nature, then the possible objections to the view maintained should be clearly stated and replied. As far as possible concrete illustrations should be introduced to explain the remarks offered, because readers are apt to get lost amongst abstractions.

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*"Description is like painting : for it chooses to reject some irrelevant and unimportant parts, and to intensify and brighten the others. Photography takes all, big and little alike, without always making the chief details significant".

Suppose the subject set for an essay is '*Sleep*'. The following *scheme* will do :—

(1) Introduction.

(2) What is sleep ?

(3) How much do we require ?

(4) The benefits of sleep.

(5) Evils arising from too little or too much sleep.

(6) Conclusion.

661. Argumentative or Expository Essays. In an argumentative or expository essay we have to explain a thing or to establish the truth of a saying to make others believe it. We should try to give our own reflections and thoughts about the proposition concerned. Views both for and against the proposition should be considered. In the first place, its truth should be established ; secondly, it should be pointed out what would happen if it were not true. Its application to life should be made clear as far as possible. Points should be supported by examples, illustrations, anecdotes, references and parallel quotations. The more we explain and the clearer our logic the greater will be the effect.

662. General Plan for an Argumentative Essay. The following method will be useful while discussing such an essay :—

(1) First, praise or criticise the author who has written it.

(2) Give a full explanation of the quotation to bring out its meaning as clearly as possible.

(3) Give the central idea of the quotation. Then try to establish its truth—

(*i*) *Positively, i.e.*, if the proposition is *true* what will be its advantages to the people at large.

(*ii*) *Negatively, i.e.*, by assuming it to be *not true* and showing what would follow.

(4) Compare the quotation with other similar thoughts and quotations. Also try to contrast it with dissimilar ones.

(5) Examples from history and literature should be given to prove the truth of it.

(6) Give references from standard authors to support your view.

(7) *Conclusion.* Make a general appeal to the readers to follow practically the truth contained in the quotation.

663. How to Write an Essay ? Choice of a Subject. There is not much to be said on this point. Very often we have only *Hobson's Choice*, that is to say, we have to take what is given to us, and have no choice at all. But if we have a choice, let us choose the subject about which we really know most, for it is easier to write a good essay from knowledge than from guess work. We should devote at least fifteen minutes to understanding the subject, to thinking it out. It is most important to realize the scope of the essay and to plan it out. That will save us a good deal of trouble.

664. Outline. Having chosen our subject, we should proceed to make an *outline*. An outline is helpful in many ways. It is a help in :

(1) *Arrangement.*

(2) *Proportion.*

(3) *Keeping to the Point.*

Thus there will be unity of design in our essay. 'Art lies in the concealment of art,' and we should write our essay in such a way that the reader should not be able to detect the design that underlies our effort.

665. **Material for Ideas.** Having chalked out an outline, we should collect material to fit our *ideas* and fill up our outline. We should gather ideas continuously, systematically and carefully : for the first condition of good writing is definite, exact knowledge. Next we should observe a sense of proportion in the time and the space we devote to the development of our ideas.

666. **Style.** Style must suit the subject. We should be simple as well as sincere in what we write, clear as well as concise, interesting as well as to the point. We should not write what we don't know ourselves. We should try to make our essay as lively and readable as possible. Style is the result of sincerity. If we have something to say and our mind is full of it we will be able to say it well. If, however, we merely try to be clever, to show off, our style will betray it and we shall write a bad essay.

667. **The Beginning and the End.** The two most important parts of an essay are the beginning and the end. The beginning must be bright, striking and attractive so as to arrest the reader's attention at once. It must form a fitting introduction to the main body of the essay. The following points should be noticed :—

(1) We should set about the main theme as quickly as we can without wasting time on preliminary statements such as, "I take up my pen," "In the short time allowed," and the like.

(2) We should avoid stiff, stereotyped introductions.

(3) If the title is vague or obscure, we should begin by defining or elucidating it. But we must be careful to give a *full* definition if one is attempted at all. A common error occurs in sentences like the following :—

(*i*) *Holidays—This is a period* when people leave off work.

(*ii*) *School—This is a place* where students read.

(4) Often an apt quotation forms a good beginning.

We should not spoil our essay by a weak or commonplace ending. When we have begun it well, it is our business also to end it well. If there is an abrupt or a feeble conclusion the impression left on the reader's mind is very poor indeed. Therefore, the end should not be *forced* ; we should make it as natural as possible. The following are effective methods of ending an essay :—

(1) A brief summary of previous arguments or statements with reflections and conclusions.

(2) Simple reflections upon, and conclusions drawn from the subject matter of the essay.

(3) A single striking sentence.

(4) An authoritative quotation bearing upon the subject.

(5) A climax.

668. **Avoid Bad Style.** Avoid—

(1) *Incongruous and confused constructions.*

(2) *Careless sentences.*

(3) *Misplaced Correlatives and Adverbs.*

(4) *Ambiguity.*

(5) *Inexact Phraseology.*

(6) *Tautology, i.e.*, needless repetition in the same sentence of the same thought in different words.

(7) *Pleonasms, i.e.*, redundancies of expression.

(8) *Repetition* in a sentence, of the same word or expression.

(9) *Verbosity, i.e.*, the use of too many words where a few are sufficient for the purpose.

(10) *Fine Writing, i e.*, fondness for high-flown expressions.

(11) The use of *pretentious* words.

(12) *Colloquialisms.*

(13) *Slang, cant, vulgar expressions and puns.*

(14) *Foreign words and phrases.*

(15) *Coined and far-fetched words.*

(16) *Archaisms.*

(17) *Bad spelling and punctuation.*

Do not try to be humorous because successful humour is most difficult to achieve. We should take the subject seriously and treat it with care. We should avoid a tone of false superiority, and not try to moralize or preach.

669. Abbreviations, Handwriting etc. We should try to avoid the use of abbreviations or symbols such as, *etc.* It is needless to point out that a good handwriting is a great boon and that a neat, legible handwriting pays much in the University Examination. We should leave a margin, about an inch, on the left side. The first line of a paragraph should begin half an inch to the right of other lines of the paragraph. Attention should be paid to the use of brackets and to division of the essay into paragraphs.

670. Use of Past Tense in Narration. In narrating anything we should not use the historic present, but keep to the past tense throughout, otherwise there is likely to be confusion of tenses.

671. Use of *I, We, You, He, One.* If our narrative is a story or incident drawn from our own experience, we may employ the personal pronoun "*I*". But in an essay its use must be scrupulously avoided. An essay should in general be as impersonal as possible. We should not try to imitate famous writers in this respect. The worth of a personal impression depends upon the worth of the personality that records it. Therefore, such expressions as "It seems to me," "As far as I think," "To the best of my knowledge," "I feel sure," and "I am convinced" need not be employed. Thus "I cannot agree with those who say" should be "It is impossible to agree..."

Similarly, the use of "*We*" and "*You*" should also be avoided. It is better to write "There is little doubt" instead of "We have little doubt," or to write "People should be careful" for "You should be careful."

Also the use of "*He*" or "*One*" makes the style clumsy and awkward, and the meaning is often confused, because it involves needless repetition.

672. **Don't find fault with the Subject.** We should never try to point out the shortcomings of the essay to our reader by such expressions as "I know very little on this subject," "This subject is very different from that," "It is difficult to write anything on so dry a topic," "Nervous as I am feeling, I cannot do full justice to the subject," and Badly arranged as the essay is." These are likely to irritate the reader and do the student no good. The examiner is wiser than the student in finding out the faults of the essay. There is no need to guide him. By pointing out faults we make a bad essay worse.

673. **Revision**. Lastly, we should revise carefully what we have written and correct mistakes of grammer, spelling, punctuation, style, etc.

CHAPTER XXXVII

NARRATIVE, DESCRIPTIVE, AND REFLECTIVE ESSAYS

674. We have already discussed the essential characteristics of *Narrative, Descriptive,* and *Reflective* essays. The hints and directions given in the last chapter will enable you to write such essays with success. Here we give only a few specimens, taken mostly from University question papers.

1. AN INDIAN FAIR (*P.U.B.A., 1940*)

Fairs have been held in India since times immortal. But every fair had a trade purpose in view. For instance in Amritsar a great *mandi* is held once a year, in which Government remount officers come and buy horses. At dusk the lights of many thousands of camps are a beautiful sight. We are greeted everywhere by smiling villagers and officers of the district. In the morning we visit horses and camels drawn up in a line with their owners bivouacked amongst them. We see noted breeders and admire their stock. The sturdy villagers, with their picturesque head-dress, appear very attractive as they ride about. We listen to stories of the past—how so-and-so won a gold medal for the best mare, and how this happened in the good old days of such and such an officer.

In the afternoon there are races. The soil is hard and gravelly, and covered with loose stones. Excitement runs high and the spectators yell and scream like mad men. Last of all comes the camel race. The camel is a grudging animal. If he can, he will refuse to go to the post at all. His rider has only one rope to control the camel, and that is tied through the nose. In the last resort, all that can be done is to pull his head round hard against his shoulder. He can really run in any direction he likes, and generally does so without any regard to his rider's wishes.

That afternoon one camel refused to run, and when beaten, threw himself on the ground like a child in a temper, and rubbed his nose in the dust! At length four were started. All but one ran out and the last remaining camel came by at a lumbering canter. I shall never forget how his rider made the sky ring with his shouts of triumph.

....

But in the Simla hills I have seen even a better fair than this. Sipi is a lovely little valley, surrounded by groves, a few hundred feet below Mashobra and six miles out of Simla. Here, during the second week of May, a fair is held which is the event of the year to hundreds of hill-folk of the surrounding country. Hill men come from everywhere—the borders of Tibet, the Sutlej valley, and the little villages hanging on the cliffside all along the Simla hills.

Although fairs in India are primarily trade concerns, this one at Sipi is amusement pure and simple. One side of the valley forms a natural amphitheatre, reminding an educated man of the days of Plato and

Aristophanes in Greece, when tiers upon tiers of Greeks sat in such another natural amphitheatre, assisting at the birth of drama. On this amphitheatre, however, sit hundreds and hundreds of beautiful hill girls, chatting, joking, laughing. Pretty, lithe, clothed in shirts and trousers, of every colour of the rainbow—they present a spectacle that pleases the heart. I am no painter, but if I were one I should desire immediately to transfer this scene to the canvas.

The Rana of Koti, in whose territory the village of Sipi is situated, always attends this fair. He brings his state elephants, and it is a very amusing sight to see these huge elephants, winding their way on the narrow and precipitous hill paths. To the hill man the elephant is a sheer joy. My mind, however, leaped back many centuries, and thought of the elephants who accompanied Hannibal (that Napoleon of antiquity) on his march over the Alps.

The fair is full of roundabouts, ancient as the hills and man-propelled. There are giant revolving wheels, made entirely of wood. There are games of chance, toy stalls, bangle stalls and sweet shops and the hill-folk patronize with complete impartiality all the amusements, and all the stalls, loving every moment of those brief two days and for ever laughing in that joyous manner which seems to be in India a monopoly of those who live in the Himalayas. To the vast majority of them it is their one diversion in the year; the one occasion in the year when they do not labour from dawn to night, men, women and children, tilling their fields, sowing their crops and reaping them, tending their goats and their cattle, and in the winter time, spinning, collecting fire-wood from the jungle, and fodder from the hillside.

A unique feature of the fair is the Rana of Koti's own troupe of archers. Clad in costumes of all colours, red, green, brown, blue, they wear leather jerkins. At the Rana's command they shoot arrows at one another, and the skill shown, both in the accuracy of their aim, and the agility of jumping high in the air, out of the way of the incoming arrow is quite remarkable. Other troupes give exhibitions of dancing which differ from the ordinary dance in this that the dancers are all men. There are also jugglers and tight rope walkers who add to the gaiety of the occasion.

The tramp from Sipi to Simla is wearying. The excitement is over, the day's joy is done. We meet many groups of hill men and women who rode out to Sipi to witness the *tamasha*, and are now returning. The men talk gaily, but the women look sullen. And no wonder! What are the men talking about? The charms of the belles they saw at the amphitheatre of Sipi, the gazelle like eyes, the sinuous bodies.

I cannot find the date at which the Sipi fair first began to be held. Here evidently is an institution as old as the hills. The Government Gazetteer says that when the British first came to Simla, more than a hundred years ago, the Sipi fair used to be held regularly. May it continue for ever! It gives so much joy alike to the visitors and hill men.

Now-a-days even the Rotary club has come to realize the usefulness of fairs for propaganda. On February 29th, 1940, the Rotary Club held a fair at Amar Sidhu, ten miles from Lahore. An outstanding feature of the *Mela* was a smart display of gymnastics and groundwork demonstration by the graduate students of the Punjab College of Physical Education.

Villagers took keen interest in the kabaddi match between teams representing the College of Physical Education and Amar Sidhu villagers.

2. A VISIT TO A PLACE OF INTEREST

(A Pilgrim Centre : Hardwar)

Hardwar is the place where the Ganges enters the plains. "Hardwar" means "the Lord's Gate." Hindu imagination has peopled the Himalayas with a pantheon of gods and goddesses, just as the Greeks peopled mount Olympus with their deities. The goddess Ganges comes down from its lofty seat to give life to the burning plains below. Beyond Hardwar dwell the gods :—hence its name "The Lord's Gate."

The best view of Hardwar is from an æroplane, flying at a height of four or five thousand feet. Seen from this altitude, we can see the Ganges winding painfully from her pure crystalline birthplace in the eternal snows, to the brown, sunbaked plains below. There is not a mile through which her course is straight. Big boulders rise as if to bar her descent, hurling themselves diagonally across like so many dams. But the Ganges appears eager to quit her hard, narrow stone bed for the soft levels of the land below.

On her banks at Hardwar are seen many beautiful buildings, from which one can see multitudes of pilgrims offering prayers on the bank of the sacred river. At places sits the Brahmin priest with all his caste-marks, taking greater pains over them than a film star does over her mark-up, while the Ganges flows majestically by. At other places are the bathing-ghats, at which thousands of people dip in the sacred stream every day to wash away their sins. The water is ice-cold, but what does it matter if it saves one's soul ? One often gets a sight of relatives throwing the ashes and bones of their dear departed into the bosom of the Sacred Ganges, the last sad duty of a son.

Many people come to Hardwar for what they call '*sat sang*' (the company of the holy). They live in *Dharmsalas*—there are hundreds of them at Hardwar—and spend their day in the company of *Sadhus*, listening to the sacred legends. A mile and a half from Hardwar is Gurukul, where a school is maintained in which education is imparted according to strictly Vedic notions. Every stone and every rock of Hardwar is associated with some legend or another of ancient Hindu heroes. There is *Lakshman Jhulla* or Lakshman's Swing, where that hero is supposed to have swung himself across the river. A short distance away is a tank, sacred to the memory of Bhimsen, one of the heroes of Mahabarat. The story goes that once Bhim was fighting an enemy when he stamped his leg upon the ground with great force. So great was the pressure of his foot, that water gushed out of the earth and a permanent tank was made.

When we study the legend of the birth of the Ganges we are struck with its appositeness and its poetry. According to the legend the Ganges is the first born child of Mount Himalaya, king of the mountains. The divine dwellers of *Swarga* needed water of the utmost purity to perform oblations. So Himalaya raised her in his arms as high as he could and the snow-white lady took her abode amid celestial beings. But she was not lost to mother earth for ever.

The sixty thousand sons of King Sagar were slain by Vishnu, and of them was left only a heap of ashes. To leave the ashes of a loved one

unconsecrated is, in Hindu eyes, a sin of the first degree. So the great-grandson of Sagar, Bhagirath, performed austerities of the utmost severity to bring down the Ganges from the celestial realms, so that with its pure water oblations might be offered to the ashes of his ancestors. Brahma wanted to grant him the boon, but he knew that from the realm of eternal bliss Ganga in her rage would descend with such force as to shatter mother earth.

Bhagirath had to perform fresh austerities to please Shiva, who at last requested Ganga to descend. The infuriated Ganga poured her flood with concentrated energy. Before the tide could overwhelm the earth, Shiva caught it in his tangled locks, where it wandered about like a maniac unable to find an outlet. After many centuries Shiva shook his head, and his dishevelled locks flew in all directions. Ganga could go wherever she pleased.

No more felicitous image could be invented to describe the tangle of mountain, vale, river, rill and tarn, than the water flowing through the matted and dishevelled lock of a *yogi*.

The legend must have been invented at a time long before history begins. It suggests a religious synthesis that took place on the lofty altitudes of the Himalayas when some primitive people lived there millenniums ago. The culture of that ancient people must have been evolved under the impress of forces that often produce cataclysms upon a scale and with a rapidity unknown in areas with milder physical features. The conquering Aryans had only Rudra of the Rig Veda. And Rudra is a mild god who comes nowhere near Shiva, the destroyer, who delighted in dishevelled, matted locks, refused covering of any description for his body, adorned himself with human skulls and live, wriggling serpents, and indulged, when the whim seized him, in mad dances. In time Shiva and Rudra became interchangeable, and the mighty Ganges was adopted into the Aryan pantheon.

A noted feature of Hardwar is the effort that is here visible to reconcile all the aspects of the various Gods. Here there is none of the intolerance of the plains, where votaries of one god often break the heads of the worshippers of another. Here the pilgrims bathe in the parent stream of the Ganges, and then proceed into the regions of snow to offer homage to many gods and goddesses, to Shiva at Kedarnath, and to Vishnu at Badrinath. How the heroes of the comparatively recent epics have found a place at Hardwar I have explained above.

Hardwar is a place where t e religion of the masses flourishes. Here there is a native worship and personification of the powers of Nature, and the peace that comes from living in close harmony with nature is ascribed to the power of these religious legends. Here and there one meets a philosopher who explains the Trinity as a personification of the Creative, Preserving and Destructive forces of Nature, and mentions Plato and Pythagoras in support of his arguments. But intellectual dissection of Nature leads to the deserts of atheism (not even rationalism), and that is distasteful at Hardwar. To see Hardwar as it is one must be in a pilgrim, allowing the peace of the beautiful legend to steal a march over the more critical faculties of his mind, and standing in the icy water, mutter a prayer of thanks to the Cosmic Shiva, who gave us mortals our mother Ganges, the Purifier.

The real purpose of pilgrimage is excellently illustrated in a conversation which a Musalman saint, Junaid, held with a person just returned from Mecca: "From the hour you began journeying away from your home, have you been journeying away from yours sins also ?" "No." "Then you have made no journey. At every stage where you halted, had you advanced a stage towards God ?" "No." "Then you have covered no stages. When you changed your ordinary clothing for the pilgrim's garb, did you discard your vices and put on virtues ?" "No". "Then you have not put on the pilgrim's garb. When you stood at the Mount Arafat did you staad in contemplation of God ?" "No." "Then you have not stood at Arafat. When you went round the Ka'ba, did you behold all the aspects of the immaterial spirit ?" "No." "Then you have not gone round the Ka'ba. When you ran between Safa and Marwa did you achieve Purity (Safa) and considerations (Murrawwat)?" "No." "Then you have not done any real running. When you reached the place of sacrifice, did you sacrifice your worldly desires ?" "No." "Then you have not made any sacrifice. When you threw the pebbles did you throw away whatever sensual ideas were in your mind ?" "No." "Then yon have not thrown the pebbles, and have not performed the pilgrimage."

All religions have similar rites and ceremonies, all of which are "outward symbols of inward graces," some more refined some less. If done in the right spirit, under right guidance, they are as 'initiations' and leave behind permanent impressions of great value.

3. AN IDEAL SUMMER HOLIDAY

(1)

Now-a-days nobody takes work seriously. People are interested in work only as a means to a livelihood. What they really care for is leisure. There is a craze for holidays. Here is a quotation from the diary of a social worker in 1906 :—

"Visited a potting factory. The women were singing as they produced some exquisite painting on china. One of them said, 'Oh, the factory is our life.' It is really a home to us, we enjoy the work and have our little jokes to liven things up !"

Then in 1933 (from the same diary) :—

"Talked to an old tailor who had once made things for Royalty. 'I can't think what will happen to our trade when my lot dies out,' he said. 'I used to be proud of my work and love it ; the young fellows just want evening to come when they can go off to a cinema or a girl or the dog races."

(2)

It is a nice psychological problem to determine what type of holidays will suit an individual. Roughly the ideal holiday that a man dreams about can be put in one of the following classes : sport, cinema, rest.

Those whose ideal holiday consists of rest find their "romance" in staying late in bed, getting a shave while still in bed (a luxury common in India, but unknown to the West), having special food. Those are the type for whom a "good home" furnishes all the holiday they require.

As for sports, most boys leave school with a fair taste for football or hockey. Cricket and lawn tennis are not so popular in India as hockey is.

That may be so because tennis and cricket are expensive, calling for special clothing and shoes. Many boys prefer cycling to other sports. Bicycles are so cheap as to be within reach of almost anybody. "Hiking" is very popular, though impracticable in an Indian summer. It can be done in the hills only ; recently a team of hikers from Government College, Lahore, walked all the way from Simla to Mussoorie, and thoroughly enjoyed the trip.

The cinema evidently has came to say. The seats are comfortable, the ventilation is imgroving. Boys are interested in the film, and toddlers sleep in their mother's arms. To a good many the cinema is an escape from hard reality and gives a vicarious thrill in a dull life.

How dull life can become, even the happiest, will be seen from the following lines of the poet. (They are not good poetry but will serve my purpose)

> In music I have no consolation,
> No roses are pale enough for me.
>
> I was not sorrowful, but only tired
> Of everything that ever I desired.
>
> Her lips, her eyes, all day became to me
> The shadow of a shadow utterly.
>
> With pale, indifferent eyes we sit and wait
> For the dropt curtain and the closing gate.

(3)

Some days ago I asked a young friend of mine to write how he would spend an ideal summer holiday. I asked him to be very frank and free. He produced four pages of an essay from which I give the following extracts :

"Lily had promised to accompany me on a picnic on Tuesday, and so I was looking forwand to it as a very happy holiday. We had arranged to take mangoes, aerated water, and angling rods to the riverside.

"We started the holiday by having a bath in the river. Lily looked so beautiful in her bathing costume, though she seemed unconscious of her beauty. I easily beat at her in swimming, but she did graceful diving much better than I. When I dived fell flat in the water on my belly, but she went into it like an arrow, with only a very slight splash. We played water polo. Lily splashed water at me, and we laughed a good deal.

"After bath we ate mangoes and started to fish. We threw the lines into the water and waited patiently for the fish to take the bait. After half an hour or so, I caught a fish but Lily did not. She was exasperated and challenged me to a match in catching fish. I accepted the challenge. After two hours she had caught five fish and I only two. Lily clapped her hands with joy. But I was not displeased at Lily's having beaten me in the match.

"Soon the sky grew threatening and there were signs that a dust-storm was approaching. Lily used to claim before me that she was a witch and could easily control such things as rain and storms. I asked her to show her skill, and she dishevelled her beautiful black locks, and

letting them wave in the breeze which was the herald and harbinger of the storm, said in a loud voice :

Dust-storm, dust-storm, Lily is here.
Dust-storm, do not blow.
This is Lily's command.
Dust-storm, dust-storm, with thou not hear ?

"I do not know whether on account of her enchantment or for some other reason, the threatened fury of the storm at once abated, and there was a rainbow in the west.

"There was the river bank, Lily with me, her hair waving gracefully in the air, and a rainbow in the sky. My heart beat loud and fast with joy............

"There was my father asking me to get up and not sleep till so late. Ah me ! The whole thing was a dream."

(4)

That is very interesting piece of writing. Evidently my young friend is in love and with a girl who is something of a Tomboy. He wants her to be his friend, to fish, swim, and eat with him. It is also clear that he cannot get any opportunity of doing these things. So he has daydreams. Supposing this boy were given a holiday, how would he spend it ? I think he would go straight into a cinema. His dull life wants many vicarious compensations.

This is the root of all romanticism. Romance is essentially escape. It is at the root of all dreams of far fairy lands, pastoral arcadias, or else the heart's cry of natural passion. The essence of romanticism is that it should draw freely on the fantasies that rise from half-conscious dreaming.

Teachers require a holiday that should be the opposite of sedentary. I know some teachers in Lyallpur who cycle off to Chiniot—a distance of twenty-two miles—spend the day angling in the Chinab, and cycle back to Lyallpur the same evening. This is their holiday.

I know another teacher—he is a Sanskrit scholar of some repute, who has a weakness for hearing Sanskrit prose or poetry read aloud. Once when we were going to Chiniot, he stopped at a wayside school, halted by its hum, took a Sanskrit book that a boy was reading and read it aloud for an hour with much gusto. I think this gave him more pleasure than the cycling to Chiniot.

4. HIKING

Or,

A WALKING TRIP IN THE HILLS. (*P. U., Inter., 1947*)

Walking is one of the major pleasures of my life. When I go to pictures, I like the picture-house to be far from my home, when I see beautiful scenery I want to reach it after a long tramp. In this way I get the utmost out of the pictures or the scenery.

This year when I was at Simla I was consumed by the desire to go on a winding road that I saw stretching out two or three hills away. Without giving the idea more thought I put a blanket on my shoulders, covered it by my rain-coat and started. I had only seven rupees in my pocket at that time, but that did not worry me.

After going a mile or so I found myself in a thick grove of pine trees, with the smell of dry leaves all around me. The smell was so beautiful that I lingered to inhale it, and almost wished that I had a hut there in which I could live without human company for the rest of my life. But the mood passed and I went on.

From this place the road wound up I walked and walked, but the road went winding up gradually till I began to feel pain in the muscles of my calves. I should not call it pain because it was a most voluptuous sensation that was a mixture of both pleasure and pain. So voluptuous was the sensation that I almost wanted to shout for joy. I came to a kind of plateau again covered with thick pines. Here I was a second time overcome by the desire to linger in the wonderfully rich smell of dry pines-needles. This time I decided to halt and sleep there for the night.

Was I hungry ? No. I was in a mood in which hunger was swallowed up in an exultation of freedom. I felt that I had broken away from all social ties, and without any outside pressure could think out my own thoughts. The first of these thoughts was that I was alone with the elements—the earth on which I sat, and the intoxicating air there, seemed to be caressing me, saying to me "Rest, Oh weary soul. We have no preferences. For to-night you are our Child, Friend and Brother." I spread my rain-coat under a pine tree and sat down, some lines of A.E. Housman's poems running through my head repeatedly.

> Stone, steel, dominions, pass,
> Faith too, no wonder ;
> So leave alone the grass
> That I lie under.
> All knots that lovers tie
> All tied to sever !
> Here shall your sweetheart lie,
> Untrue for ever.

Just then I heard footsteps and saw a man coming towards me. When he came up to me, he asked me what I was doing. I told him I was preparing to sleep for the night. He asked if he might spend the night there too. I said, "With pleasure". Then the man took out a *sarangi* and began to play a melancholy air on it. I asked him to accompany his music with songs—and he gave me songs describing Seeta's anguish at being separated from Rama, and the desire of Majnun to be the dust under the feet of Laila. By this time evening had fallen. The man spread a blanket near my rain-coat, and both of us went to sleep.

I was started out of sleep by hearing the sound of the dry leaves crackling. I sat up and saw the stars shining clearly and above, and nearer at hand, under the shadow of the trees, many glowing spots, like the eyes of cats, glaring at me. I realized that we were surrounded by wolves, and rudely shook my companion shouting "Wolf." He sat up at once and said : ' O my father ! Now I shall be eaten." The man's fear began to get on my nerves and I began to fear that I would grow afraid myself. "Master," I said to him, "for God's sake play a brave tune, while I light a fire." The man did so, and I lighted up a fire. Seeing the fire, the wolves ran away and the music gave me courage. We kept awake till morning and then parted, he going to Simla and I onwards.

The night's experience had convinced me of the inadvisability of trying to sleep any more in the open. Moreover I was hungry. So I left the main rod and walked towards a village. Here I got rice and vegetables to eat. I was sleepless and requested a tailor, who happened to have a shop in the village to let me sleep in the back part of it. He let me and I slept till afternoon.

I ascertained from the villagers that the next village was six miles away. My wander lust was not yet gone, and I tramped to the next village. While I was on the way, all of a sudden dark clouds came and rain began to fall heavily. I was soaked to the skin, but I continued to walk, fearing that if I stopped the cold might get into my bones, and that I might not be able to reach the next village in time. When I arrived at my destination I was shivering all over, and was badly in need of a change of clothes.

In the main street I met a man who could talk English. I told him of my plight. He was very kind to me and took me home, where he gave me a new suit of clothes, and steaming cups of coffee. Till late in the night we discussed the pros and cons of 'Walking Trips in the Hills all by oneself.'

When I got up in the morning, my body was full of pain, and I had a slight temperature—due, no doubt, to exp sure and cold. My host advised me to give up the idea of going any further, and to rest till I was better. Unfortunately my temperature rose in the noon, and there was a choking feeling in my throat as if some one was suffocating me. I had a mild attack of influenza.

I got better after three days and decided to return on a mule to Simla. The main road ran close to the village and I had no difficulty in keeping to it.

I will advise all those who intended to go on walking trips in the Himalayan Hills to observe the following Don'ts : (1) Don't go alone. (2) If you come across beautiful scenery and it drives you into ecstasies, do not forget your meals. You will otherwise lower your vitality and be liable to catch a cold. (3) Don't set out in the rainy season. (4) Take a tent with you for camping, and don't forget to have a light near you at night. The light may attract insects (and they are a nuisance) but will keep away wolves. (5) Don't fall ill.

5. THE GREAT MAN I ADMIRE MOST (*P.U.. B.A , 1944*)

(*Booker T. Washington*)

(1)

We in India are well aware of the drawbacks of social antagonisms. Our caste system is the outcome of race eugenics. The problem of the modern world, which never even occurred to our ancestors, is to do justice between race and race, and to give the maximum of liberty to every race under the sun. India is one of the storm centres of inter-racial relationships.

There can be no easy brief formula for solving racial problems. The solution must come from a change of attitude which must be exemplified in countless individual cases. The races which have been enslaved and oppressed in the past, must forgive those who exploited them, for they did

so through ignorance. Caste to-day means nothing more than a group of families whose members dine and marry among themselves and not with the members of any other group ; who will not take food which has been 'touched' by persons of other castes. Whatever may have been the causes, in past times, there is no sense left in the practice now. Buddha strongly condenned caste by *birth*. He recommended Vocational Classes by *worth* *i.e.*, suitable character, mental and moral constitution, and occupational disposition. In this connection we can learn much by studying the life of a great American negro, Booker T. Washington.

He was born in Virginia in 1858, when slavery of black men to the white was a recognized American institution, and so he was a slave. His early life passed in miserable surroundings ; he lived in his native village of Halesford with his parents till after the Civil War, when they were all declared free.

When free, Washington worked as a labourer in a salt mine in West Virginia. He was very eager to learn to read and write, but he could not afford to go to school as he was too poor to be able to give up his daily work at the salt mine. So he arranged with a teacher to give him lessons at night when the day's work was over. This experience made him a great believervern night schools.

Work in the salt mine being disagreeable, he shifted to a coal mine, where he discovered conditions to be much worse. He gave up that also and became domestic servant to Mrs. Ruffener, wife of General Ruffener. He won his mistress's sympathy by his honesty and hard work. But he was not satisfied and wanted to go to the Normal and Agricultural Institute at Hampton.

Hampton was at a distance of five hundred miles from the place where he was working, and he had no money to pay his railway fare. He walked the distance, begging rides in wagons and cars, and after a number of days reached Richmond. He slept in the street at night, having no money to pay for his lodging. In the morning he secured a job as a coolie in the wharf of Richmond harbour. In this way he earned money to pay his fare. When after all he arrived at Hampton, he had only fifty cents in his pocket.

When he presented himself for admission, the teacher thought he was a loafer or a tramp, as he had been without food and change of clothing for a long time. The teacher asked him to sweep the floor of the recitation room and then see him. He did so, and the teacher was deeply impressed by his earnestness. He was admitted to the school and also worked in it as a janitor or doorkeeper. This enabled him to pay for his board. He graduated in 1875.

After taking his degree he became a teacher in a native school at Maldan. He was called to his old college at Hampton and asked to deliver the convocation address He chose to speak on "The Force that Wins." After this General Armstrong, founder of the Hampton Institution, asked him to train seventy-five teachers for working in Red Indian schools. He did this work and in addition started a night school called, "The Plucky Class", admission to which was given only to those who had worked for ten hours in a day.

In 1881, he was put in charge of a normal school for coloured people. He had to start work in this school without a building and without any

apparatus, only the teachers' salaries being guaranteed. He hit upon an old dilapidated house as a building for the school, and started it with only thirty students. He was not content with giving his pupils knowledge only; he trained each of them for a profession, so that they could make a decent living after they had left school. Three months later, with the help of friends, he purchased a small plantation, and trained his students to learn agriculture there. This taught them also the dignity of manual labour. All the school buildings, nearly forty, with the exception of four, were built by the students with their own hands.

He died at Tuskegee, Nov. 14, 1915, as the result of a breakdown due to overwork. Some of his books are *Up From Slavery* (1901) *Putting the Most into Life* (1906), *The Story of the Negro* (1909). The best biography is *Life of Booker T. Washington* by D. F. Riley (1916).

In order to raise money for the schemes which he had in view for the amelioration of the miserable condition of his race, he took to public speaking. His fame as an orator spread throughout the United States. Some extracts from his speeches will help us to get an idea of the true greatness of Booker T. Washington.

"To those of my race who depend on bettering their condition in a foreign land, or who underestimate the importance of cultivating friendly relations with the Southern White man, who is their next-door neighbour, I would say, 'Cast down your bucket where you are'—cast it down in making friends in every manly way of the people of all races by whom we are surrounded."

"No race can prosper till it learns that there is as much dignity in tilling the field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities."

(2)

What are the lessons we can learn from the life of this great and heroic negro? The position of the untouchables in our land is not dissimilar to the position of the Negro in America. Like the Negroes, our untouchables are poor, ignorant and socially isolated. The life that they lead is unhealthy, and their bodies are weak and ill-nourished.

The type of education given at Hampton is the only remedy for the mass of so-called untouchables. What we need in India to-day is to raise the dignity of labour.

At the Tuskegee, Normal and Industrial Institute more than two thousand students of both sexes receive education. There are 2345 acres of land attached to it, and the agricultural department includes industries for girls and the Nurse Training School. There are shops where mechanical industries are taught—such as carpentry, woodworking, printing, tailoring, blacksmith's work, wheelwrighting, harnessmaking, carriage trimming, plumbing, steel fitting, electric lighting, architectural and mechanical draming, tinning, painting, steam-engineering, and shoe-making. For girls the study of cooking and domestic science is compulsory.

The academic side is not neglected. Teaching is given in subjects ranging from English to music, both vocal and instrumental. There is a library which contains 19,000 volumes. There is a special section of the library devoted to the study of Africa and the Negroes.

I wonder if any of my readers, untouchable or high-caste, will be stimulated to lead a life of self-sacrifice and social service as Booker T. Washington did ! Unfortunately most of our young men are careerists and opportunists, and great examples are lost upon them. Still, his life has many lessons to teach us.

If our people earnestly and truly desire a great man Nature *will* send a great man to lead and guide us. The untouchables in India can become free only by their own efforts. Dr. Ambedkar, great though he is, is not great enough to do any *constructive* work such as Washington did. He will probably spend the whole of his life thinking out which is the best religion for the untouchables to adopt—as if all religious did not lead (or mislead, if you like) equally to Reality.

6. YOUR FAVOURITE HERO IN HISTORY OR FICTION

(*P. U. Inter., 1924 : B.A., 1924*)

My favourite hero in history is Napoleon. I look upon him not as an unparalleled butcher—in whose wars 1,700,000 Frenchmen and 2,000,000 of other lands fell. He happened to be this, but he was also one of the greatest creative spirits of the nineteenth century and a very great man. It is his constructive spirits and his greatness that appeals to me.

In the caricatures that appeared in English newspapers, about the year 1814, Napoleon is represented as the devil himself, or with the devil pointing towards him and saying : This is my only begotten son in whom I am well pleased. His enemies called him the devil or morally and intellectually sub-human. To me it seems that he was almost superhuman.

Without him the French Revolution would have gone to pieces. He protected the Revolution from its enemies with the mailed fist—the only way left for protecting it, and made it impervious to attack. When he fell, he left behind him—like ancient Rome—the Code Napoleon which survives in France to this day. His enemies have asserted that he took upon himself the credit of the work of his jurists, and that the Code Napoleon was the work of Portails, but even his enemies admit that Napoleon had driven these jurists almost to the point of weariness. This Code of Laws has been adopted in Switzerland, and recently Mustapha Kemal has, with slight alterations, made it the code of Modern Turkey.

Napoleon was a politician and on occasions capable of minimizing his glorious achievements for the sake of political necessity. Note the following letter which he sent to the Count of Rovigo after the glorious victory of Montmisail and Vaux Champs in 1814 :

"You must have lost your head in Paris since you have permitted it to go out that we here battled one against three, when I have here proclaimed that I have 300,000 men, which the enemy believed, and which I must now reiterate to my disgust. In this way you destroy with a stroke of the pen all the good results of our victory. You should understand that an empty honour avails nothing and that one of the first principles in war is to exaggerate your strength. But how can this be made clear to a poet who thinks only of flattering me and pleasing the national vanity."

In 1912, the centenary of the retreat from Moscow was celebrated with great festivities throughout Russia, as if in commemoration of a

great national deliverance. Of this retreat George Brandes says : "It can scarcely be doubted that had it been Napoleon's fortune to have established a foothold in Russia it would have been a blessing to the people of that country. The Russian serfs would then have been liberated half a century before they were. The religious liberties, which the Czar in his fear proclaimed in 1905, would have been a reality in 1812, and without doubt the Russian people have been led into ways of freedom and prosperity such as have since been open to the people of France."

Wherever Napoleon went he took the spirit of the Revolution with him. He put an end to the Inquisition in Spain ; he brought human rights to the Jews of Germany. He established the Code Napoleon with its liberal principles in the Rhine provinces and in Russian Holland, where it still exists.

Napoleon was possessed of extraordinary mental powers. He remembered the disposition of his armies and fleets and the possibilities of their transformation and employment. He had a thorough grasp of civil and financial matters—receipts, expenditures, taxes, levies, national debt, loans, public bonds, etc. He was an unmatchable master of detail, as is shown by his correspondance, published under the direction of Napoleon III, from which many letters have been omitted. Even then it occupies thirty-two folio volumes.

Amongst the hundreds of instances revealing his grasp of details the following may be cited :

Following reports of many disorders he sent an officer to Belgium to investigate the military situation there. The officer returned and reported. Napoleon quickly handed him back the report, with the words : "It is short of two cannon in Ostend", which it really was.

As a man Napoleon was good. At school he was an industrious student : in the army he was a conscientious officer. Throughout his life he was a good son and a good brother.

By temperament he was scrupulously economical, and frequently lost his temper when any one tried to chest him. His high-mindedness is shown by the pardons he gave for breaches of confidence and large betrayals. Few men in history have been betrayed as much as Napoleon was. The only parallel that occurs is Caesar.

Once an adjutant of the Viceroy of Italy had lost all his dispatches while on a trip. Napoleon wrote to his step-son ; "Your adjutant has lost my dispatches. Place him under arrest for a couple of days. An adjutant might in his distress lose his trousers on the road, but not his dispatches."

No Englishman has been able to understand Napoleon. The legend of Napoleon with the devil pointing towards him and saying : "This is my only begotten son in whom I am well pleased" still persists. As an instance we may point to Bernard Shaw's picture of Napoleon as permitting himself to be bullied by his Lieutenant, have his nose tweaked by an Irish woman spy, and have his dreams of world conquest thus dissipated. It is needless to say that all this is nothing but silly caricature and one wonders how Shaw can so daringly falsify history for the sake of a play.

Jawahar Lal Nehru writes of him as follows :—"It is difficult to judge great and extraordinary men ! and that Napoleon was great in his own

way and extraordinary there can be no doubt. He was elemental, almost like a force of Nature. Full of ideas and imagination, he was yet blind to the value of ideals and unselfish motives. He tried to win and impress people by offering them glory and wealth. When therefore his stock of glory and power lessened, there were few ideal motives to keep by him those very people whom he had advanced, and many basely deserted him. Religion was to him just a method of keeping the poor and the miserable satisfied with their lot. When in Egypt he showed favour to Islam no doubt because he thought this might win him popularity with the people there. He was thoroughly irreligious, and yet he encouraged religion, for he looked upon it as a prop to the existing Social order. "Religion", he said, "associates with heaven the idea of equality, and prevents the poor man from massacring the rich. Society cannot exist without inequality of property ; but this latter cannot exist without religion. One who is dying of hunger when the man next to him is feeding on dainties can only be sustained by a belief in a higher power, and by the conviction that in another world there will be a different distribution of goods."

7. A CHARACTER SKETCH OF YOUR FRIEND (*P. U. Inter, 1945*)

Or

MY BEST FRIEND (*P. U., B. A., 1943*)

I will not follow the practice of other writers who put an ideal of perfection before their readers and say that that is the sort of friend they should like to have. I will describe a man whom I know, who is my friend. If the reader finds that he has many shortcomings, I say beforehand that my friend is a man, neither a statue nor a god.

When I first met Ghias I was puzzled by his temperament. He seemed so inexplicably lazy : one of the most intelligent of men, and yet one of the laziest. He would make an appointment with me for six o'clock in the afternoon. When I reached his house he would be absorbed in a Persian *masnavi*, and begin explaining it to me at a great length. When I pointed out to him that he was unshaved and his hair needed brushing, he would say, "Just two seconds" and continue with the *masnavi*. I must say that his criticism of the verse would always be original. If I started quoting his criticism of the *masnavi* written by Maulvi Ghanimat in the reign of Shah Jahan I could go on endlessly.

When after a considerable delay he had shaved, brushed his hair and put on a tie with a "loud" colour he would be ready for the walk. With Ghias walking is an excuse for conversation. He possesses a most agile mind, and his information is so varied and full, that he can go on endlessly from one topic to another. Now when I am analysing my impressions of his talk, it occurs to me that in addition to being a good talker he is also a good listener. That is why his company never bores. If his enthusiastic talk about an author arouses enthusiasm in you about another author, and you expatiate on him at great length. Ghias can be as silent as a lamp-post. And so one topic gives rise to another, anecdote after anecdote is recalled. Ghias is unconscious of how many miles he has covered and where he is going.

One day Ghias brought me a book called "The Man Called Luke." It was a very interesting book, dealing with the problem of Fourth Dimension. The book gripped me and I read more than half of it during the

course of the afternoon. When Ghias came in the evening I was still poring over its pages. We began discussing the fourth dimension. He recalled a picture "Berkeley Square" that he had seen in Delhi, dealing with the problem from another angle. Suddenly he rose up to go. "I have an idea," he said. "I am going to write a story about the Fourth Dimension." And he rushed away. I waited impatiently for the morrow, wondering what the story would be. Morning came, but no Ghias. I did not see him for three days When I met him again I inquired about the fate of the story. "I began it, you see," said Ghias. "I have written two pages of it, but..." Ghias is lazy. The story is still incomplete.

Sometimes over a steaming cup of tea Ghias gives free rein to his imagination. "When I read all the romances written by Alexander Dumas, I wish they were all true. Life is no humdrum. Have you read about the Old Man of the Mountains, who had created for himself an earthly paradise ? He was the chief of the tribe of 'Assassins'. The word assassin comes from the Arabic word *hasheesh* - that drug which the Count of Monte Cristo gave to Maximillian Morrell when he wanted to kill himself for love of Valentine de Villefort. The Old Man of the Mountains used to give *hasheesh* to his followers, and when they were intoxicated he had them carried into a room in which all that the mind of man can imagine of Paradise was put. The poor fellow thought that he had been actually transported into Paradise by command of the Old Man of the Mountains. When he recovered his sobriety he was ready to do anything at the bidding of the Old Man. The sect of assassins has an esoteric philosophy in which the numbers 7 and 4 are considered to be sacred. This philosophy of numbers goes right back to Plato and Pythagoras......"

Sometimes his imagination flows in another channel. "When my story about the Fourth Dimension is completed and published, I am sure all the leading Urdu journals will hail it as something quite original. I wonder if any readers will be able to grasp the idea of the fourth dimension." "Why not write a preface to the story explaining what the fourth dimension is ?" He quite forgets that the story is still unfinished.

So far I have shown that Ghias is intellectual, imaginative, and lazy. I like him because he is intellectual and imaginative. He is such a relief from the commonplace bourgeois in whose company I have to pass so many hours of my life. He is an ideologist, I should say an idealist. For him the idea of a short story is more important than decorum at a tea party, and the verses of Maulana Ghanimat are more important than punctuality at an engagement.

Is Ghias loyal, faithful, true, honourable ? I neither know nor care. I did not expect him to be a paragon of all the Aristotelian and Platonic virtues. I want Brains, and do not care so much about a Heart. So far as I am concerned, he is a true friend. I enjoy his company : I believe that he enjoys mine. What more can one expect ?

He is not able to share all my enthusiasms. I feel at home with the English poets. These he does not like. A line here and there may go down with him, but English poetry is to him a closed book. My favourable poets seem to him to be pessimistic. He likes pessimism as a pose, but pessimism in practical life does not appeal to him. "What is the use

of living if one is not an optimist ?" he said to me once. But he thinks Hardy gloomy.

Dishevelled when pursuing an idea, or gripped by a book, he is at other times "dressy." I have mentioned above that he likes ties of a "loud" colour. But his suits are always sober, though expensive. He spends money only on two things—clothes and books.

He hates the bourgeois, as I do. Respectability is his bugbear. "So and so has settled down," he said to me once, "and has decided to multiply miserable copies of himself, and join in the mad grab for gold. Do you think it will make any difference to the world if this man dies or had never been born ? He never buys a book, and his only reading is the newspaper."

Later on Ghias blossomed out into an I.C.S. At the present moment he is posted at Gorakhpur and is a very popular member of the Club there. The last I heard of him was that he was intending to give a moonlight party to his friends.

What is Friendship ? Friendship is a deeper degree of politeness.

Desire for union, for harmony by reciprocation in superficial social matters, between persons slightly acquainted, and mostly confined to the avoidance on either side of acts which would make the other feel inferior and small, and the performance of such as would promote and strengthen the feeling of equality—such reciprocation corresponds to that mental mood which is indicated by the word Politeness. A higher degree of reciprocation in matters deeper than those involved in ordinary social intercourse underlies the emotion of Friendship. A Sanskrit verse says :

"Sixfold are the characteristics of the friend, he gives and receives presents, confides and is entrusted with secrets, entertains and is entertained at feasts."

8. MY LIFE'S DREAM

If there were dreams to sell
Happy and sad to tell
Which would you buy ?—*Beddoes*.

(1)

Ever since I attained adolescence I have been a dreamer. In the beginning my dreams changed with every change in my moods. If I went to see a picture and saw Janet Gaynor in "The Seventh Heaven" I wished I was a Paris *apache* and could live in a garret for over. If I went out for a walk and saw a lonely hut, I wished that I could live in that hut for ever, far away from all human intercourse. Gradually, as my mind became more fixed, my dreams also became more stable. I made friends and my friendship for them continued for some years. I used to wish that my friends should be my friends for ever. My Paradise was a paradise of friends.

With the passage of time I realized that all human affections are unstable. Neither friendship nor love, nor love of relatives, gave me the peace of mind I desired. So I thought that perhaps peace of mind may be found in some personal ambition. So I set before myself an ambition that at the moment seemed impossible of realization—I wanted to go abroad and study in a foreign university for some years. I was penniless at that

time and needed about twelve thousand rupees for realizing this dream. Queerly enough, two years later I found this dream of mine come true. gave me much satisfaction but alas brought about disillusionment. problem converted itself into—"What then ?" After realizing this dream after realizing that dream—What Then ?

Embittered by disillusion, I decided to make some other ambition my life's goal. By now I had realised that neither in friendship, nor in love, nor in the satisfaction of personal ambition, was peace of mind to be found. Was it to be found in impersonal ambition ?

I had found by experience that I got much joy in helping those who were down and out. Suppose I made helping the down and outs the goal of my life—could it bring me peace of mind ? After much thinking, my mind went back to a school for untouchables that I had seen in South India some years ago—it was the Olcott Panchama School in Adyar, a suburb of Madras. There are 400 pupils in it, both boys and girls, and the education that was given to them was not the thoughtless literary education of our Universities, but vocational. Every boy was taught to earn his own living, and every girl was taught the domestic arts. I knew that the school was in financial difficulties.

So it occurred to me—suppose I make the maintenance of this school my life's goal, will it bring me peace of mind ? I made myself promise before an image of Buddha—I revere Buddha more than I revere any one else—that this was a vow I would keep.

I began to dream of the Olcott School which is at present a thatched school, as having a *pucca* building, with a large hall, and a boarding house attached. I thought that the teachers should get higher salaries, and provident fund and other facilities which make government service so attractive.

What was the first step towards the realization of this dream ? Obviously, money. Now it happens that I am myself a poor man. It would not do to idle away my life in impractical dreaming. Somehow my dream must be made practical. But how ?

I drew up an estimate of my income and expenses. I know that as time went on my income would gradually increase. Should my expense increase too ? They would if I married. But marriage I had crossed out of my life many years previously. By rigidly fixing my expenses I could save some money every month.

Every one saves money every month. It may be that I was deceiving myself in thinking that I was saving money for the Olcott School when I was simply satisfying my own personal lust for collecting money. This thought convinced me that if I wanted to help the school, I must help it here and now, every day, every week, every month. So I began to send a proportion of my savings every month to this school. The rest I saved and decided to give it in a lump sum. I know that giving money in a lump sum to an institution is more useful than giving it by fits and starts, or even in small sums regularly. Am I deceiving myself again ? Is the love of money in me stronger than the dream I have set before myself as a goal ? I can't say.

(2)

Why do I like the Olcott School, and why is it my life's ambition to serve it ? First, because it is a free school. There is accommodation for four hundred scholars and all are taken free. Knowledge is the inheritance of us all, and I am so glad that four hundred of my younger brothers and sisters receive it free. Secondly, the virus of communalism is absent from that school. Every other school I know teaches that Jesus or Mohammad or Dayanand was the greatest man, and that all other great men are inferior to him. In the Olcott School, boys and girls are taught to revere the great men of all religions, together with great scientists, philosophers and benefactors of humanity. It seems to me that this is the attitude mankind will have to adopt, if it is not to destroy itself by wars of race, colour or nations. Thirdly, I like the selfless spirit of the teachers of that school. They work for a living wage only, receiving salaries of which they cannot save a penny for their old age (there are no pensions). These teachers are martyrs in the cause of humanity and if I can be useful to them in any way I shall consider it a privilege. Fourthly the school is situated in a grove of palm trees by the seaside The sea breeze blows in continuously and is good for the children. Free meals are given to poor students. So that the authorities who run the school, feed not only the minds but also the bodies of their wards. The fifth reason why I like the school is because I am a fatalist. I believe in Destiny. I know that the only way to real freedom of India lies through the regeneration of the so-called depressed classes. India is deservedly trampled down by other nations, because she has ruthlessly trod down upon her children. India's regeneration can come about only by the regeneration of these untouchables."

Education is the seed and root, civilization is the flower and fruit. If the cultivator sows good and wholesome seed his community will reap sweet and wholesome fruit ; if bitter and poisonous, then bitter and poisonous. Our cultivator, our culture-maker is the teacher. That he may cultivate well and wisely, he should be a Man of God, Brahmana, Maulvi, Divine, Rabbi. These characteristic words of four religions all mean exactly the same Man of God, Brahmana, Maula, Deus, Rabb. He should be a *missionary* of God, and not a mercenary of the opposite, the opponent, enemy of God.

9. A SLEEPLESS SUMMER NIGHT (*P.U., Inter., 1939*)

Why does one feel sleepless ? Is sleeplessness the result of indigestion or heat of over-exertion ? Partly. In youth one does not sleep because of the fear of examinations or of love. Fortunately both examinations and youthful love—probably all love—are passing. It is the more permanent sleeplessness of middle age with which I am concerned. It is a deadly thing and works havoc with the nerves. Now why does one feel sleepless in middle age ? A doctor friend of mine has given me two reasons—sexual starvation and "temperament". Sexual starvation can be remedied by marriage but what shall one do with his temperament ?

Probably it was my temperament that kept me awake last night. I was reading "Anthony Adverse" till a late hour, and it had rained heavily in the evening. The cool breeze blew my hair caressingly and lapped my body but did not bring me sleep. I went out on to the roof and looked at the sky. The moon was hidden deep in the clouds. I could see only two

stars. For many minutes I walked up and down but no sleep came. Instead of sleep my brain became feverishly active and started thinking, clearly, logically, excitedly.

Why is one born ? As a result of the unsatisfied cravings of the last birth, as Buddha pointed out. But this takes the argument back by a step—why was I born in my last birth ? and backwards and backwards and backwards. Philosophy points out that I am Divine, that in the last resort God and Man are one. If that is so, if I am just as a son of God or a part of God, why am I so helpless ? Caught in the coils of matter, why do I who am God suffer the indignities of endless limitation ? No answer came to these questions though like an ox round the oil-press my mind repeated the argument many times.

Truth is silent. Ultimately it shows life to be a mystery—there is no final, satisfying answer to the everlasting. 'Why' ? 'Whence ?' 'How ?' and 'Whither ?' "We are such stuff as dreams are made of, and our little life is rounded with a sleep"—said Shakespeare. To sleep, to die—perchance to dream. Yes, one dreams in the sleep of death and that dream is called 'Devachan' by Buddhists and Theosophists. Is not life too a dream.' Where is yesterday ?—Where is my youth ? They have become memories. The only difference is that the memory of a dream passes away in a few minutes, and these other memories take longer, sometimes ten years or so. Experience tells me that it takes ten years or so to make bitter memories mellow, to take the sting out of memories of despair and helplessness.

What is this memory ? Who is this 'I' that remembers ? Are memory and the 'I' one and the same thing ? Yes. Take away memories and where is this 'I' ? This tormenting 'I' is nothing but layers and layers of memory and when somebody remembers his previous birth, as the Buddha did, he simply unfolds more layers, as I, if I make an effort, can remember yesterday in detail. So the Buddha was true when he said "There is in man no abiding principle."

What have I come to ? I started with the assumption that I was divine—now I come to the conclusion that I am nothing but layers and layers of memory and when memory fades away, as it must in time, then I die. This 'I' dies. Here is a contradiction between the Vedanta and Buddha. Why do I have such a hungry desire to go in the footsteps of the Buddha and throw away Vedanta ? Because deep down in me there is the desire—not-to-be. One must have eyes to see when not-to-be is better than to be. Why should I not be ? Can the self, 'I' will its own annihilation ? It desires it but can it will it ?

Oh that I could sleep ! Let me lie down and see if I can. Nothing philosophical now-that excites one more and more and sleep goes miles away. Yes yes, who was she ? Tall, slim, full-bosomed, clad in silk *salwar, chemise,* the rain breeze pulling the *dopatta* away from her. I must not think of her otherwise how shall I be able to sleep ? Go away image. She must be sound asleep and why am I worrying about her ? Oh but she is so beautiful ! Now is she ? What is this Beauty ! Beauty must be in me too. If there is no light in the eye the eye cannot see. If there is no Beauty within me how can I see Beauty ? The ancient thinkers were right—they gave the *Atma* in man three attributes—*Satyam, Shivam Sundaram,* (Truth, Power and Beauty) Oh thinkers of our bygone past how you haunt me !

It has started raining. There is a dog barking in the distance and a baby in the neighbouring house is crying. Patter, patter, patter comes the rain. Bow-wow-wow barks the dog. *Men, Men, Men* cries the baby. Yet to me the sweetest sound is the sound of rain. Yes, this the month of *Sawan* (night between August 4-5, 1939)—that is why the rain is so beautiful. What a treasury of songs and legends we have about this month ? Lovers return in this month. I lie awake thinking and they lie awake talking But I *know* there is no love. Was there ever a lover who came back *Sawan* after *Sawan* to the same sweetheart, with the same zest ? Time the jester perpetrates many cruel jokes and the greatest of them all is the "passing brevity" of love.

There is so much work to do to-morrow. My brain must be fresh for that work. How can overstrained nerves do critical thinking ! If I wake up tired and broken in the morning what work shall I be able to do ? One work at least—I shall read "Anthony Adverse" the whole day. But that is no work at all, it is a pleasure. Patter, patter, patter, comes the rain. Petter, patter, patter.

10. MY FIRST TALKIE (*P. U. Inter., 1938*)
Or
AN EVENING AT THE CINEMA (*P. U., B. A., 1942*)

I do not remember my first 'talkie.' I remember my first Urdu talkie *Alam Ara*. It came to the Capital Theatre on Mcleod Road, Lahore. I still remember some of its songs, and characters in it. I remember the first moving picture I ever saw and that was when I was a child of six. In those days there was not a single cinema in Lahore. There was a Skating Rink on the Mcleod Road, near Qilla Gujjar Singh. For some evenings it was converted into a movie and the film was made to revolve before the light by a man moving a handle. It was a story from the Arabian Nights Entertainment.

I used to go to the cinema more than twice a week in the good old days. Most of the pictures that I saw I have forgotten completely. I do not remember the transition from silent to talking pictures. But when talking pictures came in I liked them immensely. Many people thought that talking would kill the art of pantomime, but it did not do so. Talking pictures crowded the theatre off the stage, but that was the only deleterious effect they had.

Some of my favourite talking pictures I have seen more than four times—"Dev Dass" featuring Saihgal and Barua and Jamna and "Dreaming Lips" featuring Elizabeth Bergner and lately "Ninotchka" featuring Greta Garbo. I liked "Dev Dass" so much that I picked up some Hindi and labouriously went through the Hindi translation of the Bengali novel by Sarat Chander Chatterji on which the film is based. As it happens the novel is better than the film. The good thing about the film is its natural dialogue. Some of the best parts of the dialogue in the film are lifted straight out of the novel. What I did not like about the film was its overemphasising the obvious—the death of Dev Dass for instance, or making him sing in the streets with a bottle of whisky in his hands. The scenes I liked were the night meeting between Dev Dass and Parbati, ("You have come, Parbati." "Yes, Dev Dass." "But Parbati, where will you live" ? "At your feet"), where Parbati falls down

on her way to the temple, and far away in the train Dev Dass starts spitting blood. This last scene is not in the novel, and it was a beautiful brain wave of the scenario writer which included it. One other difference between the novel and the film - and it is fundamental - is the character of Dev Dass. In the film he is the gloriously unfortunate hero. In the novel Dev Dass is a charming but weak and degenerate type—the man who cannot face life and is unable to say 'No' to temptation. The novel is a very fine study of this type of character. "Dreaming Lips" is the story of a woman who is respectably married, but falls in love with a musician friend of her husband, commits adultery, and ends her life by jumping into the Thames. A commonplace theme—the faithlessness of women, but treated in so wonderful a way that our hearts are torn by sympathy with all the three unfortunate characters. As in the plays of Shakespeare we condemn no one and exonerate no one. It is as a—moral as life. Nine-tenths of the appeal of this picture depends upon the superb acting of Elizabeth Bergner. Whenever she comes into a picture she walks away with it but here she excels herself. With any other cast the film would be flat.

Curiosity about talking films once took me to Calcutta (1936), after a great deal of turtile searchings I at last arrived at the house of late Mr. K.L. Saihgal - the famous cinema star. I am no apologist of Saighal but I must say that he was a fine man; courteous. cheerful, anxious to do everything that he could for every one who met him. He asked me to come to the New Theatres Studio. The New Theatres have got two studios in Calcutta— there may be more now—at a distance of about half a mile from each other. Saihgal took me round the two Studios. Many tricks of the trade were disclosed to view. When the films show a man going up-stairs the man simply walks up a staircase. A photograph is taken showing the man going up. Then he comes down and opens a door. He is again photographed opening the door. When the two pieces of the film are joined together they show a man going upstairs and opening a door *upstairs*. But most wonderful of all was the technique of sound recording. There were musicians singing in a room before a microphone. There was a pipe laid from the microphone into a motor lorry standing about 50 yards away. The microphone and pipe conveyed the sound into the motor lorry and there it was recorded on a film in zig zag lines, *i.e.*, *the sound had turned into light and was recorded as a photograph*. Later on the picture of the musicians singing and the sound lines are recorded upon a single film. When this film is exposed to light, *the light again becomes sound* and we get a 'talkie.' The process is highly technical but I have put it into as bald a language as I could. In the New Theatres Studios the film 'President' was being 'shot' in those days. The scene where Leila Desai jumps from a school wall on to Saihgal's shoulders was going on. But there was no school at all—just a bare wall, six feet high. The other parts of the scene were photographed outside the studio. I saw Uma Devi too sitting in a room on a low stool, in a white *sari*. To me she seemed much prettier and smaller than she looked on the screen. Probably make up spoils her.

11. MORAL COURAGE

As I grow older I find that I look more and more for greatness in little things... ...... Any one will be great in a great position. Even the coward will grow brave in the glare of the footlights. The world looks on. More and more the true greatness seems to me that of the worm doing its duty silently, from moment to moment and hour to hour.—*Vivekanand.*

The world is fortunately full of examples of moral courage. Looking at the dawn of Greek greatness we see in the pages of Plato the heroic figure of Socrates being led into prison. And what was his crime ? He was accused of corrupting the youth of Athens, for teaching them that virtue and intelligence were the same thing, and that the wise and virtuous man, and not the orator, should rule the state. "Is it not shameful that men should be ruled by orators who go singing on in long harangues, like brazen pots which when struck, continue to sound till a hand is put upon them ?" Anytus and Meletus, the leaders of the democratic party, condemned Socrates to death. The judges wanted to let him go, but the crowd voted for his death. He could have got freedom and life by begging for mercy from the crowd, but the crowd, the majority that is always blind, he held in contempt, and he disdained to appeal to them. His friends came to his prison and offered him an easy escape ; they had bribed all the officials. He refused. "Be of good cheer," said this first martyr of philosophy and free thought, "and say that you are burying my body only."

We jump two thousand years and come to Giardano Bruno, that magnificent rebel of the sixteenth century. He maintained that God had a body and that body was matter, and that reality is composed inseparably of the physical and the psychical. So the Christian Church ordered him to be killed "as mercifully as possible, and without the shedding of blood." He was burnt alive. For not a moment was there any recantation in that proud, rugged face. The church offered him freedom if he would accept the dogmas of Christianity, for the church was more anxious to humiliate than to kill the great Nolan. But life at the cost of a lie was unthinkable to Bruno, and he went proudly to the stake, refusing to kiss the cross even to his death agony when he was unconscious.

Take, again, the case of the great living philosopher, Bertrand Russell, who comes from one of the most aristocratic families of England. He is Lord Russell now, but he rejects the institution of inheritance and proudly earns his own living. When the War broke out in 1914, Russell condemned it in winged words of flame. The authorities ousted him from the Chair of Mathematics that he held at the University of Cambridge and sent him into a prison camp in a narrow quarter of London. Russell thought that an Empire was not worth the waste of so many lives. Whatever may be said of Bertrand Russell's wisdow, no one can doubt his moral courage. It is very interesting, therefore, to see the remarks which he made about courage in *Nash's Magazine* some year ago. He said, discussing the French Revolution, that when the Reign of Terror was over, no one was left alive among the politicians except prudent cowards who had changed their opinions quickly enough to keep their heads on their shoulders.

"The result was twenty years of military glory, because there was no one left among the politicians with sufficient courage to keep the generals in order. The French Revolution was an exceptional time, but wherever

organization exists, cowardice will be found more advantageous than courage. Of the men at the head of businesses, schools, lunatic asylums and the like, nine out of ten will prefer the supple lickspittles to the outspoken men of independent judgment. In politics it is necessary to profess the Party programme and flatter the leaders; in the navy it is necessary to profess antiquated views on naval strategy ; in the army it is necessary to maintain a mediaeval outlook on everything ; in journalism wage slaves have to use their brains to give expression to the opinion of millionaires ; in education professors lose their jobs if they do not respect the prejudices of the illiterate.

"The result of this state of affairs is that in practically every walk of life the men who come up to the top have served a long apprenticeship in cowardice, while the honest and courageous have to be sought for in workhouses and prisons."

The sentence in the quotation above "wherever organization exists, cowardice will be found more advantageous than courage," reminds one irresistibly of Krishnamurti and his constant insistence upon the idea that organizations lead to exploitation, insincerity and untruth. One of the finest acts of moral courage that I have seen in my life was performed by Krishnamurti in 1929, when he dissolved the "Order of the Star," because he thought that his followers looked up to him for ready-made thought, and refused to do any thinking for themselves. For the sake of Truth he gave up a good deal which men highly prize.

Another religious teacher who was possessed of intense moral courage was the Lord Gautama Buddha. I know no example in history of a teacher who was so dead set against dogmas and authorities of any kind that he could say to those who followed him : "Even though I say it, it is not true for you, if you do not feel it to be so."

It is said of Florence Nightingale that when she went to have an audience with Queen Victoria, the Queen remarked : "What a head ! I wish we had her at the War Office." She was wooed by a handsome and distinguished man later destined to be a Cabinet Minister. But she was possessed with the ideas of rendering service to mankind, especially by way of hospital nursing, and so she sacrificed domesticity. "I could not sacrifice this nature by spending a life with him in making society and arranging domestic things," she wrote. So she went to Cinema and in less than six months she reduced the death rate among the soldiers in the hospitals from 42 per cent to 2 per cent—and this in the face of the most purblind officialdom the world has ever known.

I have mentioned Florence Nightingale to show that physical strength is not necessary for moral courage Moral courage is a mental quality and is the result of intense convictions. It leads Bruno to thes take and Krishnamurti to the ends of the earth, to uphold what they believe to be the truth.

The essence of courage is compassion—the helping of the weak and repression of the oppressor. It is giving—the giving of one's property, one's most cherished possession, one's life—for the succour of a weaker and a younger. Compare the Sanskrit expressions—*daya'-vira*, *da'n-vira*, the hero of Charity, the hero of Compassion. Public instinct does not give the epithet of hero to any one in whose deeds the fact or possibility of self sacrifice has not been present, who has not undergone actual suffering

or the risk of suffering. In the *Mahabharata*, Bhishama, recounting the roll of heroes to Duryodhana, denies that title to Drona's son Ashvatth-ama, in every way equal to Arjuna himself as warrior, *because* "Ashvatth-ama loves his life, and fights not regardless of it."

12. THE USE AND ABUSE OF LEISURE. (*P.U., 1947*)

"What is this life, if full of care
We have no time to stand and stare."—*Davies.*

The cry nowadays is for more leisure. The working classes demand leisure, the middle classes demand leisure. It is only the aristocrats, and the big landowners, who do not raise this cry because they have already got leisure in plenty.

Why do people want leisure ?

To this question different people have made different answers Bernard Shaw thinks that people want leisure for contemplating the laws of nature (*Back to Methuselah*). H.G. Wells thinks that the leisured classes of the future shall study mathematical physics (*Men Like Gods*). As Mr. Aldous Huxley puts it : "These leisured masses of the future will do all the things which our leisured classes of the present time so conspicuously fail to do."

Let us study those men who have got leisure in the present time, and see how they use that leisure. Leisured classes in India spend their time between tennis, bridge, pictures, newspapers, and cheap fiction. It will be a mistake if we think that all these things are indulged in because of a love of them. No. They are indulged in to escape boredom. Some people take up the study of art. Not that art which becomes a passion and an obsession and ruins a man's life, but the worship of art for the sake of snobbery, that amaleurish milk-and-water art which school girls take up as respectable assets that lead to better results in the matrimonial market.

In Europe, in addition to all the above-mentioned cheap methods of killing time painlessly, there is the craze for "Sport." A very small percentage of Europeans actually play games. But they pay enormous sums of money to see others play and read avidly about games. Such a sentence as the following, for example, is eagerly read by the rich man over his clay pipe :

"The great champions had ring craft beyond the modern boxer's ken, hit their pile-driving blows, not from the shoulder but with the shoulder, and every ounce of the body behind it, fulcrumed from the floor."

The desire of the leisured classes is to be amused effortlessly. That is why the cinema, the radio, the newspaper, and the gramophone are so popular. Nobody wants to *do* things. All want things done for them.

Spending leisure is an art, lost both in Europe, and Asia. There was a time when Indians knew how to spend their liesure time. I went to Kashmir last year, and saw beautiful wood carvings, carpets, woollen clothes, *papier mache*, furniture and toys. I was told that all these beautiful things were made by local workmen in winter, when snow lay all around, and there were long days of enforced leisure. The Kashmiri knows that the correct way of spending leisure is acquiring culture, making and contemplating beautiful things. The Punjab peasant, also, has many months of enforced leisure—but how does he spend them ? In laziness,

litigation and crime. One reason why India has made no advance in science is, that Indians as a people are not prepared to take up scientific hobbies. I have seen educated Indians in *moffusil* towns, where there is plenty of leisure for mental culture, employ themselves only in one way—playing bridge.

Nowadays we hear so much about educated unemployment. Unemployment means enforced leisure. I venture to suggest to my countrymen one way of spending this leisure which will do good both to them and to our country. You read so much of cheap fiction. Why not read serious literature, or even fiction of a high standard, and *translate it into vernaculars* Good, conscentious translations are in no way inferior to original composition. In this way in a decade or two all the masterpieces of the West shall be in our hands. Western scholars have spent long years in studying the literatures, philosophies, and religions of the East. Why are we content with only second-hand knowledge of our own scriptures—why is India not able to produce a Max Muller ? Because we mis-spend our leisure and have no intellectual curiosity. There is so much to be done along so many fields of knowledge, and so few labourers.

Educated Indians spend their leisure in occupations which are futile and frivolous. By the way in which they spend their leisure one might conclude that they had never been educated at all. In fact this is true. True education arouses intellectual curiosity. And since so few so-called educated men and women in India are intellectually curious, we must conclude that they are not educated at all.

Leisure is a privilege. It is the right of those who know how to employ it. Give Newton plenty of leisure and he shall carry further the boundaries of human knowledge. Give Kant leisure and he shall perfect a system of philosophy. But give leisure to the bourgeois and what does he do with it ? He pays others for carrying his body from place to place, while his mind remains inert and inactive. He boasts of the countries he has visited, and the picture sellers he has patronized. He becomes a brainless snob.

Let us look at the other side of the picture. Workmen nowadays are demanding holidays with pay. Why do we have the distinction between black coated workers (I am one myself) who have long been accustomed to receive holidays with pay, and manual workers who have not ? In the former work in holiday seasons is commonly spread among the existing staff without additional cost to the employers while among the latter it cannot be. A week's holiday to the cotton-spinners would cost the industry (in England) £400,000. In other words, an annual holiday with pay must be regarded as an addition to wages. But because it is a concession to labour which will cost money it does not follow that it is a concession that ought not to be made. And it may well turn out that the increased fitness resulting and the diminished discontent may prove an asset offsetting the cost. All agree that an annual holiday is a human necessity. But is it a holiday if the worker's wage is stopped ?

13. PERSONAL EXPERIENCE (*P. U. 1923*)

"Experience is essential. People who are childishly innocent tend to be petty, and narrow and jealous......These do not give true and great Experiences. You do not want the innocence of the child who has had no experience, who does not know what it is to suffer mentally. You must be like the man who has suffered, who knows, who has built."—*Krishnamurti*.

What is that which distinguishes the great spirits of the world from the common ones ? The desire for experiencing everything at first hand, taking nothing for granted. I consider Lord Buddha to have been the greatest man that our planet has produced so far. And it was this characteristic which distinguished him from the hundreds of other teachers who went up and down in India in the sixth century B. C. Which other teacher has been there who could say to his disciples : "Even though I say it, it is not true to you, unless you know it from personal experience ?"

Life which seems so chaotic has only one purpose – that every possible experience should come to every entity inhabiting this globe. The ant has her vices as the man has his, and the ant neglects her young ones for the delicious liquid secreted in the hairs of the beetle, as a man neglects his family for alcohol. From the highest up to the lowest in the ladder of life, life encounters the same temptations, succumbs to the same vices, has similar glories. A lioness will die in defence of her young as an American mother would. Their emotions are similar.

If all life has similar experiences, why is it that living beings do not sympathise with one another ? Why is there so much of chaos, cruelty, and expolitation ? Buddha laid his finger on this weakness of human beings when he recommended them to meditate on "Right Memory." If we remember that the pain of losing a loved one is similar both in us and our enemies, we would not be so cruel There was a poem about the Great War which I read some years ago. I forget the title for the moment, but its thought was so remarkable that it has remained in my head ever since. The thought was this An English mother sends her son to the war, asking him to remember that the glory of England depends upon his personal bravery. The boy goes to the trenches, advances, and finds that he is trampling on a German boy. Just as his foot is about to fall on the face of the German boy, a feeling of pity comes into his heart. But then he remembers his mother's admonition and tramples his wounded enemy's face deep into the mud and blood. Thus the poem ends and the poet asks with great force : "O English mother, have you forgotten the German mother ?"

Krishnamurti says "Experience is essential." Somehow by the word 'experience' we understand only pleasant experience. Experience, living one's own life, has come to mean having pleasant sensations, satisfying all the desires of one's body, emotions and mind. But this is only a partial connotation of the word. Experience means personal awareness of all phases of life If it includes in itself sleeping in the arms of the beloved, it also means seeing her sleeping in the arms of another, and continuing to live. There is in Dostovesky's novel, "Crime and Punishment," a character who is so addicted to alcohol that he permits his dearly loved daughter to go on the streets, because his craving for drink is stronger than his sense of honour. It is experiences of this type without which, as Krishnamurti points out, people tend to get "childish, petty, narrow and jealous."

"Experience is essential." What does this mean ? Is it possible in the brief span of life that falls to mortal lot to experience all the "roses and raptures of vices" and all the glorious renunciation of the saint ? Can a man be both a Kant and a Napoleon in the twenty or so years of adult life that are his share of life ? No. How then is it possible ? What does Krishnamurti mean ? Krishnamurti, it seems to me, like the great idealist

that he is, takes human nature as being considerably better than it is. He depends too much on human powers of sympathy. He believes that by sympathy, by deep affection for all kinds and types of men, we can make their experiences our own, and so learn from them and suffer with them. This may be true in the case of poets and musicians,—people who deal directly with emotion, but can every man do it ?

As life is at present, the outcast sympathises with the outcast and the bourgeois with the bourgeois. It is not possible for us to project ourselves into a different *type* of experience. Only a universal genius like Goethe can live through the life of a Napoleon and a Beethoven. Ordinarily musicians sympathise with Beethoven and generals with Napoleon.

Yet Krishnamurti is not wrong. The stuff of which experience is made is the same. We exult in rain after heat, and moon-light on a mountain goes into the heart like a spear. The prattle of children is sweet, and the mysterious curves of a woman's body are an ever unexplorable mystery. Is not there a tinge of pity for the vanquished even in the greatest victory ? Was there not a Russian soldier whose heart went out to Napoleon on the retreat from Moscow ? On the platform of common experience all men can meet, and it is on this that the future ethics and metaphysics of humanity will be built.

"Which one of you has sympathised so deeply that you put yourself in the place of the man who suffered ?" asks Krishnamurti pointedly in "The Pool of Wisdom." Projecting ourselves into the lives of our neighbours through the power of sympathy—was not this the teaching of Christ when he said, "Thou shalt love thy neighbour as thyself ?" Gray's "Elegy" is a great poem, but Gray lacked a certain element in his nature which was found in Heine. Heine said on seeing a tomb :—

"Quite suddenly it came into my mind
The dead man in the marble tomb was I."

This is the power of personal experience, to make one's ego universal and lose the individual self in the life of mankind.

All experience is useful—even the experience of being treacherously betrayed by our best friend. The mind receives a terrible shock which transforms it. The latent selfishness of our personality its exposed. It desired worldly happiness too much, and so made itself petty, pitiable, pitiful. Now the shock throws it back upon its inner resources. It gains courage and power. It attains freedom, sooner or later, from affection which is a bondage, which makes it the slave of another. The misery brought about by excessive faith in *any one* rouses the Rock of the Ages within. It is a terribly cruel thing but beautiful beyond description in its fruits.

14. THE SOCIABLE TEMPERAMENT (*P. U., 1932*)

Christ said : "Love one another." His thought was beautiful, but Europe has not been able to understand it. Love leads to service, but Europeans think that love leads to conquest and exploitation. Exploitation they call service. Europe would have been much more sociable if Christ had paraphrased his thought and said : "Help one another."

If we start with the idea of help, we become automatically sociable. We find ourselves lending our money, umbrella, bicycle, or books to our

friends without a moment's hesitation. There are some who even think that they should share with their fellows all the good things of life. "Friends should have all things in common," said Pythagoras. Those of us who have received a college education should try to share even this with others. Every college boy should have a small library from which he should not hesitate to lend a book to his class fellows. In the vacation he should try to start discussions with those with whom he lives and in this way try to give them some of the enlightenment which a benevolent destiny has given him. Ignorance and selfishness are the curse of mankind. We should at all times try to remove selfishness from our ownselves and ignorance in others.

The sociable man is patient. At present I am living in the cool heights of Simla, and the weather is monsoonish. The newspaper boy comes at irregular hours. Sometimes he brings the paper at ten in the morning and sometimes at two in the afternoon. Every day he comes forward with a fresh excuse for the delay. I do not turn him away because I feel a great pity for him. An accident of birth and I might have been the newspaper boy, and he the man to reprimand me. So I try to be patient. What is the use of anger or harsh words ?

The German poet Tedlitz recounts the following Muslim story. Amir Hunan, uncle of prophet Mohammad, sat for dinner. The slave who carried the dishes, dropped them on the floor, which was covered with costly carpets. The slave bowed low and said at once : "Our prophet has taught that he who masters his anger is a wise man." The Amir replied, "I am not angry. Go away." The slave continued : "Our Prophet has taught us that he who returns good for evil is the wisest of all." The Amir smiled and said : "I give thee thy freedom and also this sum of money with it. Go in peace."

Anger, envy and impatience disappear before the determination to see good in others. All these vices have their root in abnormal egoism. We should think less and less of "I" and more and more of "us" and "we." Each man has his good points, and his bad points. We should try to see the good and ignore the evil. Thus we shall be happy ourselves, and by our appreciativeness, bring joy into the lives of others. Some days back I met a man on the ridge, who, I thought, once tried to do me harm. Two years ago I would have felt angry with him and been impatient of his company. But experience broadens our vision, and now I put my arm through his, and we spent the evening chatting about Abyssinia, the picture, called "Dinner at Eight," and the vagaries of the weather. When we parted I found that he was not bad at all, but nice and well-meaning, and that I had disliked him previously because our egoisms had clashed. He had seemed selfish and unscrupulous to me, because there was selfishness in my own heart.

There is a misconception in the minds of those who are sociable by temperament, and it is that whenever they meet other people it is necessary to talk. So they tell smutty stories and enter into frivolous chatter. This is not necessary and shows the low level of culture of those who make this conversation. One can talk about books, politics, pictures, social events, newspaper reports, and current affairs. The sociable men must never be moody in company. Some who realize that a good deal of social talk is just unnecessary gossip fall into the opposite extreme and sit silently

at parties like tailor's dummies. This is a fault that must be avoided. We should neither be silent, nor monopolize the conversation, but cheerfully contribute our own share to the talk. Every one should have a chance to say something.

The really sociable man should give up possessiveness and the love of money. At present love of wealth rules the world. Those who profess to love Christ or Buddha or Allah do so only in name. Really they love gold. Love of gold strengthens that egoism which the sociable man must root out from his soul. He must realize that the "Not I" has as important a place in the scheme of things as the "I". Then the man will find his true place in life and will become "free," as Krishnamurti is free.

The most sociable person I know is Krishnamurti. He can sympathize with the high caste Brahmin, and the convict, with the butcher and the dog dying of manage in the street. He is entirely at ease with schoolboys giving an impromptu pantomime performance to amuse him, and the little girls who sing songs in honour of the ten *avataras* of Vishnu. Only one type of man he cannot brook—he, who comes forward to touch his feet and worship him. Once Krishnamurti was lecturing to an audience in Banaras. A little beyond the outskirts of the audience sat an old woman. Krishnamurti pointed her out to his cultured hearers, and told them that until they could understand that old woman, and the peculiar problem of unhappiness that she was facing, it was no use talking of philosophy and the sociological problems of the world. On another occasion he was stepping out of board a ship at Ballard Pier when an old man who had come to welcome him dropped his umbrella on the ground. With a quick eager movement Krishnamurti picked it up, and after wiping it with his sleeve, handed it over with a dazzling smile to the old man.

There is only one Krishnamurti on the planet, and by no assiduity of imitation can we become like him. However, we can, each one of us, in his or her place, learn and practise the value of the virtues of helpfulness, patience, unselfishness and altruism. If we cultivate them we shall develop the sociable temperament. By instinct we are all sociable but the natural impulse towards sociability needs cultivation.

We must all make ourselves trully sociable. The centre of consciousness should be shifted from our private to our associate life. If we become conscious of the solidarity of the group it will lead us directly to a sense of responsibility—responsibility in a group and for a group. Every single act of our life should be looked on as a social act. It is only by all practising in their daily lives true brotherhood and sisterhood, that the real human solidarity which lies at the root of the elevation of the race can be attained.

I will end by a quotation from Herbert Spencer which brings out the great value of sociableness :

"The forms of social organization are determined by men's natures, and only as their natures improve can the forms become better ..The practicability of co-operation depends upon character. Higher types of society are made possible by higher types of nature. The requisite sweet reasonableness is not yet sufficiently prevalant. Out of ignoble natures we cannot get noble actions."

15. THE IMAGINATION—ITS DELIGHTS AND TERRORS. *(P. U., 1920)*

"I know of no other Christianity and no other Gospel than the liberty of both body and mind to exercise the divine arts of Imagination."—*Blake*.

Like a diamond every facet of which presents a new scheme of colours, imagination shapes itself differently in every individual. There are some who delight to get into the realm of imagination, and the outcome of their pleasure is poetry. There are others who believe this world to be a creation of imagination, and the result of their thought is the Vedanta philosophy. There are those who fly from imagination as they would from a bloodhound—they are the criminals. But there is one who is neither a poet, nor a Vedantist, nor a criminal ; with him imagination is sometimes a source of delight, and at other times a source of terror. It is the last-mentioned type that we will deal with first, and for convenience we will name its representative Ram.

Ram was a youth of twenty-two. He was of a good and loving nature. Every one who came in contact with him took a liking to him immediately. He was very much interested in scientific experiments and had just passed his M.Sc. examination. One night he was brooding over the problem of making a hair tonic much cheaper and yet far better than any other on the market, and after thinking for the whole night he discovered a formula at about five o'clock in the morning. He was overjoyed and at once began to have dreams of pleasure and success. He thought that with the formula in his pocket he would become a moneyed man and be able to make a huge fortune. Then he would be able to provide for one who, in a moment of madness, had once said to him, "I love you." He could not forget her though she was hundreds of miles away. It was for her that he had been toiling and his poverty had so far not permitted him to propose her—for he was a gentleman. But now his imagination began to soar, and he took a leap into time. He imagined himself the owner of a small, cosy house on the bank of a stream and in the midst of a forest. The roof of the house was painted red, no sooner did he enter the park in his roadster, than a lovely face appeared in the verandah, with an exclamation of rapturous welcome He went further into the abyss of time, and saw himself sitting by his hearth, full of life and gladness ..Then he fell asleep. He dreamt that he had gone into the biggest Hair Tonic firm, and had offered his recipe for sale. The manager read it and sighing with an air of regret said : "Only yesterday our chemist has hit upon the identical formula and I am very sorry, Mr. Ram, that we can't use it. If you bring something new next time, I hope we may be able to buy it." What a shock !—the red house, the stream, the forest, the beloved face, the pattering of children's feet, all vanished in a trice. He woke up with a start. It was breakfast time, and the sun was flooding his room. Again his mind turned into the realm of imagination. This time he did not get the youthful thoughts of joy, but thoughts that depressed him. He really believed that his dream was correct and that some one had already forestalled him in his new and wonderful invention. He fell brooding again. Time passed. At last he shook himself up, dressed and went to the firm.

This is a case purely of the delights and terrors of imagination. Merely by switching himself on to two different ideas Ram became happy and depressed. From this we see that imagination is like the swing of a see-saw—it can transport a person into the realm of joy and pleasure and then

bring him back again into misery and despair ; and the irony of the whole thing is that it is all self-created. Ram built his pleasures on foundations of sand. Who knows whether the girl still loved him—or hers was a merely butterfly love, the love of a single moment ? He based his miseries on an idea which might as well have been true as false.

A man cannot act rationally if his imagination is crippled. As the head is necessary for the body, so imagination is necessary for the mind. The clearer we imagine, the better are we able to play our part in life. This is the greatest delight of the imagination that it helps us to lead better lives than we otherwise could.

A bachelor is liable to be misled by his imagination. I remember a particular case. I knew a married couple. I used to visit their house and used to envy their felicity. The husband used to be extra loving to his wife, and the wife always took care to seem to respond to his affection and was always elegantly dressed. To me their home seemed to be a piece of Eden fallen upon earth. It was all because I knew only one part of their life (which they had carefully rehearsed and prepared for public view), and about the rest I was in complete darkness That part of their life of which I was ignorant I used to colour with my imagination, and thought they were the happiest couple upon earth. One day I went to their house before breakfast time. They lived in an upper flat, and just as I was about to ascend the staircase leading to their apartments, I heard the husband saying : "Oh for God's sake finish up adorning yourself : I am dying for breakfast." And the wife replied, "I am not your servant. I will come when I am ready. If you can't wait for breakfast, then you can go out without it." I beat a hasty retreat, and thanked my stars which had shown me the other side of this carefully window-dressed matrimonial venture

That was years ago. Now I have more experience of life and know that even the best of loves is fluctuating. It is foolish (the result of a raw imagination) to expect it to go on at the same pitch always. Therefore, the remarks that I heard at the staircase were quite natural. The couple may have been as loving as it was possible for two human beings to be who know each other inside out. My reasoning may have completely misled me. Imagination is really a see-saw : what it is really, a delight or a terror, I do not know.

One delight of the imagination is to look through a telescope at the sky and the planets or the nebula in Orion. This I did a few days ago and as I looked at the planet Saturn, with the many rings round it I wondered if life existed there too and if these living beings were happy. I imagined some human on Saturn looking at the earth through a telescope and thinking that he would like to be born on the earth which must be a happy place. What a fallacy that would be—a beautiful piece of imagination and no more.

Exercise 123. *Write essays on the following subjects* :—

1. A Thunderstorm. 2. How I once Played the Truant. 3. A Street Quarrel. 4. A Public Meeting Which You Attended. 5 The Funniest Incidet in My Life. 6. Election Day in a Provincial Town. 7. Pleasures of Reading. 8. A Visit to an Exhibition. 9. A Holiday Excursion I Enjoyed. 10. A Trip to the Hills. 11. The Most Exciting Day in My Life. 12. A Visit to a Theatre. 13. A Dramatic Performance I Enjoyed. 14. A Public Lecture I Attended. 15. An Interview I Had with

a Great Man. 16. A Character-sketch of a Man Known for His Piety. 17. Camping Out. 18. A Day With a Great Leader. (*P. U. B.A., 1950*). 19. My Impressions of the Villages I Visited. 20. Life in an Indian Village. 21. An Account of the Debate in which I Took Part. 22. A Meeting Held to Press the Extension of Education Among Women. 23. A Humorous Description of Your Friend. 24. How I was Once Caught Sleeping in Class. 25. How I Once Lost My Way in the Jungle. 26. An Adventure I Had with a Pick-Pocket. 27. On Stumbling Upon the Wrong House. 28. How I was Once Duped by a Beggar. 29. The Life A Professional Beggar Leads. 30. An Accident that might have proved Fatal. 31. A Dream Which I Dreamt Last Night. 32. Mountain-Scenery. 33. A Municipal Election. 34. A Visit to Some Historical Place in India. 35. A Tour to Some of the Beautiful Places in India. 36. The Rainy Season—Its Pleasures and Charms. 37. The Aeroplane. 38. An Indian Peasant. 39. The Procession of the President of a Conference. 40. A Furious Mob. 41. An Act of Heroism I Witnessed. 42. A Friend Whose Peculiarities have been for years a Source of Mirth to You. 43. Good manners. 44. Conscription. 45. Patriotism. (*P.U. Inter 1948*). 46. Discipline. 47. Politeness. 48. Friendship (*P.U. Inter. 1950*) 49. A Noble Deed. 50. A Striking Scene in any Play that you Have Read and Enjoyed. 51. Caught in a Shower of Rain. 52. A Visit to the Moon. 53. A Holiday Ramble. 54. My Visit to a Famine-Stricken Area. 55. The Most Thrilling Incident in My Life. 56. The Strangest Tricks I Ever Saw. 57. A Ceremony : The Laying of a Foundation Stone. 58. Some Scene of Natural Beauty. 59. An Entertainment at which You Were Present. 60. The Book You Like Best. 61. A Radio Programme I Once Enjoyed. 62. The Life of Some Great Reformer. 63. My College Days : A Retrospect. 64. My First Impression of College Life. 65. A Cinema Film that made an Impression on You. 66. Your Favourite Author. 67. How You Propose to Spend the Next Vacation. 68. Your Favourite Character in History. 69. A Great Religion Leader. 70. The Story of the Cinema Film You Like Best. 71. A Festival. 72. Your Favourite Story. 73. How You Spent Your Last Summer Vacation. 74. The Best Film You Have Seen 75. Your Favourite Book. 76. An Interesting Railway Journey. 77. A Good Citizen. (*P.U. Inter. 1950*). 78. A Good Neighbour. (*P.U. Inter. 1940*). 79. A Good Friend. (*P.U. Inter. 1948*). 80. My Best Friend. (*P.U Inter. 1947*). 81. A Holiday in a Hill Station (*P.U. Inter. 1947*) 82. A Cinema depicting a Literary Subject (*P.U. Inter. 1947*). 83. The Indian Peasant (*P U. Inter. 1946*). 84. A Village Fair (*P.U. Inter. 1945*). 85. Collegg Life. (*P.U. Inter. 1945*). 86. Faquirs in India. (*P.U. Inter. 1941*). 87. A Deserted House (*P.U. Inter. 1944*) 88. My Favourite Poet (*P. U. Inter. 1944*). 89. A Raid by Schoolboys on a field of Melons. 90. A Character-Sketch of the Most Funny Person You have Met in Life. (*P. U. Inter. 1940*) 91. Independence Day Celebrations in Your Town (*P.U. Inter., Board, 1948*).

CHAPTER XXXVIII

EXPOSITORY, ARGUMENTATIVE AND IMAGINATIVE ESSAYS

675. In this chapter, we now deal with more difficult and more important essays—essays on *Expository, Argumentative,* and *Imaginative* topics.

In *Narrative* composition you set out to narrate the various facts in the order in which they took place, in *Descriptive* composition to convey to others a distinct impression of the chief characteristics of a thing, and in *Reflective* composition to give your reflections on some abstract subject. In **Exposition** it is your object to explain something to those who know little or nothing of the subject with which you propose to deal.

To explain a thing clearly to other people is not an easy matter, for although the explanation may be perfectly clear to you it may not be at all clear to them. What is easily and completely understood by you may be quite unintelligible to others. Hence the first thing you must do is to suit your explanations to the mental level of those for whom they are intended. To do this successfully you must first make sure of what they do not know and then introduce in their proper order the new facts which you wish to explain.

676. The object of **Argument** is to induce other people to think as we do on the particular matter under discussion. In other words, we must convince them that our views are right and that their views are wrong. To do this successfully you must lay down before them both the pros and cons of the whole case, then refute the arguments you do not believe in by advancing strong counter arguments, and lastly establish thoroughly, firmly, impartially, and dispassionately the view that you hold. A writer says, "Do not be hard and uncompromising in your attitude. Yield a little, when you find it expedient to do so. In this way you may be able, later on in the argument, to carry conviction on some vital point."

677. Essays on such subjects as "If I were a Dictator", or "The Autobiography of a Bird", may be called **Imaginative Essays.** In writing such essays, the writer is required to use his imagination by pretending to be in the position of another person or object and tell the story in the first person as that particular object, animal or person might be supposed to do.

678. Study carefully the following examples of Expository, Argumentative, and Imaginative essays :—

16. A BOOK YOU HAVE READ, GIVING THE REASONS WHY IT INTERESTED YOU. (*D. U. 1924*)

1)

It is the fashion nowadays to run down great writers of the Victorian age, and to look upon those who enjoy them with pitying tolerance. This is not the case with me. I have a hearty taste for Dickens and have

respect for him amounting almost to reverence. I regard him as an incomparable genius.

I think this belittling of Dickens and his contemporaries is due to confused thinking. People confuse art with science. Science has progressed by leaps and bounds during the last hundred years or so, and men have begun to think that art also must progress in a corresponding way, and for this reason later achievements in literature are necessarily greater than previous ones. This is a fallacy. At the bottom of every art there lies a fringe of science. While the secrets of that science are unconquerred an illusion of progressive advancement is inevitable. But when that is over, all is over. A perfect work of art is complete in itself and is incapable of advancement. It neither knows rivalry or competition ; the victories of to-morrow cannot put it under eclipse.

For this reason I am not at all discouraged in finding myself ranked as a champion of outworn fashion. I would rather be old fashioned and love Dickens than be modern and bereft of him.

(2)

Not two months ago I began to read Dickens systematically. I started with *Dombey and Son.* There was no reason whatever for starting with this book except that I had not read it before and had a sentimental regard for it because it was recommended to me by a girl with whom I was in love nearly ten years ago. Secondly, it was a big fat book (one thousand and sixty-two pages in the Gadshill Edition) and I thought I would try my patience on it. So I started to read. It took me nearly two weeks to go through it.

When the book was finished I took out a History of English Literature, opened it on a page which contained a picture of Dickens and addressed the picture as follows : "Mr. Dickens, Sir, May I talk the liberty of saying that I have thoroughly and heartily enjoyed spending my time with you. I have been deeply touched by the chapter entitled. 'What the waves are always saying', and wonder why people blame you for false pathos. It seems to me, Mr. Dickens, that people are much too ready to live on second hand thought and because some one some decades ago made himself cheap by sneering at you, therefore clever cheap men, who never read you, repeat those sneers. Let them only read this chapter and the place in the book where Captain Cuttle goes to the shop of Soloman Gills with his silver and his spoons to relieve him of the bailiffs or the scene where Captain Cuttle and Walter go to Brighton to interview Mr. Dombey, and let them *dare* to sneer at you. You, Sir, are trying to show that pride and love cannot go together and for this reason you have drawn the picture of Mr. Dombey. I do not see anything unnatural in a father becoming jealous of his daughter or behaving in the brutal way in which Mr. Dombey does to Florence. Then there are so many compensations, Susan Nipper may be wrong in grammar but her heart is certainly in the right place. And who can blame the irrelevance of Corin Feenix if he be so delightfully irrelevant ? I am genuinely frightened of the school run by Doctor and Misses Blimber (who said at evening parties that if she could have known Cicero, she thought she could have died contented), and have gone into paroxysms of silent laughter at the speeches of Josh, Joey B alias Major Bagstock. Sitting alone on these winter evenings and

much disgusted with the men with whom I have to deal from day-to-day I think of your rich warm humanity, how you could *enjoy* all types of human beings, villains and heroes alike, and envy you. For whatever the crosses and difficulties of your life (and you had more than your share) you possessed the magic wand of imagination with which you could build up a new heaven and a new earth, and have built one for us too. Life would be poorer if you had not lived and done your work and generations of men unborn will bless you for your gifts."

The picture of Dickens seemed to look at me with austere criticism (but without disgust or contempt) and seemed to say to me: "If I had known you I would have put you into one of my books, and you would have been a man like Mr. Dick in *David Copperfield*. For you too are afflicted with your head of Charles the First, and are a man of grotesque emotions and perverted intellect. People like you are very well between the covers of publisher's leather but have no business to be knocking your shins against life. Accept life as it is, try to *enjoy* it—and one of the ways of enjoying life is to read my works, and in this I call you wise—and see all the laughter and tears in it."

17. BOOKS THAT HAVE INFLUENCED ME. (*P. U. 1925*)

(1)

Only those men can be influenced by books who love knowledge. They must not necessarily dedicate themselves to the things of the mind but they must realize the value of knowledge. Knowledge is more permanent than the pleasure of the emotions, which, in their very nature, are unstable. And sensual pleasure is the briefest of all experiences. So knowledge must be preferred both to the pleasures of the affections and those of the senses.

We feed the body several times a day. We must feed the mind equally regularly, and we cannot do that if we do not possess books. Nobody has the right to say that he is too poor to buy books. Everybody should study new and second hand catalogues from booksellers, and hunt for cheap secondhand books in the bookshops. All of us naturally and rightly feel very proud of our private library, however small. It is good to set apart a certain proportion of our income and call it the "Book Fund." It we do not draw upon it for any other purpose (and we should not) we will find it easy to buy books regularly. If we had the immortality of Tithonus, and unfading youth, we will find that life is too short to read all the books we want to. We must remember Dante's exhortation :—

Fatti non fasti a viver come bruti
Ma per seguir virtuete e consoscenza.

(You are not made to live like brutes, but to follow virtue and knowledge.)

(2)

One of the authors whom I have loved most is Plato. I love to revel in his ideas, and I have no doubt that slowly they are permeating my personality. Take the following extract from the *Symposium* :

"When a man proceeding onward from terrestrial things by the right way of loving, once comes to sight of the Beauty, he is not far from his

goal. And this is the right way......he should begin by loving earthly things for the sake of absolute loveliness, ascending to that (as it were) by degrees and steps, from the first to the second, and thence to all fair forms and from fair forms to fair conduct, and from fair conduct to fair principles until from fair principles he finally arrives at the ultimate principle of all and learns what absolute beauty is. This life, my dear Socrates, said Diotima, if any life at all, is worth living, is the life that a man should live, in the contemplation of absolute Beauty." (*Translation by Robert Bridges*)

Or that haunting passage in *Phaedo*, one of the noblest in all the world's literature, which describes the death of Socrates :

"And hitherto most of us had been able to control our sorrow ; but now when we saw him drinking, and saw too that he had finished the draught, we could no longer forbear, and in spite of myself my tears were flowing fast ; so that I covered my face and wept over myself ; for cercainly I was not weeping over him, but at the thought of my own calamity in having lost such a companion. Nor was I the first, for Crito, when he found himself unable to restrain has tears, had got up and moved away, and I followed ; and at that moment Apollodorus, who had been weeping all the time, broke out into a loud cry which made cowards of us all. Socrates alone retained his calmness : "What is the strange outcry ?" he said ; "I sent away the women mainly in order that they might not offend in this way, for I have heard that a man should die in peace. Be quiet then, and have patience." When we heard that, we were ashamed, and restrained our tears ; and he walked about, until, as he said, his legs began to fail and then he lay on his back, according to the directions, and the man who gave him the poison, looked at his feet and legs : and after a while he pressed his foot hard, and asked him if he could feel ; and he said "No ;" and then his leg, and so upwards and upwards, and showed him that he was cold and stiff. And then Socrates felt them himself, and said, "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the groin, when he uncovered his face, (for he had covered himself up) and said,—these were his last words,—"Crito, I owe a cock to Aesculapius ; will you remember to pay the debt ?" "The debt shall be paid," said Crito ; "is there anything else ?" There was no answer to this question ; but in a minute or two a movement was heard, and the attendant uncovered him ; his eyes were set, and Crito closed his eyes and mouth.

"Such was the end of our friend, whom I may truly call the wisest, the justest, and the best of all men whom I have ever known."

Plato has the tongue of a poet and the mind of a philosopher. Neither before, nor after him, has philosophy been written so brilliantly. Even in translation the beauty of the style shines and sparkles and bubbles. "Plato exhibits the rare union of close and subtle logic witk the Pythian enthusiasm of poetry, melted by the splendour and harmony of his periods into one irresistible stream of musical impressions, which hurry the persuasion onwards as in a breathless career" wrote *Shelley*.

(3)

Two other books (amongst others) which have influenced me profoundly must now be mentioned. They are *A Shropshire Lad* and *Last Poems* by A. E. Housman. Lines from these two books keep running in my head

at all hours, whatever the thing with which I may be occupied. I can not explain why the following line goes into my heart like a spear—

"Be still, my soul, be still ; the arms you bear are brittle." Or why I am haunted by—

"If the heats of hate and lust
In the house of flesh are strong,
Let me mind the house of dust
Where my sojourn shall be long."

(So beautiful reminiscent of the remark of Socrates : "The body fills us full of love and lusts, and fears, and fancies of All kinds, and endless foolery.")

When the love of a man for a poet is so insistent, as mine is for Housman, he finds it difficult to explain, and is forced to quote, hoping that the ecstasy the verses arouse in his mind shall be aroused in the readers also. He is compelled to fall back upon intuition, hoping that the sun of poetry shall show the way itself, and there will be no need of the tedious map of argument.

Here are some lines from "The Oracle" :—

"O Priestess, what you say is true, and right good sense I think it,
But let the shrieking echoes rest, and froth your mouth no more :
'Tis true there is better booze, than brine, yet he that drowns must drink it,
And O my lass, the news is news that men have heard before.
The king with half the East at heel has come from the land of morning.
His archers drink the rivers up, their shafts benight the air,
And he that stands must die for nought and home there is no returning :
The Spartans on the sea-wet rock sat down and combed their hair."

Elsewhere he addresses a suicide thus :

"Right you guessed the rising morrow
And scorned to tread the mire you must :
Dust is your wages, son of sorrow,
But men may come to worse than dust."

I hope my readers will be induced to read Plato and Housman by these extracts. This is the reason why I have quoted so profusely.

18. THE POEM I LIKE BEST AND WHY

When we prefer one piece of literature to another the reason for it is always personal. In fact literary criticism is nothing but a cloak for personal preferences. The reasons of our preferences are not always known to us, being deeply rooted in the unconscious of our personality. Literary criticism is rationalization of the unconscious response of a man's mind to a particular poem or a piece of prose.

I am beginning to think that we like a piece of literature because something in us *demands* that we like it just as a piece of food makes the mouth of a hungry man water. It is the unconscious part of a man that

creates his likes and dislikes, his preferences and distastes. The mood in which we are makes us accept a certain type of philosophy or poetry and it is not the philosophy or the poem that creates the mood. So I like Housman because most of my life has been such as creates a grey mood in the mind. With different circumstances I might have preferred P.G. Wodehouse.

The test of our liking a poem is whether we know it by heart. However long a poem may be, if a man keenly and fondly turns it over in his mind he will learn it by heart. So if somebody comes and tells me that he likes Wordsworth's "Ode on the Intimations of Immortality," I ask him if he can recite the Ode to me—not one stanza or two, but the whole poem. Nobody has been able to do it so far, and so I draw my own conclusions.

The poem that I like best is A.E. Housman's *"Be still, be still, my soul."* (Housman died on April 30, 1936.) Who was A.E. Housman ? He was the first Latin scholar of Europe, and Kennedy Professor of Latin at Trinity College, Cambridge. I do not know much about his Latin scholarship, but I know that he was a great poet. In the course of a lifetime he published ninety-four short poems—many of them not more than eight lines in length. Each one of these poems is a masterpiece in itself, and it is difficult to choose the best. But I prefer the poem I have mentioned, and the test of it is that I know it by heart, as I have said above, and have often and often meditated over it as people meditate over religious or philosophical aphorisms.

Now let us take the poem itself and discuss it.

"Be still be still my soul, the arms we bear are brittle,
Earth and high heaven are fixed of old and founded strong.
Think rather, call to thought, if now you grieve a little
These days when we had rest, oh soul, for they were long."

Note the repetition "Be still" is repeated because the poet wants to emphasize the necessity of Stocism in the face of life. What are the arms which a soul bears and why are these arms called brittle ? The arms of a soul are spiritual,—determination, purity, selflessness, love, friendship. Are these of any use in the struggle for existence ? When an eagle eats a dove, does the purity, love, kindness, friendship, the beauty of the dove help it ? (As Voltaire pointed out long ago.) The greater the nobility of a personality, the less survival value it has. Christ could not lift a finger against his enemies.

The second line shows that it is impossible to change the laws of the universe, however cruel and unjust they may seem us to be. So the best thing is to accept them, though we may condemn them morally.

In the third line there is repetition. "Think rather, call to thought." Evidently the poet is going to make an important statement, otherwise he would not give it so much emphasis. And what is the statement ? The same that Buddha made long ago. Life is pain and there is peace only in non-existence.

I will take one other stanza and analyse it—

"Ay, look high heaven and earth ail from the prime foundation.
All thoughts to rive the heart are here, and all are vain.
Horror and hate and scorn and fear and indignation
O why did I awake ?—when shall I sleep again ?"

Why does Housman call heaven 'high' ? Because, however loud you may cry to it, it will never listen. The idea of pain is emphasized in "ail from the prime foundation." This brings out the idea that the pain of life is nothing new, but began when life began. (In what contrast is this to Isaiah's account of the creation, "When the stars shouted, and the sons of heaven sang for joy"?) The uselessness of complaint or lamentation hinted in 'high heaven' is stated clearly in "all are vain." Then follows an analysis of the emotions one finds in life, and the line rises until it almost becomes a cry of pain. "Horror and hate and scorn, and fear and indignation."

"The stanza and the poem close in the words of Job, put more briefly, —"Let the day perish wherein I was born, and the night in which it was said : a man child is conceived.—Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.

"For now should I have lain still and been quiet. I should have slept : then had I been at rest."

It is in that which Housman suggests even more in that which he says that his greatness lies. The echoes and counter-echoes that his poems rouse in the mind are beyond the reach of all analysis and exposition. They must be experienced to be understood.

19. EDUCATIONAL VALUE OF FILMS

(P.U. Inter., 1932 ; D. U. Inter., 1934)

The use of motion pictures as an aid to education has now come to be recognized in every civilized country. Even in such a backward country as India there is a society called "The Motion Picture Society of India," which undertakes to exhibit educational, cultural and industrial pictures to school-going children. During the first six months of 1935 this society had exhibited to no less than 25,000 school-going children pictures placed at its disposal by other agencies.

The Indian Cinematograph Company, in the chapter called "Education and Public Utility Films" of their report, remark, that the exhibition of educational films is not a commercial proposition, and, therefore, they are not imported into, far less exhibited, in the country. There are two or three firms who do not import classroom films but these are suitable only for the children of the countries in which they are manufactured. It is clear that Government action is required in this direction, since traders cannot be expected to purchase and exhibit these films from motives of philanthropy. Only one government in India, the Government of Bombay in the Education Department, has been considering this question since July 10, 1934. Other provincial governments are indifferent.

However, it is clear that Government subsidy must have its limitations as also the resources of the producers. So we cannot hope to see rapid progress made. In spite of this, producers in India must be encouraged to produce educational pictures for Indian children based on Indian conditions. In fact, exhibition of educational pictures in cinema halls should be made compulsory by order of the Government

Since direct orders of Government cannot make a picture popular, local bodies should make a beginning in this direction by giving educational films a proportionate exemption from the payment of Entertainment

Tax. This will induce exhibitors voluntarily to include educational shots in their programme.

The power to decide whether a picture is educational or not is at present vested in the Board of Film Censors. It is necessary to obtain non-official representation on these Boards so that the censor's activities may not be prejudicial, as at present. At present there is no definition of educational pictures, and the censors charge five rupees per reel as censoring charges indiscriminately. The rule is that this sum of five rupees per reel will be refunded in the case of educational films but in practice this is never done.

Recognizing the educational value of films, the following suggestions are worth considering, as leading directly to encourage exhibition of such films :—

(*a*) That greater use of motion picture be made by the Government in teaching through the Visual Education Department ;

(*b*) That Government should give a monetary grant for the production of educational pictures suitable for schoolgoing children and adults ;

(*c*) That a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown ;

(*d*) That eminent educationists be given representation on the Board of Film Censors ;

(*e*) That no fees be charged by the Board of Film Censors for examining educational pictures ;

(*f*) That Education Departments should train teachers in handling apparatus, etc.

The Government have ratified the Convention of the League of Nations in the matter of Educational Pictures, and they should try to give effect in the immediate future to the suggestions made above.

It is not enough to facilitate exhibition of educational pictures. Children should be told how such films are made. For instance, technicolour films are very popular with school children, but how many children know the process by which such films are 'shot' ? We all think that when actors and actresses come before the light of the motion picture they are 'made up' for the occasion. This may be true in the case of ordinary pictures, but in shooting a technicolour film hardly any make-up is required. Bleached hair, mascava to enlarge small eyes, grease paints to hide freckles or skin defects cannot escape the colour-camera under the increased light, which is above 80 per cent more than normal.

Colour in the picture is really the 'tone' of a scene, not the actual colour one sees in real life. The producer takes care that there is colour harmony—no abundance of colour, no brilliant hues—between every bit of colour in the scene to be shot between a tie, the walls, draperies, carpets, furniture, growns, etc.

Colours in motion pictures are true to art, not to life. Colours are influenced by light, and thus, on a set filming a colour picture, the scene will be flooded by amber, red, blue or any other colour as one sees on a theatre stage to create the desired mood and effect. Technicolour lights are really mood lights.

The above may appear a digression, but is really not one. It is put in simply to explain how much intelligence is needed to produce even a children's picture. To learn how Micky Mouse pictures are produced is an education by itself. Just as much intelligence and even more technical skill are required to 'shoot' a picture, so, correspondingly the spectator should co-operate with the producer, and use his brains to appreciate it. This is the educational value of films.

I suppose that the word 'propaganda' has part of the meaning of the word 'education' because a great part of education is only creating a certain bias in the mind of the child for certain ideas. This purpose films fulfil to a nicety. Only the other day I saw a film in the Regal Theatre featuring Greta Garbo and entitled "Ninotchka." It was a beautiful story but from first to last it aimed at showing up the seamy side of Soviet Russia and upholding capitalism.

If films of excursions to hills are taken—the students of the Government College, Ludhiana, go on a hike in the hills every summer and a film is made of the hike—then in addition to teaching boys photography we can teach them natural geography, history and anthropology. Films are only an extension of the vision. I have not been to Tibet but I have seen films of Tibet monasteries and so my mind is enriched. The same is true of all educational films.

20. SOURCES OF HAPPINESS (*P. U. 1912*)

"I cannot hope from outward forms to win
That passion and the life whose fountains are within."—*Coeeridge.*

There are as many sources of happiness as there are men. Each man has his own idea of happiness, and it differs in many details from his neighbour's Napoleon and Dante could not have been happy in the same environment Carlyle points out that it is difficult to imagine *any* environment in which Dante could have been happy. It is easy to imagine an environment in which Napoleon could have been happy.

"Better a Socrates dissatisfied than a pig satisfied," said somebody. This remark gives something a higher value than mere satisfaction or happiness. "Happiness," said Napoleon, "no, not happiness, but the greatest possible development of all my faculties." So it is evident that there have been men who have preferred other things to happiness. Happiness is not the supreme goal of all human beings.

"Pyotr Vassilyitch, his wife and all his household lead a very monotonous life, quiet and peaceful ; they are happy......for there is no other happiness on earth." So ends a story of Turgehev's called "Two Friends." This is a picture of domestic happiness—a picture of those whose only joy lies in their wife children and property. There can be no domestic happiness where there is no property. I do not believe that poverty and love can lead to a happy life. "There should be a genteel sufficiency", says Aldous Huxley, "for respectable love making." Love-making is a whole-time job. It presupposes plenty of leisure. When a man works twelve hours a day for earning his livelihood, and comes home completely fagged out, body and mind, he cannot write sonnets to his wife's eye-brows. Sheikh Sadi has pointed this out very beautifully in a verse which means ; "One year there was such a famine in Damascus, that lovers forgot all about love." The ideal of domestic happiness is a bourgeoisideal, always

presupposing a "genteel sufficiency." This is the ideal of nine-tenths of mankind.

"Oh that my love were in my arms
And I in bed again."

runs an anonymous ballad, summing up the hopes of men—love, procreation and property.

A satisfactory sexual life may not be necessary for a man's existence, but it is necessary for his happiness. Our age is such that, owing to economic pressure, marriage is postponed to the beginning of middle age. In middle age people make compromises, and lower most of their standards. So they do not expect to find much happiness in marriage. Happiness they seek with their mistresses.

There are other men, more rare, whose happiness lies in the satisfaction of their hunger for truth or in their ambition. Newton, Spinoza and Kant, intellectual giants, or those who preferred truth-seeking to marriage. "Perhaps," as Fontenelle says of Newton, "he never had the leisure to think about marriage." A biographer says of Spinoza : "He was so passionate a seeker after truth that though his health was exceedingly delicate and he needed rest, he took so little of it that on one occasion he never left his room during a period of full three months. His love of truth was so great that he refused a professorship at Heidelberg, for fear of its interfering with his purpose." Peter the Great, Fredrick, King of Prussia, and Napoleon belong to the class of those who preferred ambition to love, hoping to find happiness in that.

Men often confuse pleasure with happiness. Pleasure is a petty thing and leads to ennui, ignorance and frivolity. Those who seek pleasure spend much time and energy on grossip, indoor games, whist, bridge, novel-reading, cheap tobacco and the cinema, flirtations and sex-stimulation. They are disinclined to exert themselves strenuously in any way except for the necessary task of earning their livelihood. They wish to get as many pleasant sensations and "thrills" as they can manage to get. Pleasure follows the law of diminishing returns known to students of economics. More and more is required as time passes, and at last even the maximum of stimulus fails to produce the minimum of nervous and sensuous response. Dante paints the pleasure-seekers very well :

As in large troops
And multitudinous, when winter reigns,
The starlings on their wings are borne abroad ;
So bears the tyrannous gust those evil souls.
On this and on that, above, below,
It drives them ; hope of rest to solace them
Is none.

Happiness, on the other hand, consists in the harmonious development of *all* one's faculties—it is a balance between Reason and Emotion. If we concentrate on self-development of the whole of our Personality, happiness will automatically follow in the wake.

The happiness is in us and within us, as it is a part of our self, our very ego. It is always carried on our person, like the beauty of the belle, of the voice of the singer. It consists in our Personality as completely stripped of all adventitious and accidental adjuncts as Odysseus was when

he stood before Nausicaa, or St. Francis in the presence of Bishop Guido of Assisi. If we have this imperishable wealth, then everything that we do will add to our true treasury of happiness, as the touch of Midas turned everything to gold.

Those who do not seek this development, do not get any true lasting happiness and are unaware of what they have missed, as a man born blind cannot measure his loss. They are lazy and deprive themselves of science and literature.

Even in grief one can be happy. When I suffer it is wrong of me to concentrate my mind only on the stream of pain. I must realize that all suffering is in ultimate analysis) self-inflicted and be grateful to the law in the universe which tries to grow on my dark-soil of pain the white flowers of virtue and strength. A time comes when the body wears away and the senses are blunted and the business of living slackens. Even then we must not grieve. We should look into the eyes of those whom we have loved deeply and intensely and be thankful in the memory of what little service we have done to them. The things of our world are transient and time's blight covers all things. One thing time cannot take away from us—the kisses we have given and received, the memory of friendship and youth and the golden days when we first fell in love.

21. THE SPORTING SPIRIT

Or

TRUE SPORTSMANSHIP (*P. U., B. A., 1948*)

Who is the true sportsman ? He, who plays a game in the right spirit, for the sake of the joy which he gets in the game and not for the sake of winning. The true sportsman plays a game with his full attention, never loses his temper, works with his team, and plays according to the spirit of the rules of the game.

In our times the meaning of the word sportsman has been unnecessarily extended. Sometimes this term signifies a person who patronizes some sport or game. For instance, the Aga Khan and Lord Derby are called sportsmen, not because they run races themselves (they are too fat for that), but because they patronize horse-racing. People who neither play games themselves nor patronize them, but only watch others play, also call themselves sportsmen. I think this term should be taken to signify only those who take an active part in games, and no others.

A clever Frenchman, de Courey Laffam, is worth quoting in this connection. He says : "If you want to call yourself a sportsman, think whether—

1. You play the game for the game's sake.
2. You play for your team or for yourself.
3. You carry out your captain's orders without question or criticism.
4. You accept the umpire's decision absolutely.
5. You win without swank and lose without groaning.
6. You would rather lose than do anything unfair.

A spectator, if he is a sportsman—

1. will not refuse to cheer play by his opponents ;
2. will not boo the umpire if he gives a decision with which he does not agree ;

3. will not want to see his side win if it does not deserve it ;
4. will not quarrel with another spectator for backing the other side.

Those men who go out with a gun to kill God's creatures have no right to be called sportsmen. In the early days of civilization it was necessary to kill many animals in order to clear the jungle, but in many parts of the world this cruel necessity does not exist any longer. There is no point in breeding animals especially for the purpose of slaughtering them at one's leisure for the fun of it. People take pride in the number of animals they kill, and congratulate each other upon it. Unnecessary cruelty coarsens a man and no true sportsman should take part in stag-hunting, fox-hunting, bull fights and bulbul fights. A sportsman must be just and merciful.

Should the sporting spirit be confined to games only, or should it be taken into the larger concerns of life also ? Let us first hear a man who advocates taking the sporting spirit into life : "The quality of sportsmanship is not one that is to be exhibited by the players and the spectators on the playing fields only. It has a much wider field of practice. Sportsmanship is to be practised by all, in all the spheres of life. We must 'play the game' in business as well as on the playing fields, in politics as well as in the stadium. There is to be no hard and fast line dividing the regions where sportsmanship is necessary and where it is not. The real solution of the troubles of the world will come when sportsmanship will flow from the playing fields to the business offices, the legislatures and the conferences. When we work for our side and not for ourselves, when we work for success but without injuring or over-reaching others, when we obey the rules of behaviour not only in the letter but also in the spirit, when even the interests of our association, community, or country, do not make us over-ride the interests of humanity : then, indeed, will be the millenium, when we are sportsmen all."

I have given this quotation in full, lengthy though it is, because it fully represents one point of view—that of the idealist, who works not for to-day or to-morrow, but for the day after to-morrow. So far no millenium has ever been realized, and if sportsmanship is observed in every walk of life and by every individual on this earth, we shall soon be in Utopia.

But the realists have something to say too. They say that in this battle called life, what we need is not sportsmanship, but strength ; not humility but self-confidence ; not altruism but resolute intelligence ; that not justice or sportsmanship but power is the arbiter of all differences and destinies. This view was expressed bluntly by Bismarck, who said that "There was no altruism among nations," and that modern issues are decided not by votes and rhetoric, but by blood and iron. If life is a struggle for existence in which the fittest survive, then strength is the ultimate virtue, and weakness the only fault. *Good* is that which survives, which wins, *bad* is that which gives way and fails. There is no room for the sporting spirit in this world."

Which shall we prefer, Justice or Force ?—Sportsmanship or the theory of Darwin ?

There is this ambiguity about force. We are never sure that it will be used for purposes of Justice. Voltaire said, quite rightly : "War is the greatest of all crimes ; yet there is no aggressor who does not colour

his crime with the pretext of justice." It is true that on occasions force may be employed by the oppressed against the aggressors who exploit them. Thus history records the success of the Greek against the Persian invaders, of the Italians against the Austrians, of the Afghans against the British. But the record of the triumph of Right over Might is meagre: we must not forget that Might has won many more victories over Right during untold centuries.

Evidently a man who stands for sportsmanship in this world of brutal competition will be hopelessly crushed. A sportsman, in the true sense of the word, must be a pacifist and pacificism will expose him to persecution. In a country like Italy to-day the crime of love of peace is liable to get a man shot for "cowardice" Yet those who have loved great ideas have never shirked paying the price for them.

Sportsmanship is another name for Justice or Fair Play; when the Englishman says of something "This is not cricket," he means "This is not justice." And what is Justice? This question has been answered at length by Plato in his *Republic*. Justice is not strength, but harmonious strength—desires and men falling into that order which constitutes intelligence and organization; justice is not the right of the stronger, but the effective harmony of the whole.

Once again, let us answer the question with which we began this essay—"Who is the true sportsman?" This time we answer the question differently, though in essence it is the same answer as the first. "The true sportsman is he who harmonizes strength and weakness in the interests of harmony and order." So thought Plato.

There can be no true sportsmanship without a new world order. We must reconstruct the world so as to eliminate competition from it. The individual cries out: *I must* be happy at all costs for there is no time to be lost. The nation cries out: *I must* be prosperous at all costs or I shall go under. So civilization has entered into an era of callous competition. No peace treaty can end this. The world must be reorganised as a federation and essentially as *one*. Until that is done the noble shall always be at the mercy of the ignoble and there will be neither peace nor sportsmanship in the world.

22. THE POWER OF THE PRESS (*P. U., B. A., 1949*)

The invention of the printing press, the production of cheap paper, and the introduction of penny postage made it possible, during the last century, to print and publish newspapers at a nominal cost and to distribute them far and wide without much expense. Any one who could afford a penny or so—and a very great majority of the people could do it—wanted to read news as well as authoritative views on political and other questions.

Very few men have any analytical spirit. They cannot reach the bottom of things. They run away with the views supplied to them by newspapers—not caring to inquire if they are right or wrong. For instance, a man living in America or Europe derives his information about a country, like India, from newspapers alone. It is not possible for him to come here and see things for himself.

Not only do people lack the analytical spirit, they have no time to probe deeply into the real state of affairs. We live in an age of hurry:

there is no time to waste : people have always many more important things to do.

So newspapers, with their large circulation, educate people or different problems of the day. They form what is called public opinion. They have a strong hold on the people. The power which they have come to possess is indeed very great.

Granted this, it is obvious why every important body or institution in a country wishes to have the backing of a strong press. A party may have a large number of faithful followers, but if it has no press, it will not be much cared for. Its voice will be drowned by the newspapers of other parties. On the other hand, if even a microscopic minority has a well-organized press, it is easy for it to make its weight felt. The Anglo-Indian community in India is a case in point. The members of this community do not exceed a few lakhs, but partly because of its press, it occupies in Indian politics a position far stronger than its numbers warrant.

The power of the press is felt at the full at the time of general elections. At such times the newspapers carry on a whirlwind campaign. Whichever candidate has "a good press" is sure of success.

Even the governments of the day are afraid of the press. They carefully woo press support. This is particularly so in the case of democratic countries. Here the press representatives are courted even more than millionaries. The displeasure of the press is scrupulously avoided in every important matter. If the government does not care for the press it soon finds itself out of office. Great statesmen do not fear even bomb outrages so much as criticism by the press.

The press is the people's weapon against the government, and is their voice. It is necessary for every government to keep in touch with the press always, and take suitable steps to remove the grievances of the people. The press of a nation that is educated is more powerful than the press of an uneducated nation. In England the percentage of literate people is 96, in America 98, and in Germany 100. In India, however, the percentage of illiterates is 90. The result is that the power of the press in India is very small as compared with its power in these countries.

Too much power given to any organized body is harmful to the state. This is true in the case of the press also. It is always desirable that the press of a country should be controlled by its government. It may happen that the press may be captured by any one party, and the country plunged into civil war. A powerful press can create a revolution against the government any time it likes. The press sometimes embitters international relations. An example of this can be seen in the Italian press. News was published some years ago in the Italian press that Great Britain was supplying arms and ammunition to Abyssinia. This rumour spread a great deal of hatred in Italy against Englishmen, and a special guard had to be placed upon the British Embassy at Rome.

Modern newspapers keep us in daily touch will the whole world. In the olden days a man's 'World' consisted of his village or the two or three neighbouring villages that he knew. It was difficult for him to know what was going on in other parts of the district in which he lived. But to-day the press, assisted by rapid means of communication, makes every rumour on the Antipodes known to its readers.

The press discusses every topic—social, literary, political, scientific and so on. People gradually become enlightened. It educates the masses and broadens their outlook on life. Who was not moved when he read about the Quetta disaster in the newspapers? Every one wanted to help the victims. If we had not read press accounts of the calamity we might have done nothing to help the unfortunate sufferers.

The advertisement columns of newspapers are as important as the columns that contain news. They help the commerce and industry of a nation. The modern art of advertisement owes its importance entirely to the press.

When the press is in the hands of unscrupulous persons it can do great disservice to the country. In the recent Shahidganj imbroglio at Lahore the press was responsible for much of the bloodshed that took place. Had those who controlled the press kept cool and level-headed, perhaps this calamity might have been averted.

Daniel O' Connell is reported to have said "Let us make the songs of a nation and I care not who makes its laws." Nowadays it is better to say that the people who control the newspapers really govern the country, so the saying can be changed into : "Let me control the press and I care not who governs the country." The laws of a nation are really made by its press. The masses react to press suggestions as a herd of cattle obey the shepherd. Democracy, a powerful press, and so-called liberty go together, or rather the press leads and the people follow.

The power of the press is seen not only in what the press publishes but also in what it fails to publish. A very interesting study is the columns of two important Delhi dailies—The Hindustan Times and the Statesman. Read in these papers the account of a Congress Meeting before the dawn of Independence. The Hindustan Times is apt to take an idealistic view of the Congress and the Statesman a critical one, if not definitely hostile. The Hindustan Times fails to repeat much that goes against the Congress, the Statesman much that goes in its favour. This is true of international press too. Nowadays the press is sedulously schooling us into a hatred of China and Russia. But this will not last long. The wise man should not accept all that he reads in print as gospel truth.

23. ADVERTISEMENT. (*P. U., B. A., 1942*)

"Is this a world to hide virtues in?"—*Shakespeare.*

The word "advertise," comes from the Latin *advertere*, notice. So "to advertise" means to make something noticed, to bring it to public attention.

We all know how disappointed we all are when we buy something after reading or seeing an advertisement of it. Advertisement in our times has degenerated into wholesale cheating. If you happen to have goods to sell, no adjective is too strong to apply to it, no praise, however fulsome, which will not fit your article. This trick has been carried to special excess in the world of the theatre and the cinema. They use such praise as this for any film : "Film world's three great hits in one great week of entertainment," "Gales of laughter greet new comedy," 'A grand and glorious musical comedy romance," "Its gaiety and heart-stabbing drama await you." Now if we take all this praise literally, it is evident that a

new masterpiece of the screen must be produced almost every day in our studios. We know that it is not so.

Not only the film-producing corporations but the newspapers also join in the game of cheating the public. On a page where it will easily catch the reader's eye the following sentences are inserted in a Delhi daily : "To the Reader. In the...you hear modern salesman speaking with honesty and intelligence." "From the Reader. Your advertisements make me extravagant. I profit exceedingly from the advertisement." Similarly in a weekly from Bombay a full page is reserved for Bargains by V. P. Post, and on the top are the following words : "Shopping by post is much easier—and often a bargain is missed by waiting. Manufacturers who have confidence in their goods use the V.P.P. system."

Even if the manager in charge of a newspaper advertisement department were the most conscientious man going, he must find it impossible to verify the truth of statements made by people who want to advertise in his columns. But we know that managers of newspapers are not concerned with the truth or falsehood of the advertisements that appear in their pages. Their only aim is to make as much money as they can by charging the highest possible price for every square inch of space they reserve for advertisements. If all the advertisements that appear in newspapers were true, then it should follow that the human race has entered upon an era of unprecedented health, wealth and happiness. For grey hair are banished, men given youth and strength, women presented with painless hair removers and beauty creams (not to speak of Bustophex or Bustophene for keeping the breasts firm and youthful)—and in fact, all the million ills that flesh is heir to are at an end. Every man knows that this is not so. And from this we can judge the truthfulness of advertisers.

For one thing we must give advertisers credit—and that is their enterprise. I have just come back from a visit to Narkanda, fifty miles from Simla by a bridle road, and there I saw advertisements of Players Cigarettes that I had seen in London and Bournemouth and every town of England. Evidently the Players Cigarette company are greater than empire-builders in their determination and enterprise, and have made up their mind that every adult human being on this earth should smoke their cigarettes. I have no doubt that if I went to the Gold Coast of Africa, or in some out-of-the-way place in Tibet I shall find Players Cigarettes advertised there. I have taken up Players Cigarettes, not because I am a sales agent of this firm, but because the example is most handy. I have no doubt that the reader will be able to think of scores of such examples.

It is very interesting to study the mind of the advertiser, and the motives of the human mind upon which he wants to play. The most advertised goods are women's toilet accessories, or things that women require for perserving their youthful looks. Fat women are anxious to grow slim, so advertisers play upon women's fear of growing fat. "Her joints squeaked like new shoes. Swollen with the rheumatism at thirty," so begins an advertisement of Kruschen Salts. Here is the beginning of the advertisement of 'Aldiflu' : "Obesity, 'tis said, is the beginning of the end : An outsize embarrasses and endangers. For it puts blood, heart, liver and muscle out of fettle. Starve oneself thin ? No use. Dissolve adipose

tissue ? Yes ; but the consequence ?" The semi-medical form of this advertisement gives it great advantage over others. When we look underneath we find that Aldiflue is a French preparation. Trust a Frenchman to know a woman's mind. If we take up any newspaper we find scores of such advertisements. "I detest a shiny nose, that is why I use Perfect Face Powder." "Girls – be sure of beauty," says Jean Harlow. "And use Lux Toilet, the Beauty Soap of film stars." "Gone and for ever, ugly unwanted hair." "Love, Romance, Popularity, are attracted by feminine charm. Fascinating curves that are the height of fashion—the very essence of feminine appeal—can be quickly yours through the safe, harmless, tested, Bustophex."

What Aldous Huxley says of Guide books ('Along the Road') can be said with even greater force of modern advertisements : "For every traveller who has any taste of his own the only useful guide book will be the one which he has himself written; all others are an exasperation. They mark with asterisks the works of art which he finds dull, and pass over in silence those which he admires. They make him travel long miles to see a mound of rubbish ; they go into ecstasies over mere antiquity. Their practical information is invariably out of date. They recommend bad hotels and qualify good ones as 'modest'. In a word, they are intolerable."

On the other hand, there are certainly beautiful things of which people know nothing because those who possess them never think of advertising them. I know of a beautiful philosophy by which I have tried to guide my life for many years past, which deserves to be known far more than it is. The people who are its guardians (I, amongst others) think that to advertise it in the popular way, in which cars, Pelmanism and the million panaceas are advertised, will be to take away something from the dignity of that philosophy and will distort it in popular imagination. That philosophy is Theosophy, the wisdom religion which has been the guiding star of all the great minds of the world, from Plato, Jesus, Mohammad, Mira Bai, Kabir, Nanak down to H. P. Blavatsky and Annie Besant in our own day.

Truly we live in the age of advertisement. While decrying the many advertisements of others, I have inserted an advertisement of my own in this essay. My advertisement may make human minds more beautiful. The world detests a shiny nose in a woman, but boes it detest an ugly mind ? We cannot escape our environment.

24. MY HOBBIES. (*P. U., Inter., 1942*)

Each one of us has a hobby for his leisure and so have I. When we are tired of our routine work at school or college, we play games to refresh ourselves. All work and no play make Jack a dull boy. I believe in this saying and have ever since my boyhood been fond of gardening, cycling and photography. I combine pleasure with profit and I do not see why others should not.

I have a passion for gardening. I remember distinctly that it was during the cholera days that my parents packed me off to my maternal uncle's house in a wayside village. I was then only nine when I saw my maternal uncle supervising his labourers or taking a turn at work. I insisted upon having a set of tools for myself. Gardening provided me a holiday from books and I took to it with a rapture akin to Wordsworth's

love for mountains. It was my first love. Gardening is a very good hobby. It gives me lot of exercise to dig, to sow, to tend plants, to water them and to lop off the sickly twigs. I feel proud of my wonderful achievements. Is it not wonderful to sow a tiny seed and reap a fully grown plant ? I grow my own vegetables and fruit and thus am assured of a fresh and healthy supply. I invite my friends and they complinent me on my venture and taste. Last year I exhibited my Chrysamthemums in the Punjab Flower Show and got a second prize for the pure white variety. As a practical gardener I have come to acquire a wealth of information regarding the selection of seeds, the times of sowing and harvesting, etc. I can challenge a student of agriculture to test me knowledge ; I am sure I shall acquit myself well. Gardening keeps me away from foul-aired cinema halls and dusty thoroughfares. I bask in the rays of the sun, listen to the warbling birds and suck out cheerfulness from them. I save what my friends mis-spend and whatever I spend gives me a very good return. Nature is bountiful to her votaries.

Cycling is a recent hobby. As a child I had a hobby-horse to ride but no tri-cycle. I think my parents were either too poor to get me one or too nervous lest I should break my bones some day. Unknown to them I had many furtive rides on my friend's cycles and these stolen moments of ecstasy were always looked forward to. When I joined college I could not repress my desire to own a 'machine' or a bike of my own. The collegians's field of activity is vast and divorced from my garden I had to fall back on another prop to kill time. The highways, the playgrounds, the places of picnic are all out of the reach of a pedestrian and the strict traffic rules make it heroic, if not suicidal, to ride two on a bike. Gardening was my hobby before but it has been superseded by my second choice. It is useful in its own way. As a means of transport it is the poor man's Ford car—and a student is always poor. It requires no regular looking after and is always ready through pouring rain or knee-deep mud. In the colleges cycling is encouraged as a sport and if I can qualify myself as a 'star' I may even distinguish myself in the international sphere. Gardening was a physical exercise, cycling lends me wings. I feel like the wind and the birds. When forgetful of the world and its seething turmoil I ride on my bike I fly, as it were, in space. Beeching, the poet, has a beautiful little poem on the subject. It is entitled "*Coming down hill on a Bicycle.*" I hope you will appreciate his point of view. If you cycle up a hill and return, you fly like a bird : for a minute or so you transcend your being. Although the joy is brief, yet it is worth while having.

"Alas, that the longest hill,
Must end in a vale ; but still,
Who climbs with toil, whereso'er,
Shall, find wings waiting there."

Who could have thought of the philosophic teachings of cycling !

This brings me to my latest find, photography. I do not exactly know how I came to love it. My friends have cameras and they are always keen on *Shooting* men or objects with their clicks. I caught its infection and the contagion spread and transplanted all. It must have been the novelty and the fun of the whole thing. You look at an object ; fall in love with it and you want it. Your camera comes to your aid and

you can carry with you a copy of it. A gifted person's imagination serves him as a good substitute but then such gifted persons are rare. Moreover, you should have the power of recollecting emotions in tranquillity. There are other unique moments in our lives of which we cherish not merely a memory but a living picture. Old photographs speak to us in what the poet calls "an inarticulate voice". I have a 2 year old impression of myself and I smile whenever I look at it. Am I that child ? Photography is an art also and if I successfully go through the mysteries of the 'dark room' I may, after my student career, set up a studio of my own.

From gardening to photography is a long story. Sometimes I regret why I took up photography so late. There are many, many scenes in my life which I would have liked to preserve. I once saw a girl in Venice standing in St. Dark's square with pigeons all round her, some perched on her shoulders. The other day I saw a beautiful face at the Regal and though I remember it now where shall it be next year ? I wish people allowed me to photograph (or shoot) them when I go to them and say : You are so beautiful, may I shoot you with this camera ?

25. WONDERS OF ELECTRICITY (*P. U., Inter., 1937*)

Who does not know the wonders wrought by electricity, the fairy-child of man's brain ? Its origin was humble but certain and promising. Its application to practical life has revolutionized life and what Hercules was supposed to do in the early Greek stories, it has performed. These achievements are important and we are so used to them that we do not know what we would do without them. We can have some idea of the "mighty conquest of the giant of the button" by cataloguing some of them. We may divide them tentatively under the following heads :—(1) Communications ; (2) Medical treatment ; (3) Domestic uses ; (4) Locomotion and transport ; (5) Industry ; (6) Defence etc.

The telegraph was the earliest wonder in communication. It beat the existing methods : the post, the courier pigeon, and the flag or light signalling. It was the forerunner of the telephone and incidentally of the existing bee-hive commercial world. There were greater surprises that waited : the radio and the television. The telegraph had conquered distance but the radio conquered space also. Barriers, geographical, political or racial cannot stop a message from spreading over the ether. Linked with the telephone system the radio has brought the commercial world together into one international market. At a little cost any one of us can keep a radio set and listen in to songs, speeches or news bulletins from all over the inhabited world. Ships on high seas, sub-marines under water, aeroplanes perched in mid air, the standard explorer on the top of the Himalayas—the radio message can be picked up by them all if they possess a receiver. For local purposes we have the telephone and for places not linked up by the telephone we have the telegraph. These three are the strong links of the chain which links up the hitherto segregated humanity. Television is yet another prodigy : a combination of the radio and the screen picture. What we need to remember is that the sending of these messages or their reception is cheap and convenient, though of course the sets are highly complicated and expensive.

Electricity plays a great part in the treatment of human ailments, especially where external stimulation of the system is needed. Its effectiveness is recognized to-day in "Nature Cure" clinics specializing in

electric baths. Paralysis, nervous diseases and venereal diseases can be cured through such treatments. With the popularization of the electric treatment, it is hoped that electricity will play as great a part in keeping up health as medicines.

It is in domestic life that it is the eternal handmaid. In summer it works our fans and in winter it heats our rooms. It works in the kitchen and the laundering room : it cooks our food and presses our clothes. The electric vacuum cleaner dusts off our carpets, cupboards and book-shelves. Those who live in modern flats, like the skyscrapers in U.S.A., have lifts at their disposal. Our rooms are lighted at the mere pressing of a button and the tiny electric bell announces the visitors. The radio and the television sets the whole world next to us and telephone on the table brings us within call of every one of our acquaintances. It is possible for a cripple or an aged person to enjoy the comforts of good living. Electricity means the comfort of life, its glow and its charm. Over and above all, it is cheaper and more convenient to use than either steam, or gas, or compressed air.

If electricity does so many trifling odds and ends for us, it can also do giants' work. Its motive force or traction power can move and operate huge machines. Our heavy industry and manufacture will not work without electricity half as efficiently and profitably as with electricity. A visit to a workshop, a factory or a mill gives us a fair idea of its strength. The gigantic electric hammer, the Vulcanite furnace, the Herculean electric crane, the welder and the boring screw display their strength, accuracy and rhythmic movements through electricity. The movements of these sinews of heavy industry beat as ha moniously as the human heart. Electrically controlled locomotives and electric trains, and trams are popular everywhere. Electric tools have made it possible to bore into the heart of the mountains, to divert the course of the rivers, to store water behind dams, to dig canals and construct barrages, to construct bridges and floating docks and raise the water in the Suez Canal. The inaccessible tops of mountains have a network of trains spread over them. The sight at night of the electric lights of a town from a suburban train or the top of a building is as diverting as the sight of mighty London lying asleep was to Wordsworth.

We live in an age of war and strife where defence works count a lot. The Maginot and Siegfried Lines are more useful and more impregnable than the famous Wall of China. Electrified barbed wires play a great role in defence. In attack it is useful in discharging highly charged shots with an accuracy that is amazing.

Electricity has a glorious past behind it and a still more glorious future.

26. LIFE IS WORTH LIVING (*P. U., Inter., 1938*)

The philosophy, that life is worth living, is inherent in the conduct of everyone who is alive. Those who do not think life worth living do not live. The world never hears of them. Nearly two thousand years ago Marcus Aurelius Antoninus, the Roman Philosopher-Emperor put the problem succinctly. "The door is open ; if the house is smoky, leave it."

Yet the paradox remains, that many of us do not think life worth living, and yet continue to be alive. Desire is life and it is frustrated,

desire that takes the worthwhileness out of life. When we fall in love with some 'human face divine,' and that divine face does not love us back in return, then the desire for life goes out of our heart. When a trusted friend stabs us in the back, when our dearest dreams vanish like particles of smoke into the air, when we lie awake at night brooding over our misfortunes, when we have to go about from door to door looking for work and finding none, or finding only charity, when it is necessary to be humble before our enemies and put a cheerful face upon it, when we look far away into the stars and find them as empty as our own hearts, when we try to drown our thoughts in work—then life seems a poor thing indeed, and we could leave it without regret. But something irrational in us, a divine stubbornness, a something that sees the dawn of hope even in the deepest cloud of misery, still makes us carry on.

What makes life worth living is the heightened consciousness of certain moments of our existence which compared to the daily routine, seem lofty like mountain peaks. Such moments can come to men in three ways—from the senses, from the emotions and from the intellect. From the senses they come in two ways,—the sexual act and alcohol. People will not admit it but if they faced themselves frankly they will be forced to the conclusion that they enjoyed themselves most when they were drinking or having the sexual act. This is Omar Khyyam. This is the practical philosophy of ninetenths of mankind—including even the so-called saints and prophets. But the trouble with such pleasures is that they are momentary. There is a nervous spasm, the movement of a muscle this way or that and the pleasure is over like a flash of lightening. For my own part I codemn these pleasures. The sexual act, when it comes naturally, is not only a sensation but a culmination, a fulfilment of personality. Reduced to the level of alcohol, as mere sensation, it is futile, like Sisyphus rolling his stone ever up-hill. One never gets in it what one is seeking.

The pleasures of the emotions are more subtle and more lasting. They are affection given and received, the love of friend for friend, the love of lovers, the love of parents. Under this head we must include also ambition and those tricky forms of compensation that are so various and so hard to classify—all the complexes and obsessions of men. One may want to be a conqueror, another a scholar or a lover or even a philanthropist. All these are forms of domination. The craving is for the satisfaction of the burning desire in one—exactly as the drunkard craves for his bottle. The most common form of seeking emotional satisfaction is vanity or conceit. Love me, respect me, be dominated by me, admire me, see how superior I am—this is the conscious or the unconscious desire. An illusion. Selfishness is so deeply ingrained in human nature, and assumes such Protean forms, that it is idle to expect anything except self-love.

The last pleasures—the pleasures of the intellect—are not so intense as sensual or emotional or emotional satisfactions, but they are most lasting. Friends betray and sweethearts are faithless, but knowledge is always there. We may live to the age of Methuselah but knowledge does not tire, nor will its satisfactions ever cloy. This is a pleasure, however, that requires training, perseverance, and intelligence. Every Tom, Dick or Harry can do the sexual act or drink or love. But how many are prepared to make arduous efforts to learn Spanish in order to read 'Don Quixote' in

the original, or pick up enough Greek to read Homer? To the man who seeks only to know, life is worth living. Life is not so wonderful that one should waste it singing the praises of its Creator. Essentially it is brutal and unjust. Suppose some one decided to be a completely moral man. He made up his mind that he would do no harm to even evil things and evil persons. If he does not end up on the gallows like Christ, he will die of starvation. He has to say to the jungle—I must kill you to build a house for myself. To the plants—I cannot let you survive because I mean to survive myself. To his fellow man—I am taking this woman away from you because I mean to enjoy her myself.

All this is true. Yet life is worth living for the sake of those exquisite moments that it gives us now and then. To me most of these moments have come from books, and very, very few from men directly. I remember the deep satisfaction I had in reading Housman's poems, or how I sat late at night, headache and all, to read Schopenhaur's views on love. Or the Dynats or Aldous Huxley or Krishnamurti or H.P. Blavatsky and so many other books. From relationships with man my heart has often turned away in bitter disgust. There is only one man whom I love so deeply that I could give my lifeblood for him. I won't say who he is but I worship him. He certainly makes life worth living for me.

27. THE WISDOM OF THE EAST (*P. U., 1914*)

(1)

A personal friend of George Russell, the great Irish patriot poet, writes of him: –

"A. E. has told me that he was not originally robust physically or intellectually, nor of a fundamentally decided character, nor of an especially physic nature: that he made himself one from very little by a gradually increasing interest in, and application of, the thought and methods of the Vedanta. He held that meditation on the ideas of the Bhagwat Gita and the practice of the psychological discipline systematized by Patanjali must astonishingly energize any person and that these ideas and this discipline had transformed him from a shy, self-doubting youth to the cheerful, courageous person he certainly became."

This is good praise from a foreigner for the wisdom contained in two of the greatest books that the East has produced—the *Bhagvad Gita* and the *Yog Sutras* of Patanjali. Another confirmation that the East has penetrated into regions of thought to which the West does not even aspire, comes from the pen of Eleanor Glyn, the famous Hollywood actress. She says, amongst other things: "I believe that each human being has lived before on this earth and will live again, evolving up from prehistoric man to individuality. I believe that we are not allowed memory because we must improve through the desire for evil being eliminated."

Eleanor Glyn is not the only Westerner to believe (and I suppose try to live by) the two fundamental concepts of Vedenta—Re-incarnation and Karma. There are many thousands of men and women in the West who find the philosophy of Vedanta to be the only philosophy that satisfies them. This is due mainly to the life-work of the great founders and leaders of the Theosophical Society—H. P. Blavatsky, H. S. Olcott, Mrs. Annie Besant, and C. W. Leadbeater.

There in the minds of Easterners is a good deal of misunderstanding about the law of Karma and so I will attempt to make an exposition of it, as far as my lights permit.

In the first place, the theory of Karma lays it down that man is divine in origin, and that man and God are in essence one. ('There is no divinity except man purified,' says Krishnamurti.) The great Upanishadic text, "That art thou," the utterance of Jesus, "I and my father are one," and the last words of Plotinus to his physician, "I was waiting for you before that which is divine in me departs to unite itself with the Divine in the Universe," all point to the something.

The doctrine of Karma says that it is a law of nature that wrong doing and punishment are inseparable, for there is no real distinction between action and its outcome. Therefore, in quality and in quantity, one span of human life is a fitting reward for the deeds of a previous existence.

The objectors to the Karma theory say: "Is it just to punish an individual for sins committed in a former birth of which he has no recollection? If there is no memory of a past existence, of what value is this scheme of recompense?"

The reply to this objection is: It is far more unjust that a man should bear the penalty of sins committed by his progenitors, sins for which he is in no way responsible and of which he has no knowledge. I know of a man the happiness of whose life has been blasted just because his father was poor at a critical period of his life, and he could not purchase the goodwill of certain persons, of the price of which he had an accurate idea in rupees, annas and pies. The value of retribution does not lie in the accurate memory of the details of experience, for man does not carry over details from one life to another, but he carries character. It is not memory that matters, but strength of mind.

The law of Karma points out that the world in which we live is a world produced by law, and that it is moved and governed by the operation of natural laws, the law of retribution being also a law of nature. Therefore, punishment suffered is not anything ordered by some supreme God, but the result of the natural operation of the law itself.

(2)

Much wisdom and beauty are to be found in the words of the Quran which made Omar accept Islam. History says that, having failed to prevent people from embracing Islam, he determined to kill the Prophet and his followers. Going to the house of his brother-in-law, he found both him and his sister reading the following words of the Quran:

"Whatever is in the heavens and the earth declares the glory of Allah, who is mighty and wise. His is the kingdom of the heavens and the earth; and he has power over all things. He is the first and the last and the ascendant (over all) and the knower of all hidden things and best cognisant of all things. He it is who created the heaven and the earth in six periods, and he is firm in power. He knows that which goes deep down into the earth, and that which comes forth out of it, and that which comes down from the heaven, and that which goes up into it, and he is with you wherever you are; and Allah sees what you do. His is the kingdom of the heavens and the earth: and to Allah are all affairs returned. He causes the night to enter in upon the day, causes the day to enter in upon the

night, and he is cognisant of what is in (your) hearts." [*Translation by Maulvi Mohd. Ali of Lahore.*]

Every word of the passage sunk into Omar's heart and he shouted in ecstasy: "I bear witness that there is no God but Allah, and that Mohammad is his prophet."

(3)

Into the *Japji Sahib*, the morning prayer of the Sikhs, Guru Nanak has put so much wisdom and fervent devotion, that if a man repeats the Japji every day, his life unconsciously becomes noble, pure, beautiful, and full of service to mankind. Below I give some extracts :—

He, who builds and unbuilds the universe—in whom all Being is, coming forth from Him, and returning back to Him,—seems so far, yet so near; Omnipresent, Omniscient, Him have sages adored! Countless millions have sung of Him, yet he still remains unknown and unsung.

How great is the kingdom of nature that thou hast given to man! Thou didst create all this but by one word.

From one word of Thy lips is made this thousand-rivered nature. Man plays the fool in thinking so much of himself.

What are his ideas, revolves, efforts, labours and pain?

Are not his deeds as fates combined against him?

Is not his past self his own undoer?

No way of escape from the wheel of birth and death but His Saving Mercy, His Grace and Glance!

O Lord, throw me not on myself; of my will I cannot speak nor observe silence.

All men are the same, not more not less, when seen from the eternal.

[*Prof. Puran Singh's translation.*]

Each religion aims at intensifying the capacity for good action in each man. But it is only for a while that a religion produces the full effect intended. Soon it becomes rigid; it stresses the outer form and not the inner life; vested interests of priesthoods make of religion a mechanical creed.

While religion becomes slowly stereotyped, rigid, a matter of formal observance and not a life of the heart and mind, evil grows. Not that religion actively encourages evil but it does so passively by refusing to control abuses. All the evils which add to the reservior of evil can be described in one word—cruelty. The truly religious man is not cruel.

28. DRAMA AS A SOCIAL FORCE

(1)

There are those who hold with Oscar Wilde that art is quite useless and has no ethical significance, and whenever the artist comes out with a moral, they condemn him and say that he has betrayed his art.

To them drama is not a social force. They believe that those who preach social or economic equality or justice through this medium, are really interested in politics or economics and should leave drama alone. There is a good deal to be said for this point of view, though it does not contain the whole truth. If we insist on the dramatist popularizing our

own brand of ideas and no others, we shall soon need a labour playhouse, and a socialist playhouse and a capitalist playhouse and drama shall perish. It is true that when we have a good playhouse, our ideas as well as everybody else's will one day find themselves on the footlights.

But here it is necessary to make an important distinction. That which gives value to drama is the idea contained in it, not its lack of ideas. Even those plays and works of art which proudly claim to have no social and ethical significance are not without value. Their value is that though they preach no explicit doctrine, they help a man to forget himself for a short time, to kill his ego as it were (as Schopenhauer would say), and so become social. The remark of Dio Chrysostom about Pheidias's statue of Zeus at Olympia can be applied to many plays which are rebelliously written in defiance of ethics and society : "Any man who is heavy laden in soul, who has suffered many misfortunes and sorrows in his life, and who has no comfort of sweet sleep, even such a one, I think, if he stood opposite this statue would forget all the dangers and hardships of this mortal life."

(2)

In India drama has always been recognized as a powerful instrument in moulding social conscience. In this, we have unconsciously followed Aristotle. To Aristotle the value of drama lay in its catharsis, or purification. Emotions accumulated in us under the pressure of social restraints, and liable to sudden issue in unsocial and destructive action, were to be worked off and sluiced away in the harmless form of theatrical excitement. Drama was to appeal to intellect as well as to emotion and this intellectual pleasure was the highest form of joy to which a man could rise.

Unfortunately playwrights in India do not always live up to this high ideal. There is a tendency in them to appeal to sex and sex only. Professional playwrights do not move on a high moral plane. The great pity is, that the arts of singing and dancing, so closely allied to classical Indian drama, have fallen into the hands of ignorant and undesirable men and women. In ancient India drama was regarded as sacred ; it was the fifth Veda, *Natya Veda.* If drama is to fulfil its true end in modern India, growing like a phoenix out of its ashes, then its tendency to put undue emphasis on sex must be curbed, and the dramatist must be true to the supreme personal and domestic ideal of India—the ideal of purity.

Many of the greatest dramatists of the west are idealistic. Shaw is avowedly a propagandist. Take the propaganda out of his plays and his plays fall to pieces. Galsworthy pleads for social reform in all his plays. The defects of the existing system of dealing with criminals are explored in "Justice." "The Silver Box" shows that the poor and the rich are treated differently in the course of public justice. That sexual lapses are viewed according to the status of the persons concerned is brought out in "The Eldest Son." The struggle between capital and labour is studied in "Strife," and the "Mob" (produced in 1914) treats of jingoism set against pacifism. But Galsworthy is not a mere preacher only. He combines moral seriousness with great artistic restraint and many beautiful dramatic devices. If he were a mere preacher nobody would go to see his plays.

Tagore, like Shakespeare, does not preach any moral doctrines, but there is an underlying moral fervour in all his plays, though he never

stresses it so much as to make his plays undramatic. The greatest of his social plays is *Sacrifice*. Here we have a good king Tipperah who is a worshipper of the goddess Kali. Every day goats are sacrificed before the goddess. One day a poor girl's goat is sacrificed, and the sufferings of the girl open the eyes of the king. He forbids the shedding of blood in the temple from that day. The High Priest, however, is angry, and wants to get the king assassinated, first by seducing his general, then his brother. His wrath, though murderous, is sincere. But all his schemes fail. Then Jai Singh, an orphan belonging to the Kashatriya class, whom the High Priest had adopted, promises to kill the king, as according to the High Priest, "The shedding of royal blood is the wish of the goddess." Jai Singh loves the king deeply and cannot kill him. But he has to carry out his promise. He stabs himself before the goddess, and so sheds royal blood for he too belonged to a royal class. This shocks the High Priest, who loved Jai Singh, so much that he throws the goddess's image into the river. The purpose of the play is quite clear. In the words of the king: "How can the mother of all creatures be satisfied by the shedding of their blood?"

(3)

When a dramatist proclaims new ideals we must not condemn him outright, (as the nineteenth century condemned Ibsen), but wait to assess the social value of these ideals. We must remember that the plays of Aeschylus have outlived the Greek civilization. Theophile Gautier has said: "All things pass, Great art alone cannot perish. The city dies but the statue remains." Here we must note the qualification: "Only *great* art cannot perish." Of the scores of plays that are produced in London every week not one is remembered for more than a month. C.M. Joad says: "Beauty, in fact, is for me nothing more than a contrivance of the Life-Force for securing that its ideals shall win acceptance. It is the sugar on the pill." When drama ceases to have ideas, the nation dies. Athens of the sixth century B.C. produced Aeschylus, writer of most sublime drama, all with a religious and social purpose. But the latter-day Athenians wanted excitement only and no ideas, and so Greece perished.

29. LIVES OF GREAT MEN

(1)

The words of the title are taken from Longfellow's poem "The Psalm of life" from the stanza which runs as follows:

> Lives of great men all remind us
> We can make our lives sublime,
> And, departing, leave behind us
> Footprints on the sands of time.

I think a shorter way of expressing the same idea is as follows: "Lives of great men all remind us, we can make our own lives great."

When we read the life of a great man it is not so much to honour his memory, as to get inspiration for living. We think that great men were in every way better than we, and yet they suffered far more than we did. No human attainment is cheap, least of all greatness in any walk of life. Greatness has its price and the price of greatness is always pain. Since

these men suffered so much, what do our petty annoyances and disappointments matter ?

What evil luck soever
For me remains in store
This sure much finer fellows
Have fared much worse before.

A great man who died recently (May, 1935) was T.E. Lawrence better known as "Lawrence of Arabia." The story of Lawrence's life is the story of an English scholar, who welded feudal tribes into a nation and brought them freedom and self-respect. I have called him a scholar, though he is better known as a warrior, because when we study his writings we find in them the enduring quality of literature. For instance, note the closely woven texture of the following metaphor, which he uses to describe day in the Arabian desert.

"The heat of Arabia came out like a drawn sword and struck us speechless. It was mid-day ; and the noon in the East, like moonlight, put to sleep the colours. There were only lights and shadows."

Or the following sentences describing his state of mind when he was thirty, and the days of his great achievements were over. The Arab situation had cured him of crude ambition, while "it left in me my craving for good repute among men. This craving made me profoundly suspect my truthfulness to myself. Only too good an actor could so impress this opinion. Here were the Arabs believing me, Allenby and Clayton trusting me, my bodyguard dying for me ; and I began to wonder if all established reputations were founded, like mine, on fraud."

Lawrence wanted to become great both in thought and action. Greatness in action, though important, is ephemeral. But greatness in thought lasts for ever. By the meagre quotations above I have tried to show how he was pre-eminently an honest thinker, with a fierce sincerity that burnt away all the dross from his reflections. Every schoolboy who reads the history of the Great War will realize Lawrence's greatness as a leader of an alien people and as a general. This is why I want to emphasize the less known aspect of his greatness—his greatness as a writer, and as a man.

In many respects he was "less" than the normal man. He had no sexual appetite, and had no taste for eating and drinking. He regarded eating and drinking as a tiresome necessity of life, which he cut short to the minimum. He ate only once a day. The spirit of competition, the ambition to shine, "that last infirmity of noble minds," which spurs the normal man to greatness, was also lacking in him. He never played competitive games when a schoolboy, and at an air station in the North Western Frontier, he gave up gardening as soon as a well-meaning officer commanding offered a prize for the best garden.

(2)

People sometimes damn great men because they say they are unable to see any greatness in them. They measure greatness by their own powers of perception which, in most men, are sadly limited. Men are afraid of being enthusiastic about anybody, because others do not share their enthusiasms, and they are afraid of having their enthusiasms ridiculed.

It is the test of greatness in a man that he should be able to see greatness in others, and give them ungrudging credit for it. That is not to say that great men are above criticism. But there is criticism and criticism. Criticism can be dignified or petty, informed and understanding or ignorant and prejudiced, fair-minded or malicious. We must recognize worth generously wherever we find it, and take care that our criticism is not small-minded depreciation masquerading under the guise of profound intellectual probing.

By our criticism we do no harm to great men, who do not need our eulogies, and care little for our depreciation, but we cloud our own powers of perception, and thus, little by little, stunt our mental stature. So it is good for us to think of the great man, though he may be Lawrence of Arabia, an imperialist to the morrow of his bones and hateful to those, who are a subject people and victims of that imperialism. But I have tried to show that he was a man of parts, and many aspects of his character were lovable and great.

(3)

A great man of our age who, luckily, is still with us, is Albert Einstein. He was sent to school at Munich, where his father had opened a chemist's shop and there he first learnt the bitterness of being a Jew in Germany. His persecution has made him give up Germany and he is now a wanderer on the face of the earth, with no home. The most lovable thing about Einstein is his extreme simplicity. Some years ago when I was studying at the University of Cambridge, Einstein came there to lecture on his theory of relatively. He lectured in the Senate Hall, the biggest hall in Cambridge, and wrote formulae on the blackboard to explain his ideas to the savants of England gathered there. His English was not perfect, and whenever he came to some abstruse idea, he gave up English and spoke in German. So absorbed was he in his lecture, that he forget where he had placed the duster, and once wiped the blackboard with the sleeve of his coat.

How revolutionary Einstein's thought is can be gauged from the following summary of some of the assumptions that he makes in his theory :—

(*a*) Time and distance are relative and depend upon motion.

(*b*) Space-time is constant and therefore essential to all accurate calculation.

(*c*) Space-time is finite and curved.

(*d*) Light rays travel in geodesics or universal great circles, and in a thousand million years may return to the point of origin.

(*e*) The planets travel in geodesics around the sun 'because of the curved nature of spaces-time, and their orbits are the lines of least resistance. The radius of this curvature is dependent on the mass of the solar bodies.

(*f*) The sun exerts no direct force on the planets, but they travel as they do because of the hills and valleys that lie in their course.

(*g*) The mass of a body increases with its velocity, and no material body can ever attain the velocity of light—for if it did, its masses would become infinite.

Einstein is above the barriers of race and nationalism, though he suffered bitter persecution in Germany because he was a Jew. He has travelled in Europe, both the Americas, and the East. Asia appeals to Einstein. He wrote or the people of the East : "When one inspects these people closely, one can scarcely any longer care for Europeans, because they are more effeminate and more brutal, and look so much coarser and greedier ; therein too, unfortunately, rests their practical superiority, and ability to conceive big things and carry them through."

We must think of great men often and often because of the compelling power of thought. What a man thinks on that he becomes. That is why we must think of the lives and thoughts of the great men and women of the world. The contemplation of greatness in others rouses greatness in us. We should never think of great men as being so far above us that we can never become like them. The emphasis should be on *men*. What they have done we too can do if we only will.

30. THE VALUE OF A SCIENTIFIC EDUCATION (*P.U., B.A., 1944 Suppl.*)

There are those who condemn science and everything scientific, and will have nothing to do with a scientific education. George Gissing, the famous English writer, was one of them. He says : "I wonder whether there are many men who have the same feeling with regard to science as I have ? It is something more than a prejudice : often it takes the form of a dread, almost a terror. Even those branches of science which are concerned with things that interest me—which deal with plants and animals and the heaven of stars—even these I cannot contemplate without uneasiness, a spirtual disaffection : new discoveries, new theories, however they engage my intelligence, soon weary me, and in some way, depress. When it comes to other kinds of science—the sciences blatant and ubiquitous—the science by which men become millionaries, I am possessed with an angry hostility, a resentful apprehension. This was born in me, no doubt ; I cannot trace it to circumstances of my life, or to any particular moment of my mental growth. I remember, as a lad, looking at complicated machinery with a shrinking uneasiness, which of course, I did not understand. I remember the sort of disturbed contemptuousness with which, in my time of "Examination," I dismissed "Science Papers." It is intelligible enough to me now, that unformed fear ; the ground of my antipathy has grown clear enough. I hate and fear "science" because of my conviction that, for long to come if not for ever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life ; all the beauty of the world ; I see it festooning barbarism under a mark of civilization ; I see it darkening men's minds and hardening their hearts ; I see it bringing a time of vast conflicts, which will pale into insignificance "the thousand wars of old," and as likely as not, will overwhelm the laborious advances of mankind in blood-drenched chaos."

Evidently those who think as George Gissing does, will neither themselves pursue a scientific education nor let those over whom they have control, do so. Yet a scientific education is not necessarily an education in bomb-making, and has value apart from any practical application.

For the purposes of this essay education may be defined as "all that is left from our schooling when we have forgotten all that our teachers taught us." School teachers divide scientific education into two departments—informative and disciplinary.

Now those who object to scientific education say 'What is the use of this informatory knowledge? How does it help a child in after-life to know the specific gravity of mercury, or the boiling-point of water? Why should the child mug up so many chemical formulae, which he forgets as soon as term is over? If you must teach science, teach the child only the broad principles of the subject, and let him not waste his time sitting in a room attempting to measure infinitesimal differences between this and that. The many experiments that you perform are a waste of time. Teach the child the main principles and let him go on to something else."

This is an objection which can be answered only by experienced teachers, and by experts in experimental psychology. Their point of view has been summed up by MacDougall: "There are great advantages in introducing the study of the principles of science from a machine or from a startling physical phenomenon, and working backwards to the principle, rather than by starting from the abstract, and proceeding to the concrete; such a method is in no way inconsistent with a logical and continuous development of the subject." Instead of telling a child that air has weight, and change of air pressure helps us to forecast weather, is it not better to show the child a barometer and after his curiosity has been aroused, explain to him the principles according to which it is built?

Such small experiments foster the child's interest in nature. At a time when the child first shows an interest in things which 'live, move and have a being,' it is best to foster his interest in his physical—as opposed to his moral and spiritual—environment. Thus we can create in him a true desire to know and understand this world in which he finds himself, and to live in sympathy with other forms of life which share it with him. In this way we can increase the child's ultimate share of happiness, and by letting him feel something of the spirit of nature, lead him to a higher conception of the meaning of life.

Scientific experiments also teach a student neatness, orderliness, accuracy, concentration, and application. The advantage of such a training is that it develops observation, and the power of rapid and accurate generalization. A student who has spent some years in a laboratory unconsciously develops habits of method and arrangement.

Here another objection can be raised and people may say "Is such a thing as a 'transference' of intelligence possible? If a student can measure accurately the volume and weight and the specific gravity of laboratory objects, how is it going to help him later on in life? Will a subject after a training in the mixing of pastry show an increased ability to mix metaphors?

Evidently such objectors do not understand that it is not the object of a scientific education to over-emphasise the value of particular bits of knowledge, but to create a scientific *attitude* in the student. If the student is *conscious* and *proud* of his attitude in the laboratory he will adopt it towards all things, and will be able to take an intellectual and detached view of everything with which he is confronted. Science should be taught to make a boy consciously keen to observe as many things as possible and to observe them with detachment forgetting his personal prejudices.

A scientific education has not only a utilitarian value; its value is also cultural; for full intellectual growth and a vigorous intellectual life a man must be occupied with scientific problems. The following quotation will

give an example of how profoundly our attitude to life has been affected by some knowledge of geology and astronomy. "When Milton wrote his *Paradise Lost* he could still—though with hesitation—present the old and comfortable view of the universe ; that it had been prepared...for the dwelling-place of man, with the world, his home, as its centre, and the sun and the moon to give him light, and the stars to give glory to his sky and perhaps to portray his destiny : and man had been introduced in perfection and glory to his dwelling-place...all within the space of a few days, a few thousand years ago. But science aimed a series of blows at this comfortable and compact scheme. Astronomy first shattered the geocentric theory by disclosing the world as only a minor planet revolving round its central sun, while our whole solar system was only one of innumerable systems which stretch through infinite space – till the brain reels beneath the attempt to realize them ; and on their showing man and his dwelling became a mere speck in an unimaginable infinitude of systems. Next Geology took up the tale where Astronomy left it, and rolled out its almost infinite ages while the world was making, till man, a speck in space, became no more than a mere moment in time. And now once again Biology taking up the tale from Astronomy and Geology makes mankind only one phase—no more than a passing phase in the evolution of life – a bubble, as it were, in the changing flowing river."—*Dr. Charles Gores.*

The drawback in a purely scientific education is that which is pointed out by Gissing. It emphasises intellect too much. Mankind has developed its head at the expense of the heart. When a scientist thinks out the details of a torpedo or an incendiary bomb does he not remember that these devices of his will be used to blow up innocent men and women ? Yet one cannot condemn the scientist altogether because he prostitutes his intellect for defence, as he thinks. There should be a conference of all the scientists of the world and they should taken a vow that none of them shall ever, *under any consideration,* use his scientific knowledge and ability to destroy life. A scientific education without a corresponding moral education is the most unmitigated curse for humanity.

31. THE CHOICE OF A CAREER

Or

THE PROFESSION YOU INTEND TO ENTER AND THE REASONS FOR YOUR CHOICE (*P. U. B. A., 1944 Suppl.*)

Every parent, when his child arrives at the secondary stage of school education, begins to worry about the career that the later is going to follow. Every parent fondly believes that his child is destined for an exceptional career.

The truth, however, is quite different. In nine cases out of ten it is impossible to tell while a child is at school, what particular occupation will most suit his nature and capacity, and for many of us quite a number of occupations will suit quite as well as another.

Let us first dispose of children who are exceptionally endowed, the geniuses. Of course a genius depends upon opportunities like every other child, but even if the circumstances in which he is born are not favourable to him, he will, by mere force of will and hard work, win his way to that position in life to which his abilities entitle him. Take the case of Charles Dickens. He started life by sticking labels on gum bottles, and the circumstances under which he was born were enough to crush many men, yet he

rose to be one of the greatest literary figures of the nineteenth century. Lord Reading, before he became Viceroy of India, was a sailor, a stock exchange broker, a solicitor, and a politician. Genius will chalk out a career for itself and force its way to the occupation that suits it best. So the parent who thinks that his child is a genius does not need to worry about him.

For others, the ordinary children, careers are of two types—the secure and the insecure. The secure careers are those in which a man starts with a fixed salary, progresses with regular increments, and ends up with a pension or provident fund deposit at a certain age. The prizes in such careers are few, but so are the risks, and many people prefer to have a low-paid job which is secure to the dangers and glories of an independent profession. Some people go into these secure jobs, not because they cannot afford to take any risks, but because they are bent upon doing some literary or scientific work, and cannot find the leisure for doing that, without an assured competency. But such people are few. Included in the secure careers are the Indian Civil Service, Banking, Insurance, and Teaching.

For children with the adventurous impulse strongly developed, there opens out the broad highway of commerce or the professions, such as Law or Medicine. In these everything depends upon the individual. A few days ago I was talking to a brilliant young man who preferred business to the Indian Civil Service. I told him that his chance of getting into the Civil Service was a particularly good one and that the Civil Service was secure. He said, "The moment I enter into any regular service my salary will be fixed, the increment will be fixed, the pension at retirement will be fixed, and my path in life will be chalked out for me even down to the smallest detail. That will be death. No, I will live my own life according to my own lights and, I hope I will be a greater success in business than I can ever be in the I.C.S."

It is best for those who want to go into independent professions to stick to them to the end. It is a temptation difficult to resist for a young man who is starting life, let us say as a doctor, not to accept a job in a druggist's concern, or as a physician in a small almshouse, or reformatory. In these jobs the employment is snug and easy, with a comfortable living and a pretty salary. The first drawback of such positions is that they take away the most precious years of a man's life and let slip chances which can never be recalled of gaining a firm footing in the profession. And moreover, (and I write this from personal experience) such positions can never be depended on longer than those in power find it their interest to change. Employers in private institutions are political demagogues and most often unscrupulous opportunists. Such employments retard one's ultimate progress, and sometimes give one a second-rate reputation that is hard to outlive. Moreover, it is a confession of impecuniosity or inferiority, and creates an adverse impression that cannot be overcome for years.

The tragedy of the open professions does not lie in those who come into them of their own free will, but in those who are thrust into them against their will, only because they have no other opening for their activities. Those who hold competitive examinations seem to be lacking

in a sense of humour and proportion. Take a very ordinary examination—the competition for the P. C. S. Judicial Branch. Second class law graduates (non-agriculturists) are not allowed to sit in the competition. A student who gets 360 marks in his LL.B. Examination is allowed to sit in the P. C. S. Examination as a matter of course. But a student who gets 359 marks has no such privilege. Does it mean that the former is abler than the latter ? How can those unadventurous souls who wanted to become sub-judges and cannot do so, take to the legal profession wholeheartedly ! They simply swell the number of "failures" in the profession and frighten others out of it.

This is not to say that the professions are easy or without grave risks. The most risky of all professions is journalism. It has the virtue of being the most democratic. For a man with brains and ability there is no profession like journalism, for such a man can always count upon getting to the forefront. But the sea of journalism is strewn with wrecks. Here is the opinion of a great English writer, and a great journalist, who had struggled all his life in this profession—

"Oh you heavy-laden, who at this hour sit down to the cursed travail of the pen ; writing, not because there is something in your mind, in your heart, which must needs be uttered, but because the pen is the only tool you can handle, your only means of earning bread ! Year after year the number of you is multiplied ; you crowd the doors of publishers and solicitors, hustling, grappling, exchanging maledictions Oh sorry spectacle, grotesque and heart-breaking !

"Innumerable are the men and women now writing for bread, who have not the least chance of finding in such work a permanent livelihood. They took to writing because they knew not what else to do, or because the literary calling tempted them by its independence and dazzling prizes. With a lifetime of dread experience behind me. I say that he who encourages any young man or woman to look for his living to 'literature' commits no less than a crime. If my voice had any authority I would cry this truth aloud wherever men can hear."

32. CULTURE : ITS MEANING AND VALUE (*P. U , 1915*)

"Culture is contact with the best that has been said and thought in the worlfl."—*Arnold.*

To be truly cultured a man should know at least one foreign language. As Indians, we are compelled to learn English, but think it should have been better if we had learnt French. Even now those of us, who have the opportunity and the necessary will, should waste no time in taking up a serious study of the French language. Montesquieu used to say that he had never known a pain or a distress which he could not soothe by half an hour of a good book ; and perhaps it is no exaggeration to say that a man who can read French with ease and quick comprehension need never have a dull hour. The chief characteristic of French literature is its agreeableness. And the French language has a genius for clearness, firmness and order.

One of the marks of the cultured man is that he amuses himself in a rational rather than an irrational manner, and there is no rational amusement so pleasant and at the same time so profitable as turning over the leaves of a French classic—Racine or Voltaire or Sainte-Beuve.

These authors are exquisite and instructive, models of clear writing and full of ideas. Those who are capable of extensive interests and willing to enter into great spheres of thought and history should study French language and literature.

Next to French language and literature, I rate a study of universal history. It is not necessary to take it up in detail and study the labyrinthine shifts of party intrigues in different countries. First of all, one should learn history in bare outline—the outline should be bold and rapid, emphasizing the great chains of events, and the decisive movements. For an Indian it will be first necessary to study the history of Asia in outline, before he reads the history of India in detail. Similarly, an Englishman should read European history before tackling the history of England. This point has been well brought out by Freeman in his *Unity of History*. He says : "We are learning that European history, from its first glimmerings to our own day, is one unbroken drama, no part of which can be rightly understood without reference to the other parts which come before and after it. We are learning that of this great drama Rome is the centre, the point to which all roads lead and from which all roads lead no less. The world of independent Greece stands on one side of it ; the world of Europe stands on the other. But the history, alike of the great centre itself, and of its satellites on either side, can never be fully grasped except from a point of view wide enough to take in the whole group, and to mark the relations of each of its members to the centre and to one another."

A word about superficial reading. I can quite imagine a young man, after reading this essay, chalking out a course of study for himself and resolutely sitting down to go through it. But such reading is of no use. It is like rain falling on a sloping roof or water poured into a sieve. Knowledge is useless unless we are able to make use of it in a definite form. Before we take up any study seriously we should have a clear picture of our destination before our eyes. It is a good plan, when we have read a book, to sit down resolutely and make a summary of all that we have remembered of it. The best plan is that pursued by Gibbon. After glancing over the title, subject or design of a book. Gibbon would take a pen and write roughly what questions he expected to find answered in it, what difficulties solved, what kind of information gathered. Such practice keeps us from reading with the eye only.

The careful reader unconsciously gets a valuable attitude of mind. Even if he reads a book with which he is not in sympathy and agreement, he learns a good deal by asking himself—why did this man come to hold such a view ? This kind of self-examination is true culture, and gives a man seriousness, depth, and moderation of judgment, which are the signs of a cultured man.

In the studies of a cultured man I give an important place to philosophy. There are moments when every thoughtful man feels the need of a scientific doctrine defining the ends of human life, of a wisdom which should guarantee the happiness of the individual. Science is standing in pronounced opposition to our traditional religions, and the result is that the more thoughtful amongst us are turning more and more to philosophy as a compensation for loss of religious faith. The cultured world, which has lost the support afforded by religion, should seek it in philosophy.

If a man diligently seeks to come into contact with the best that has been thought and said in this world, whether by the way I have suggested or in any other way, he will become simple and unselfish. Culture is valuable, culture has meaning, because it leads us to the service of our fellow-men, and we find no peace and happiness except in working for them. Lord Morley has summed this up in words which have the wings of poetry : "We cannot, like Beethoven or Handel, lift the soul by the magic of divine melody into the seventh heaven of ineffable vision and hope incommensurable : we cannot, like Newton, weigh the far off stars in a balance, and measure the heavings of the eternal flood : we cannot, like Voltaire, scorch up what is cruel and false, by a word as by a flame, nor, like Milton or Burke, awaken men's hearts with the notes of an organ trumpet .....But what we can do—the humblest of us ......is by diligently using our own minds and diligently seeking to extend our own opportunities to others, to help to swell that common tide ; on the force and set of whose currents depends the prosperous voyaging of humanity. When our names are blotted out and our place knows us no more, the energy of such social service will remain, like the unending stream of one of nature's forces. The thought that this is so, may lighten the poor perplexities of our daily life, and may even soothe the pang of its calamities : it lifts us from our feet, as on wings, opening a larger meaning to our public endeavour ; it makes the morning, as we wake to it, welcome, and the evening like a soft garment as it wraps us about ; it nerves our arm with boldness against oppression and injustice and strengthens our voice with deeper accents against falsehood, while we are yet in the full moon of our days—yes, and perhaps it will shed some ray of consolation, when our eyes are growing dim to it all, and we go down into the valley of the dark shadow."

Just as a cultured men loves knowledge for its own sake, seeking not to make money by it, but to get refinement in personal living, so he serves his fellow men with no ulterior motive, without hope of a reward either here or in the hereafter. He sees clearly the errors of his own ways and seeks to warn others off them. His greater happiness lies in learning wisdom and service of fellow beings. He wants no more.

One mark of a cultured man is that he is affectionate and at the same time detached from the person he loves. I know only one man who is uniformly affectionate to all and yet is never upset when his affection is not returned. As the sun shines upon all and makes no distinctions so the cultured man is kind to all without distinction. Now this is a very hard test. I like some persons deeply and often in a happy mood I stop and say : How much of this happiness is the result of returned affection ? And when my affection is not returned : Is my heart chilled because so and so does not care for me ? So I think of the cultured man—the *only one* I know and think : Let me be like him. True affectionateness, like true civilization, is the final fruit and culmination of long endeavour. The truly cultured man wants nothing from his fellow men. He gives—service, affection, considerateness, all that one man can give to another. And he does so unconsciously and to all—as the sun shines for all, or the flower opens for all. He realizes the noble and hard truth : That devotion to one or two is a poisonous thing—he must be devoted to all.

33. BEAUTIES OF NATURE (*P. U. 1950*)

"......Nature never did betray
The heart that loved her ; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy : for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall ev'r prevail against us, or disturb
Our cheerful faith, that all which we behold
Is full of blessings.'—*Wordsworth.*

People travel long distances to see a famous waterfall in a beautiful valley, yet the beauty of small objects that nature has so profusely set before them escapes their eyes. And even their "love" for those objects when they profess to like them, is a base one. People go into a meadow and pluck daisies and throw them away, and then claim that they love daisies. How can a man who loves daisies waste them so callously ?

It is literally true that familiarity breeds contempt. If sunrise and sunset were rare events which happened to us only two or three times in a lifetime, then we would be entranced by their beauty. As it is, it takes only a genius to find beauty in ordinary scenery.

Of all natural scenery I love mountains the best. In the mountains the cloud effects are brighter than anywhere else and the 'afterglow' lingers long after the sun has set. When the lower slopes are all dark, the peak is transfigured by the light as it kisses it good-bye. When rain falls the colours are emphasized, and the leaves and the grass become a lighter green. Ruskin says of mountains : "They are the beginning and end of all natural scenery : in them, and in the forms of inferior landscape that lead to them, my affections are wholly bound up ; and though I can look with happy admiration at the lowland flowers, and woods and open skies, the happiness is tranquil and cold, like that of examining detached flowers in a conservatory, or reading a pleasant book." On the mountain the flowers are peculiarly large and bright in colour. Not only are there many beautiful species which are peculiar to the mountains, but even within the same species, flowers living up in the mountains are larger and brighter than those in the plains. There are trees which flourish on the hills with peculiar luxuriance—pines, ferns, beeches, chestnuts, larches and others. These trees seem to be enjoying the sweet air and the pure mountain streams."

A garden full of flowers is a beautiful object, and Bacon considered that a garden is 'the greatest refreshment to the spirits of man, without which buildings and palaces are but gross handiworks, and a man shall ever see that when ages grow to civility and elegancy men come to build stately sooner than to garden finely, as if gardening were the greater perfection." Yet to the true lover of nature, flowers to be seen at their best must be wild. Even the names of flowers suggest the joy that men have taken in them. Look at such names as forget-me-not, harebell, the sweet thyme, asphodel, sundew, snowdrop, heartsease.

With flowers is associated not only their beautiful shape and colour, but their smell and the songs of birds, hum of insects, rustle of leaves,

ripples of water. Flowers have made life endurable to many. "Resting quietly under an ash tree, with the scent of flowers and the odour of green buds and leaves, a ray of sunlight yonder lighting up the litchen and the moss on the oak tree, a gentle air stirring on the branches above, giving glimpses of fleecy clouds sailing in the ether, there comes into the mind a feeling of intense joy in the simple fact of living." (Jeffries)

As for richness of colour, birds and animals vie with flowers in richness and variety of these colours. For animals colours have two uses—they make them more attractive to their mates and are protective. Take such an ordinary example as the dark back and the silvery belly of the fish—what is its use ? The dark back makes the fish less conspicuous to any one looking down into the water : and the white belly makes him less visible from below. For same reason the animals of the desert ares and-coloured : and those of Arctic regions white like snow, especially in winter.

In the Middle Ages people were very sensitive to the beauties of nature. They had stories of knights who loved or were loved by nature spirits. Although we know that there are no such things as nature spirits, yet we know that nature always rewards the man who loves her, not with money but with peaceful thoughts and contentment.

All the poets of the world have welcomed the advent of Spring. In the Spring the world reaches its perfection, and there is a sense of immortality in living through one happy spring day. Not without reason does the world love the Song of Solomon :—

> My beloved spake, and said unto me
> Rise up, my love, my fair one, and come away.
> For, lo, the winter is past,
> The rain is over and gone ;
> The flowers appear on the earth ;
> The time of the singing of birds is come.
> The voice of the turtle is heard in our land.
> The fig tree putteth forth her green figs
> And the vines with the tender grapes give a good smell.

A love of nature is characteristic of English poetry, especially nature as seen in English rural landscape. From the "Cuckoo Song" of the language in its beginnings, to the perfect loveliness of Tennyson's best verse, this note is ever heard sounding. But this is not peculiar to the English language alone. Every true poet in every language, and in every age of the earth, has paid tribute to the beauties of nature.

A great English author, in a book which he wrote when he was old, describes in touching words the mircale of Spring :—"How many more springs can I hope to see ? A sanguine temper would say ten or twelve ; let me dare to hope humbly for five or six. That is a great many. Five or six spring-times, welcomed joyously, lovingly watched from the first celandine to the budding of the rose ; who shall dare to call it a stinted bloom ? Five or six times the miracle of the earth reclad, the vision of splendour, loveliness which tongue has never yet described, set before my grazing. To think of it is to fear that I ask too much."

I will close by mentioning a delight in nature which I took when I was a child and which I fear may seem to some of my readers to be trivial. What about looking at clouds and imagining in them fanciful visions of

mountains, splendid seas, and forlorn sea-shores, monsters, armies, warriors and battles ? I am now well over thirty, but I still indulge my fancy in these things and take joy in them.

We rejoice in Nature because all life is one and when we are in tune with Nature we unconsciously recognize the oneness of life. Nature or God is not only full of power and peace but also full of beauty. That is why mystics have called God 'The Beautiful' because all Nature, even in its minutest details, is full of Beauty. In many moments of depression I have walked in the Lawrence Gardens and gone back home soothed if not happy. Indeed he who does not love trees and flowers and little birds is a heretic because he refuses to recognize God who is beauty also, not only love.

34. MY FAVOURITE POET
(*Shelley*)

There is a close resemblance between Shelley and Beethoven. It is as difficult to put Shelley's poems into prose, as to put one of Beethoven's symphonies into words. The effect of Shelley's poetry, as of Beethoven's music, is on the blood and the emotions. Both are indefinable and impossible to analyse.

People accuse both Shelley and Beethoven of being obscure and vague and of not clearly realizing what they intended to convey. This accusation is based upon a misunderstanding. Shelley lived in the world of Ideas (Plato was his favourite reading), and ideas to him were as real as the newspaper or the cinema is to the ordinary man.

Shelley was an idealist. For him the only reality was thought. Again and again he turns away from the cruelties, disappointments, losses, death, decay, and failure of this world into the ideal world of thought.

"The future and the past are idle shadows
Of thought's eternal flight."—*Hellas.*

This does not mean that he was unconscious of the miseries of the world. In the First Act of *Prometheus Unbound*, with almost the brevity of Buddha he sums up "the thousand ills that flesh is heir to." The loftiest fear

All that they would disdain to think were true :
Hypocrisy and custom make their minds
The fanes of many a worship, now outworn.
They dare not devise good for man's estate.
And yet they know not what they do not dare.
The good want power, but to weep barren tears,
The powerful goodness want : worse need for them.
The wise want love and those who love want wisdom ;
And all best things are thus confused to ill.
Many are strong and rich and would be just,
But live among their suffering fellow-men
As if none felt.

It seems almost as if Matthew Arnold had these words of Shelley in mind ("The good want power, but to weep barren tears") when he made his famous gibe that Shelley was "a beautiful and ineffectual angel beating in the void his luminous wings in vain." The best and the most effective reply to this gibe is given by H. N. Brailsford :—

"The world into which the angel fell, wide-eyed, indignant and surprised, was not a void. It was a nightmare composed of all the things which to common mortals, are useful, normal, inevitable—oppressions and wars, follies and crimes, kings and priests, hangmen and inquisitors, poverty and luxury. If he beat his wings in the cage of horrors, it was with the rage and terrors of a bird which belongs to the free air. Shelley, Matthew Arnold held, was not quite sane. Sanity is a capacity for becoming accustomed to the monstrous. Neither time nor grey hairs could bring that sanity to Shelley's clear-sighted madness."

Shelley had a fundamental incapacity for making terms with the cruelties, lusts and vanities of this world. It is because of this that I love him. For Shelley lived in a world whose values were not his values. Also to attain the heights of thought and vision that Shelley attained, the soul must pass through great suffering. This clear-sighted realization of the shortcomings of the world comes only when soul has waded through the blood of the heart. Yet Shelley was no pessimist. On the contrary, his is a hilarious optimism He believed with all his heart in the ultimate triumph of good over evil. There is a jubilant lyric in *Prometheus Unbound* which expresses this :—

To suffer woes which Hope thinks infinite ;
To forgive wrongs darker than death or night ;
To defy Power, which seems omnipotent ;
To love and bear ; to hope till Hope creates
From its own wreck the thing it contemplates ;
Neither to change nor flatter, nor repent :
This, like thy glory, Titan, is to be
Good, great, and joyous, beautiful and free ;
This is above Life, Joy, Empire, and Victory.

That passive resistance to tyranny which Gandhi was preaching in our own day and Christ preached two thousand years ago, is a recurring note in Shelley's poetry. The underlying idea of passive resistance is that we must let the tyrant do his worst, he will repent. Our sufferings will appeal to the divine in his nature and he will become our brother instead of being our oppressor. So Shelley says in his *Masque of Anarchy :*

Stand ye calm and resolute
Like a forest close and mute ;
With folded arms and looks which are
Weapons of unvanquished war.

And if then the tyrants dare,
Let them ride among you there ;
Slash and stab and maim and hew
What they like, and let them do.

With folded arms and steady eyes,
And little fear and less surprise,
Look upon them as they slay
Till their rage has died away.

Then they will return with shame
To the place from which they came,
And the blood thus shed will speak
In hot blushes on their cheek.

The only objection that we take to these lines is that Shelley over-estimates the power of love. More powerful than the motive of love is the motive for power. Unarmed love invites reckless slaughter, as has been seen in thousands of places in the history of the world. It is true that the meek sufferings and sacrifices of men like Gandhi, or Paul, or Jesus, have turned the current of world history, but how many more such men have been sacrificed to the lust of the militarist, and how little is the result ?

References to India occur frequently in Shelley's poems. He lived in the age of Clive and Hastings who had grown immensely rich by shaking the pagoda tree in India, and so in *Hellas* he speaks of

> Ten camel loads of Indian gold.

In the *Triumph of Life* he imagines the air as being peopled with dim forms (a notion dear to our epic writers),

> As when there hovers
> A flock of vampyre bats before the glare
> Of the tropic sun, bringing ere evening,
> Strange light upon some Indian isle.

In the *Witch of Atlas* is another reference :—

> Even as a tiger on Hydaspes' banks
> Outspeeds the antelopes which speediest are.

This may not be a good reason for loving a poet, but I have mentioned it because it happens to be true.

I love Shelley for the same reason that I love Plato—because of his love of Justice. Some of the lines on *Prometheus Unbound* may be a summary of Shelley's creed as exhibited in his life :—

> I will not yield.
> Let others flatter crime, where it sits enthroned
> In brief omnipotence......I wait,
> Enduring this, the retributive hour.

35. INDIAN ART

(1)

The fundamental difference between Indian and European art has been enunciated by Dr. Havell as follows :—

"European art has, as it were, its wings clipped ; it knows only the beauty of earthly things. Indian art, soaring into the highest empyrean, is ever trying to bring down to the earth something of the beauty of the things above. Physical beauty was to the Greeks a divine characteristic, the perfect human animal received divine honour from them, both before and after death.

"The Hindu artist has an entirely different starting point. He believes that the highest type of beauty must be sought after, not in imitation or selection of human and natural forms, but in the endavours to suggest something finer and more subtle than ordinary physical beauty. Indian art is essentially idealistic, mystical, symbolic and transcendental. The artist is both priest and poet."

(2)

Indian art, both in the past, and in our day, is essentially religious. There is nothing extraordinary in a country, which has produced one world religion, and two great religions which are confined to the borders of India, being religious. The more refined the Indian, the more deeply influenced is he by his religion and philosophy. The Indian temperament is always on the look-out for principles. It tries to sense a general law first, and then see in the world below applications of that general law.

The characteristic of the Indian mind is seen in Indian art also. The artist is not at all anxious to paint the form accurately. To him the form seems fleeting and unimportant in contrast with the idea, which is everlasting. Let us imagine that he wants to carve an elephant. It will never occur to him to get hold of a live elephant, make that his model, and carve from that. The artist sets himself to carve the elephant from his idea of the thousands of elephants that he has seen. He has no desire to make a stone elephant that is in all respects like a live elephant. His desire is simply to put into stone the idea "elephant" no matter if the proportions are all wrong. What matters a little inaccuracy here and there in comparison with the truth of the representation of the idea ?

This will be confirmed by the following remarks of the famous Bengali artist, Abanindra Nath Tagore (incidentally he is a D. Litt. and a C. I. E.) :

"For the last fifty years no portrait or statue of my grandfather could be found. But, all the same, I did not feel its want very much. The stories I heard regarding him from his friends and acquaintances helped me to picture a laughing face, soft and pleasant, in my mind. Later on, quite unexpectedly, a portrait in oil colours was discovered in the Burdwan Palace Of course I was glad at the find, but I confess I was disappointed when I saw the picture. It was so different from the grandfather of my imagination. Gone were the soft and plump body, the face full of health and smiles, and the charming abandon of his native garb ! In due course the picture found a place in the family portrait gallery but this correct material likeness failed to replace the picture I had stored up in my imagination as something vital, and real, and true. And do not our scriptures say, truth cannot be seen, it can only be felt ?"

More extracts can be given from the writings of this new leader of Indian painting to illustrate the inwardness of the Indian temperament, *e.g.*,

"Art is not the imitation of nature, but its interpretation."

"More than what is seen by the physical eye, the true artist sees with the light that is within him."

"The doctor knows my anatomy much more perfectly than does my father. But when it comes to knowing myself, my mother beats the doctor hollow. Why ? Because the former sees with his physical eye while the latter does so with the soul."

However, there is a sharp cleavage between the Hindu temperament and the Muslim temperament. The Hindu is the introvert, the man whose mind turns always inwards. The Muslim, on the other hand, is the extrovert, whose interests are all objective.

(3)

Many years ago, I had the occasion to go to Bombay on a pleasure trip. I visited the caves of Elephanta, and saw the cave temples there with the Trimurti, emerging, as it were, out of the stone. I now think that the Trimurti at Elephanta is a good instance of the inwardness of the mind of the Hindu artist. He chooses to work on the hardest substance which he can find, *i.e.*, granite. And upon this granite he patiently and tyrannically imposes his idea, which is never a blind imitation of an object of nature, but always a symbol.

The Indian artist, in addition to working on hard substances, has a deep love of multiple detail. If we study the pillars of the famous rock temples of Ellora, we find the artist indulging in elaborate rhythmical carvings of birds and flowers that were never found on land or in sea, and the fruit of a mind in which nature is subordinate to imagination. The Indian is not at all anxious to depict or interpret Nature. From Nature he takes only its rhythm and creates a new nature of his own.

In the frescoes of Ajanta there are many faults of anatomy but we forget them, because we are lost in admiring the expression and rhythm of the figures. There is an intense feeling of devotion for the ideas symbolised which communicates itself to the beholder, and criticism is lost in admiration. Nowadays the benevolent Government does its best to teach the laws of anatomy to Indian students of art. But when an artist is gripped by an idea, he throws anatomy to the winds. He is so dominated by the idea, that he is impatient of the form.

Abanindra Nath Tagore emphasizes this something in Indian art that eludes western observers and critics. Criticizing a picture exhibited in Calcutta, he wrote in the *Rupam* for April 1922: "When we say that both eye and mind must join to produce a true picture, we have not said all. There is also something left over which transcends both. There is a secret chamber where the human artist communes with the Divine artist, and plays with him at creation. News of this come to us, now and again, in a work such as the *Uma* of Nandlal.........In such as these, we see at last a glimpse of the real artist's studio.........the innermost sanctuary of the spirit where the simplicity of perfection reigns and where the mind is a child, and smiles and plays, and thinks or thinks not just as a child."

(4)

Our artists have not learnt, and perhaps never will learn, the lesson that Greece attempted to teach the world. The Greeks knew how to be true to nature, at the same time true to the idea. If it were possible by some miracle to tell Indian artists that the perfect form does not betray the symbol, but enhances its glory, then a new, and the greatest, era of Indian art will be born.

New arts shall bloom of loftier mould
And mightier music fill the skies,
And every life shall be a song
And all the earth a paradise.—*J. A. Symonds.*

The Renaissance in Indian art can come only if there is a fusion of Hindu and Muslim cultures. Otherwise there will always be two arts in India—the art of the Bengal School and the art of Chughtai. Art is the

expression of living social ideals and how can we have great art in India when day by day we see civil war coming nearer and nearer and Hindus and Muslims ready to fly at each other's throats ? Beauty is not born in scenes of burning ; pillage, slaughter and rape.

36. NOVEL READING (*P. U., B.A., 1937*)

Or

THE STUDY OF FICTION (*P.U., B.A., 1944*)

Novel reading has become a popular pastime. To relax after a day's hard work, there is nothing more handy than a six-penny novel or a detective story. Life often proves too much for us and we seek the aid of our imagination to escape from it. Reading is not a duty imposed on us ; it is a pleasure. Books exist to please, to entertain and to comfort us. Some seek relaxation in intoxication through wine or gambling but the reader of fiction quite harmlessly excites himself by an imaginary story of love, intrigue or murder. Fiction, like poetry, provides us an escape from this dark drab world and takes us into the land of romance where beauty dwells, justice is done and misery is dead. The majority of fiction readers resort to fiction for mental relief. Sometimes, when we are not tired, we feel lonely, as for example, on a journey. In an express train a novel is an invaluable partner ; it helps us to drown the rattling of the train, the puffing of the engine and to forget the irksomeness of the journey. When we are engrossed in the novel, we are hardly conscious of time passing till the porter shouts out the name of our destination. Reading makes travel tolerable, you hardly know how else to kill time in a railway journey. The ailing patient, the convalescent and the attendant nurse find in novel reading a matchless delight. Novel reading is light reading and puts no tax on our mind or brain ; on the other hand it is a palliative.

All novels are not fairy stories of love and romance. We have the picturesque novel of adventure and travel. The reading of these novels provides us not only with information about the countries concerned but also the pleasant sensation of sojourning in them. Sitting by the side of the singing kettle on the hearth we can hunt wild game in the heart of Africa or the Sundarbuns or climb on the top of the Kamet, or drive into the sea in Mr. Well's apparatus. Such novels are not meant to be a substitute for actual journeys but as stimulative of interest. To those whom a long journey is forbidden luxury they are more than a compensation.

The novel with a purpose has various branches. The best amongst them is the historical novel which deals with a particular period of history ; a famous personality or an incident. When we read these novels we *live* those periods and move in the long dead society. Usually historical novels are pure fictitious romances with an appeal to young minds. Scott's *Waverley Novels* and Thackeray's *Henry Esmond* belong to separate groups. Another variety of this type of novels is that in which the author passes in review through imaginary characters the conflicting forces and the changing values which mark an epoch. Galsworthy's *Forsyte Saga* describes the disintegration of the Victorian society in England. Sinclair Lewis's *Babbit* and *Main Street* are its American kin. A minor offshoot of it is the regional or provincial novel describing the characteristics of a typical locality : like Hardy's Wessex novels and

Arnold Bennett's *Anna of the Five Towns* series. We have the political novel in which political strife is mirrored in symbols. Disraeli's *Coningsby* or *The Flaming Sword* by L.P. Jack are novels of this type. For those who are of a humanitarian turn of mind we have the social novel with its main objective to reform society. Mrs. Gaskell's *Cranford,* Thackeray's *Vanity Fair* and Dicken's novels went a very long way improving the society of the times. The novelist has a wide canvas at his command He can gradually work up his plot and resolve it into the desired manner. His weapon is persuasion through winning our sympathy. He aims at change of heart, perseveres and ultimately wins. The novelist's field is not limited and he is free to take up any problem that is likely to interest the reader. He treads on slippery ground when he handles sex. Writers like Joyce, Lawrence and even Aldous Huxley have been banned for young readers. But I say to you—Do not be afraid ; read them all, especially Aldous Huxley. I am not exaggerating when I say that Huxley's *After Many a Summer* has thrown more light on many tangles in my life than years and years of analysis and introspection. It is better to abstain from sentimental types of fiction. Not only do they produce unhealthy reactions but they also vitiate our taste for good literature. Classical writers always deal with the eternal problems of life : of evil and of good. They invent characters, sometimes individualized and sometimes types and through them as mouthpieces voice their own feelings. Psychological fiction is a recent production and specialises in the analytical study of human character. Reading of such novels is a mental exercise ; all the time we feel as if we were playing at chess. The human mind is immensely differentiated ; no two minds are alike. This study is ever interesting. Jane Austen, George Eliot, Meredith give us beautiful characters. The modern novel is psychological through and through.

Modern life has multiplied crime and scientific research has made the detection of crime an art as well as a science. The detective novels of Edgar Wallace have covered a vast ground from the *Moonston* of Wilkie Collins. It is this type of novel which is very popular to-day : it gives excitement and relaxation. Incidentally, it has created a new character, Sherlock Holmes. The purely propaganda novel has its votaries. War fiction too had its heyday. *All Quiet on the Western Front* by Remarque had an amazing sale.

Novel reading is regarded by the orthodox as sheer waste of time. This is a mistaken notion. The variety of situations and the diversity of characters in novels expand our outlook and broaden our vision. Novels are cheap and are easily procured from every circulating library or book-shop. Their very popularity shows that reading them is profitable and conducive to happiness. The reader with the discriminating eye avoids reading obscene and cheap fiction. Just as too many sweet objects produce bile, similarly an over-dose of luscious fiction gluts the appetite. Drama elevates and poetry refines our mind but fiction, of the earth earthly, interests us in the living of life.

Novel reading rouses the taste for reading. After poetry fiction is the greatest department of literature and should occupy an honoured place on the shelves of student.

37. THE STUDY OF HISTORY (*P.U., B.A., 1937*)

The study of history is interesting, useful and amusing. Different readers come to history for different purposes. Their conceptions of history are so varied that if they were all present together they would break their heads over its definition and forget to study it. Definitions are never final ; at best they can define the scope of the subject rather than characterize its aspects in entirety. Morley said, "I do not in the least want to know what happened in the past, except as it enables me to see my way more clearly through what is happening to-day... . History should not merely gratify the reader's curiosity about the past, but modify his view of the present and his forecast of the future." The study of history has a practical object. One can well understand that history thus written will usually begin with a maxim and invariably end with a moral. History is a record of past events and is rich with the experience of centuries. We can always compare our conditions and circumstances with those of some past period and manage or conduct our affairs better. History is a ready referencer to guide the destinies of mankind and mould its furture. Just as we respect grown up people who have plodded on the ways of life for guidance, advice, or caution, similarly we study history for parallel events to forewarn and forearm ourselves. History repeats itself ; man is ever the same and so are his problems. It is incumbent upon the historian to be true and sincere so that the reader is not deceived. Biographies, memoirs private, diaries, chronicles and books of travel are more useful than sifted history because in them we can always judge for ourselves. They are the sources of history and if they are uncontaminated our knowledge of the past is certain and reliable. As it is, sincerity, frankness and honesty are rare virtues existing often in the ideal and seldom in actual practice. Our reliance on history as a guide should not be blind.

"History is the biography of great men," said Carlyle. He was wedded to his theory of the hero and hero worship. A hero may be the spokesman of the times but he cannot be expected to display all the mighty forces that play or conflict in the national mind. The great man, no doubt, may bestride the world like a Colossus but the common man too adds to the achievements of life. Thackeray protested against history encumbered with ceremony, wearing the mask and the cothurnus and speaking to measure. "She, too, in our age, busies herself with the affairs only of kings, waiting on them obsequiously and stately, as if she were but a mistress of court ceremonies, and had nothing to do with the registering of the affairs of the common people.........In a word I would have history familiar rather than heroic." Thackeray would read history to gain a first hand knowledge of the customs, manners and ideals of a past generation rather than their kings. Even if the past has no lessons to impart, it is rich like a pageant. It was Shelley, who, in an inspired moment, wrote, "History is the cyclic poem written by Time upon the memories of men. The past, like an inspired rhapsodist. fills the theatre of everlasting generations with her harmony." It is an illuminated book, an illustrated picture and a living world. We have the child's curiosity for colour, din and noise and the unfamiliar. The past merely because it is past—a remote romantic world—attracts us and as we read history our imaginations, proportionate to the power, recreate the past. Thackeray

imaginatively lived in Queen Anne's reign when he was writing *Henry Esmond* and Morris while writing his *Sagas* was in Iceland in his mind. To keep the past alive for us is the function of the historian. We want to know what happened long ago. Birrell sums up this aspect thus : "Facts are not the dross of history, but the true metal, and the historian is a worker in that metal. He has nothing to do with abstract truth as with practical politics, or with forecasts of the future......"History is a judicious selection, rejection and arrangement of facts and we study it for the facts rather than for the moral."

We may study history for profit or for pleasure but we can also put it to another use. Historians track human life to its beginnings, the fountain source ; carry the link through the ages to the present and in a coherent, harmonious way unify the whole. The universe and its life are divine. History tells us that life is a vast stream with a number of tributaries that flow separately but to merge ultimately into the bigger stream. To enjoy life in its fullness, we should work. The past has a rich heritage. Let us all share it and add our own bits to it before we quit the scene. Not to read history is to remain stunted in growth, ever an infant. There is some pleasure in starting *de novo* but there is great satisfaction in attaining the goal. Let us drink deep of the fountain of knowledge so that we may live life better and leave it richer.

History helps us like fiction or drama to escape the burdens of life. It is a vast stage erected in Nature's amphitheatre of Eternal Time. Here we see characters and forces coming into clash, in comedies and tragedies, and playing their pre-determined parts. We are fascinated and we identify ourselves at least with some of them, others repel us and we dislike them. We are so much overpowered that we begin to feel there must be something in man—a mere shadow—who can do much that is passing strange. We feel elated, proud and self confident. History gives us faith in ourselves and although some greater force looms in the distance as the wire puller yet we are conscious of independence. In moments of weakness, history gives us courage to go forth and lay down our lives at the altar of an ideal.

Whatever our aim in reading history may be, one thing is certain. It is always a book and hence must fulfil the requirements of a work of art. If nothing else, history is a narrative and it should be catching. It should grip our minds. Macaulay's boast was to write history in a manner so as to replace the latest book of fiction on the tables of the fashionable ladies. We sometimes do read history for its style. Gibbon, Carlyle, Greene, are old masters of style in history and their tradition has been maintained by Maitland and Esme Wingfield Stratford. The study of history is worth the trouble.

There is a perverted study of history unfortunately rife in India at the present day which consists in taking a view flattering to one or two groups and mentioning only such facts which support this thesis. If this sort of thing goes on there will be civil war in India at no distant date. This is an example of how history should *not* be studied.

38. THE STUDY OF LITERATURE (*P. U., B. A., 1938*)

Literature is a criticism of life seen through a temperament, hence the study of literature is a study of various temperaments. Life is variegated, its facets and problems are multifarious and a study of literature gives us life freely and abundantly. The questions about the technical

side of this study, the methods of study etc., do not concern us. We approach the subject on a broader basis. Thus regarded, literature is a pleasant pastime, an enjoyable companion in all ages and conditions of health. When we relax in an arm chair after the day's work, a story or a poem soon lulls our fagged brains to refreshing ease and slumber. We are hurrying in an express train, a six-penny novel is our companion. Out on a picnic we soon are a-piece with Nature. A book is our tonic in attacks of illness and despondence when life hangs heavy on our hands. Books have become an integral part of modern life: we do not know what we shall do without them. Time is money but even then sometimes it becomes irksome. The ingenuity of man has discovered in Literature the talisman that provides him wings to fly.

Life is a bed of thorns. Shelley calls it a dim vale of tears. In reading literature we find an escape from the fever, the fret and the weariness of this world. A commonplace thing acquires new shape. Our fancy roams from the earth to the skies and on the wings of poesy we flit from flower to flower forgetting the thorns below. Poets and writers have sought this escape and we read their works and we seek it in them. Who does not feel elated while reading Keats' poems 'Ode to a Nightingale' and 'Ode to the Grecian Urn,' two of the finest poems of escape? Works of romance bewitch our minds and brains in no time. The writer carries us far into his utobian land where love is rewarded, where wealth is in plenty and where pain and sickness do not intrude. Reading books is thus a pleasure and the best writers are those who please us the most. "Literature exists to please—to lighten the burden of men's lives; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures."

Literature not only pleases us but instructs us also. The authors who attain to the eminence of the classics are those who exercise their imagination on the serious problems of life and explain or elucidate them through fiction. Such are the problems of the good and the evil in life; love, duty, beauty, truth, etc. The reader too in the course of his life comes to grips with one or the other of these problems. He is baffled and perhaps would give up but for the guidance from the classics. They give him not a tangible solution but the heroic temper that enables him to pass through the ordeal and survive brutal shocks. Our tragedies show us how to preserve the emotional balance which is the sign of a healthy man. In this respect biographies, and autobiographies are most useful. If we fail to find a kindred soul in actual life we can find any number of them amongst the dead. Carlyle was not far wrong when he said, "History is the biography of great men." Literature thus widens our contact and we enjoy life more abundantly. Private journals, diaries, memoirs and letters take us to the heart of their authors.

Literature provides a common platform for discussion and exchange of thoughts and social or political reform through exposition. Those writings with a purpose have played their part in the eradication of a number of ills to which we are heir. Dickens launched a crusade against slums, Thackeray exposed the ogres of society, Mrs. Gaskell brought to light the squalor of the rising industrial towns, Carlyle denounced the whole mechanical age devoid of blessedness if not happiness. Ruskin preached the creation and love of beauty in works done by hand and Newman discussed the return to the fold of the Catholic religion. In our own

times George Bernard Shaw and John Galsworthy utilised the stage for purposes of conveying their messages to the people. Satire, irony, rhetoric, parable, fable—these are the coatings in which the messages are wrapped. Literature does not openly preach like the man in the pulpit. It adopts the politer method of insinuation by showing the existing conditions which are to be removed and leaving us to judge what we are going to do. Working from within it purges off the dross and brings up the deeply buried gold. Literature works silently and produces a mental revolution which precedes social or political revolution. The germs of the French Revolution are to be found in Rousseau's *Confessions*.

Literature elevates our minds, and ennobles our characters. It is a criticism of life and its high seriousness serves to mould our minds. From the pettiness of life we pass over to the natural beauties or the domain of fundamental emotions mirrored in the lyrics, the pure and spontaneous forms of literature. Wordsworth's nature poems, Shelley's *Ode to the West Wind* and Keats' *A Thing of Beauty* appeal to us through their lyrical emotions and by their sweep and rush carry us along. Sacred literature, hymns and songs are a class apart and their utility is unquestioned. They have sustained many a grieved heart. Their power is akin to the power of David's hymns, *e.g.*, *Song to Saul* by Browning. The ethereal realm of ecstasy only poets can touch. Having once touched it, they trail clouds of glory for their readers. Good poetry induces that mood in us which we no longer dread the mystery of existence or care for the "burthen of the mystery" of the "unintelligible world."

Literature, next to life, provides the stage for conflict of human personality against its opponents—another human body, circumstances or some other force. Novelists can indulge in psychological studies of their characters but it is in drama that we see this conflict at its intensest. We identify ourselves with the characters after our choice ; we rejoice with them in their triumphs and we weep with them in moments of agony. Literature in this way cures us of our selfishness and narrow sympathies and antipathies. During the periods of our study or seeing of these plays we lead exalted lives and when we go away to our homes we carry with us the memory of what we had read or seen. Books, as Stevenson remarks, are a valuable substitute for life.

Literature also exists for the specialist who studies it in order to know a people, an age or a language. Here the layman need not enter if he does not care for such things but even the layman is curious. How do people think and dream in Norway ? Here is Ibsen to tell us how. Does the Russian peasant suffer humiliations as does the Indian peasant ? Cheko will let us know. What are the feelings of a Red Indian father when his child is dead ? Hiawatha tells us. And so on endlessly. Literature is like the air or the ether—the property of no one people or race. Its universality is the universality of life. Wherever men live and think and dream they live and think and dream with the whole world. As the Latin poet said : "I am a man ; nothing human is alien to me."

39. LITERATURE AND NATIONAL LIFE (*P.U., B.A., 1939*)

What George Eliot said of art in general is specially true of the art of literature : it "is the nearest thing to life. it is a *mode of amplifying experience and extending our contact with our fellowmen* beyond the bounds of our personal lot." "Literature makes us partakers in a life larger, richer

and more varied than we ourselves can ever know of our own individual knowledge ; and it does this, not only because it opens up new fields of experience and new lines of thought and speculation, but also, and even more notably, because it carries us beyond the pinched and meagre humanity of our everyday round of existence into *contact with those fresh, strong, and magnetic personalities who have embodied themselves in the world's great books* (Hudson). We find that literature and national life are linked together : the one helping the other to expand. National life also helps literature. What do we mean by national literature ? It is not a miscellaneous collection of books written in the language of country or within specified limits It is the progressive revelation, age by age, of the nation's mind and character. "The history of any nation's literature, is the record of the unfolding of that nation's genius and character under one of its most important forms of expression. In this way it becomes at once a supplement to what we ordinarily call history and a commentary upon it,"......History mainly deals with the externals of a nation : the outstanding events ; literature tells us of the mental and moral characteristics which lie underneath the surface. What better guide can we have to the Age of Elizabeth than the plays of Shakespeare or the writings of the great Victorians for understanding the Victorian age or the novels of Hardy and Galsworthy for the Georgian period ?

Literature is the mirror in which national life is reflected and fixed. It serves as a rich source of inspiration. The national biographies are a perennial stream for the youth of the country to wash off the dross and acquire a crystalline character. The lives of great men chronicled in books and legends and songs remind us that we can make our lives sublime and thus add our names to the long list of national names. With the increasing population the task of national education has of necessity been passed over to literature of which the press is the most loud to-day. The value of old ballads and folk songs cannot be underrated. Scott's *Border Ballads* can still excite the hearts of the Scottish people with the old martial spirit of Bruce and Roland. The national heroes live in the hearts of the nations through their literature. Our epics and ballads whenever they are recited revive within our dried up bones and congealed blood the old fire of Rama, Akbar and Guru Tegh Bahadur.

The life of a nation will be full of dullness and stagnation if the nation did not possess books. Books perform the function of friends, ministering angels, nurses and teachers. Reading books is a very useful pastime. It is a mental exercise, a flight on the wings of imagination. To quote from Augustine Birrell : "Literature exists to please—to lighten the burden of men's live's ; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures—." Literature thus helps to keep the nation's mind healthy. It is not only fiction that has this power but religious hymns and devotional songs serve us with a feast of ecstasy and carry us far beyond the fever, the fret and the weariness of life. The songs of Mirabai or Kabir, their devotional attitude, the resignate note and the haunting music, purify our souls.

Literature is very useful as a social corrective and reformer. It is out of place to discuss here the method of comic laughter and tragic *catharsis* but their effectiveness is well recognized. Social and political

fiction is another weapon for exposing the evils and shams of contemporary life and redressing them. Who does not know the heroic work of Charles Dickens for the emancipation of the prisoners and the dwellers in the slums ? Thackerey's pen hit hard against public enemy no. 1., humbug. Perhaps, the greatest name in this direction is that of Tolstoy. The writings of the Victorian authors not only started the reform movement and legislation but also speeded their enactment. Mrs. Browning's *Cry of Children* and Hood's *Song of a Shirt* described the horrors of labour-life in the factories and outside. Literature of this type works on our hearts and under the spell of the author's imagination and genius we sympathize with the sufferers and identify ourselves with them. Once we are conscious of the squalor and misery which are rampant, we work for its reform and we do not sit at ease until it is done. All of us are not cruel at heart, we are lazy and we require a strong force to shake us. The force of literature is persuasive, slow and winning.

Literature is both an art and a profession. Thousands of people earn their maintenance through their quills, (as Lamb would put it). It is, therefore, a part of national life. Plato dismissed the poet as a dreamer but he was mistaken. He ignored the fact that poets are creators or in the words of O' Shangnussy "the music makers." A good *writer* must possess the qualities of sincerity, courage, industry, and truthfulness before he can either benefit himself or his readers. He must grapple with his subjects and get a hold on the imagination and sympathies of his readers. This is only possible if he has acquired a good character or a noble attitude of mind. Literature stamps its votaries with its mark and they can then be pure like gold.

Thus we see that literature and life are linked by close and inseparable bonds. It would not be an exaggeration to say that neither can exist without the other. Life makes literature and literature makes life.

We hear so much of the Urdu Hindi controversy these days and some people dismiss it as of no importance, a mere question of script. However the problem is not so simple. Hindus demand that Hindi or Nagri script should be adopted and the Muslims stress the Persian script. Hindus want the Hindi script because Hindi literature which is the expression of Hindu culture is published in the Nagri script with which the Hindus have cultural associations. Urdu Literature which is the expression of Muslim Culture, though Hindus have made important contributions to it, is obtainable in books in the Persian Script Hence the adoption of one script against the other as the script of the state language will help the cause of the culture it represents.

40. THE FAIRY TALES OF SCIENCE (*P. U., B.A., 1937*)

The phrase "fairy tales of science" may sound cryptic but if we know the nature of fairy tales, it is not difficult to explain it. Fairy tales of science mean nothing more than the marvellous progress made by science during the last few decades. The story of this progress is strange and is full of incidents, and coincidences which can alone occur in fairy tales, at least within the pale of credibility. We are so much accustomed to these wonderful discoveries and announcements that a new achievement of science does not take us by surprise. We show very little concern, as if we were waiting for it and we quietly put it to use. Nevertheless, if Rip Van Winkle were to arise again from his eternal rest, he would be shocked

beyond endurance. We live in a world fulfilling Tennyson's dream in *Locksley Hall.*

"Here about the beach I wander'd nourishing a youth sublime.
With the fairy tales of science, and the long result of time ;
When the centuries behind me like a fruitful land reposed ;
When I clung to all the present for the promise that it closed ;
When I dipt into the future far as human eye could see ;
Soon the vision of the world, and all the wonder that would be—."

"Science moves, but slowly slowly creeping on from point to point," wrote Tennyson but actually the progress has been rapid.

To me the strangest part of the story is the discovery of the source of man. Who would have imagined that man could be linked with the anthropoid or the lizards and reptiles and yet remain what he actually is —the paragon of power and the roof and crown of creation ? If proof were wanted, the scientist could show you the missing link and place him in actual surroundings. The story of the descent of man is a well-connected narrative. It is matched with the equally interesting story of the birth of the universe and the animal species. To me the tale sounds as strange as any in the *Arabian Nights* or *Alice in Wonderland.*

We read in the Greek mythology that Hercules could lift mountains, divert the course of rivers and open lakes. Modern machines have actually done that The hydroelectric systems over the world, the mountain tunnels, the irrigation barrages are some of the achievements of which Hercules, nay even Vulcan, might have fought shy. The use of water power, steam, compressed air and electricity have revolutionized the methods of work and changed the face of the world. The world is linked together by air-ways, sea-lines and land-routes—all due to the harnessing of new powers by science. Our age is the age of power and we no longer need to rub Alladin's old lamp and send for his giant either to build a palace for us or to transport us to another existence. Neither have we to close our eyes in order to get into the wonder land, nor do we need the grandmother's old chair to go abroad. We have railways, cars, aeroplanes and ships. Our control over Nature has lent us wings to fly, paddles to swim and Atlanta's heels to run.

Science has quickened the means of communication. The telegraph, telephone and radio have placed, practically the whole of the world within our reach. We no longer need couriers, express messengers or post-chaises to exchange a message. We used to laugh with a sneer when we read in the *Mahabharata* that Lord Krishna could mysteriously communicate with *Garurha.* Are not we now inclined to believe that the ancients may have known of radio-rays ? If we take a step ahead and press televisions in use, we may explain greater wonders than this. The pressing of a button or the revolving of a knob fills the whole atmosphere with music, speeches, news and discussions in the various languages. Just turn a dial and you can talk with the desired person in strict confidence. You may be in the most remote corner of the globe, you can plug in and listen. Stranded on the high seas or in the desert, or on the hills, you can get into touch with the living world. The tiniest radio set can be carried in the pocket.

Modern factories can manufacture more than enough for the ever-increasing millions. The printing press has made it possible to educate them. Never before was knowledge disseminated so widely. The screen

and the radio have supplemented the task of the teacher. The modern newspaper is a useful and powerful means of educating the masses. The old seminary system would not function for a day under modern conditions. This colossal task of building the national mind is performed by science cheaply, conveniently and usefully.

Science is a helping hand in our domestic duties. It lights and heats our rooms, cooks our food, irons our clothes and cleanses our carpets and cupboards. During summer it works our fans. In fairy stories, the princess was usually served by fairies in all the mean offices. Now dirty and drab work is easily and sooner done by science.

Modern progress has opened new avenues and careers. The busy offices and factories, the sailing ships and high soaring planes, the overcrowded cafes and restaurants—all require more hands every day. The world is brighter than ever before.

There are cruel fairies in stories and we have the darker side of science. The destructive forces and engines of war are far more deadly than the giant's voracious jaws or his heavy club. The mighty heart of a metropolis can be put out of action in a few hours. The fury of the heavy long range guns is as abominable as that of an earthquake or a wild fire. Present day warfare is so horrible that we shudder at the mere mention of its name. If the gods and the demons were to fight again and man were to side with the demons, the gods would soon give up fighting.

Such is the chequered but interesting history of the progress of science.

41. ESSENTIALS OF CHARACTER (*P. U., B. A., 1937*)

There is a proverb, "If wealth is lost, nothing is lost, if health is lost, something is lost : but if character is lost all is lost." This is true and boyhood is the time when the foundation of a good character can be laid : youth is the period of revolt and temptations.

What is character that we rate it higher than wealth and health ? What are those essential qualities of head and heart which go to the making of character ? Character is the personal conduct of a person which makes him distinctive. "He is a man of character, you can depend on him,"—sentences like this are rare encomiums. "He bears a good moral character"—such a sentence is enough to prove that we know a young man thoroughly and that we can recommend him for other person's trust like the minted coin.

We give below some of the qualities that a man of character must possess. This may read like a catalogue or a jumble of common precepts but that cannot be helped. The man of character is one who *lives* these precepts but not just reads about them or repeats them like a parrot.

The first thing essential in good character is moderation. We must be moderate in all our habits, sober in outlook and abstemious in food. "Simple living and high thinking," was the ancient ideal. We must have the sense to discriminate between good and evil. We must not only possess this power but exercise it. Books discuss morality but we learn morals from our relations, friends and teachers. Mutual contact strengthens the hold of moral values and ingrains them deeper. Society is based on the moral code and a good moral character is the minimum qualification to pass the test of good citizenship.

Life is full of pitfalls. It is always travailing for perfection but before that comes the evil in it must be conquered. This world is like a sea in which we stand on a rock amidst the surging waves of temptation. Shall we swing with every wave? Or shall we stand firm? Character or strength of purpose is that which characterises a man of strong will power. He does not bend. The individuality of Satan in *Paradise Lost* wins praise everywhere. A man of character stands in life like a lighthouse on an ocean washed rock :

"Steadfast, serene, immovable, the same
Year after year, through all the silent night
Burns on for evermore that quenchless flame,
Shines on that inextinguishable light."

immovable and steadfast. The lighthouse like man should further have an ideal, a quenchless flame, to spread—love and sacrifice, the noble attributes of a noble mind. The force of personality is like the magnet that magnetizes the iron or the charm of the magic that bewitches. Have a noble ideal, stick to it obstinately in the face of persuasions, threats, bribes and flattery. Be true ; be free and honest ; say with Sir Galahad :

"My strength is the strength of ten, because my heart is pure."

We are divided into narrow exclusive groups by castes, creeds and races. The man of character has a broad vision, a catholic mind and a progressive outlook. In his eyes the whole world is a brotherhood. He is humble and god-fearing and loves all. Next to universal tolerance he values humility. It makes him accommodating. Example is better than precept ; therefore he practises what he professes. Honest differences there will always be and if he differs from any one it is not to widen the gulf but to agree to differ. He has his convictions and moral courage but he does not impose them on others. This is the secret of his lovableness.

Man devoid of the milk of human kindness is a monster. Charity and benevolence do not cost much and should be instinctive. It is our foremost duty to protect the poor and the needy from hunger and disease. We must stand by the depressed and the down-trodden, and raise them up to a higher standard. Thus we must fight the tyrant in whatever form he may appear. Ours is the earthly kingdom we must make it fit for the gods to live in.

If these abstract ideals cannot move us we can work for the good of others because we are in love.

O world, be nobler, for her sake !
If she but knew thee what thou art,
What wrongs are borne, what deeds are done
In thee, beneath thy daily sun,
Knowest thou not that her tender heart
For pain and very shame would break ?
O world, be nobler, for her sake !"

When a man is noble he is full of love for all creatures.

Since God is merciful he too is merciful.

The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice best ;
It blesseth him that gives and him that takes :"

"It is an attribute to God himself ;
And earthly, power doth then show likest God's
When mercy seasons justice."

Faith can move mountains. Self-confidence and the sense of righteousness give man a temper or an edge that never bends. He is prompted from within : he is sincere and honest : he goes forth like the knight errant to fight darkness, corruption and despotism. The man of character has a soft corner for his motherland but never at the expense of the motherland of other people. He is proud of being born in his country. "We can be said only to fulfil our destiny in the place that gave us birth." Let him imbibe the spirit of the land, let him read its heritage of knowledge and love and then go ahead. Nationalism in its turn will produce internationalism : it is just broadening the mental horizon a little more.

A man of character is a gentleman of culture and has a civilized mind. He loves virtue for its own sake and has faith that truth must conquer in the end. Sincerity begets sincerity, honesty begets honesty and goodness begets goodness. If all of us were men of character the promised millennium will dawn tomorrow.

42. EAST AND WEST

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The East and the West have a radical difference in their outlooks upon the world. However degraded politically the East may be at the present times even its worst critics cannot deny that the East always had an eye upon the ideal. Its attention has not been concentrated on the outer world, but has turned inwards. For this reason the East has produced great philosophies, religions, moralities, and literature, but has not been able to grapple with the world of Matter.

The West is practical in its outlook, despises mere dreaming, and has harnessed nature in its service. But the West has lost the glorious vision of the ideal (if it ever possessed that), as is shown clearly by the lest European war.

I am not one of those who think that the domination of the East by West is altogether a misfortune. While recognizing the full force of the argument "that the rule of one nation over another of equal intelligence and education is an extremely delicate task and of tentative character : that it can never be broad-based upon the goodwill and kindly sentiment of the ruled ; that the rulers forget that in the governance of a people they have to keep in view the human elements in the ruled, *i e.*, the self-respect, intelligence, and exalted cravings of mind and intellect." I hold that under Western domination the East has been learning practical ability and efficiency in the outside world.

Let me make this point clear, since it seems so heretical. A friend of mine recently returned from Persia, where he had spent five months on a tour, studying the literary, educational and moral conditions of the people. He went by motor from Quetta to Duzdap, a distance of nearly three hundred miles. The driver was a Persian, more drunk than sober, who stopped the lorry only when he wanted to drink water or to attend to his natural calls. When a passenger asked him to stop, he would not do so. My friend reached his destination more dead than alive, and determined never to trust himself again to the tender mercies of a Persian lorry-driver.

In business the Persian is as dishonest as the inhabitants of Kashmir. He will demand twenty-five rupees for an article, climb down to six, and finally sell it for two. Some hotels charge fifteen rupees a day for board and lodging ! If you desire to board somewhere else, no concession is given. The Press is rigidy censored. The best manuscripts are given away as gifts to foreigners. Military service is compulsory for two years. Suppose a man owns a shop, and is called upon for two years military service ! He may not have any one to look after his shop, or support his family in his absence, still he cannot get an exemption. The result is that his business is ruined, and more often than not, his womenfolk are obliged to sell their chastity for money. On the border of Persia is Iraq, one of the best governed countries in the world, where communications, comforts, and business morality are as good as in the most advanced countries of the West.

The contrast between Eastern and Western methods of administration is a typical one ! Where the East has learnt the virtues of the West, and has not forgotten the better features of its own civilization, it has proved that the superiority of the West in science and practical efficiency is only temporary—as in the case of Japan.

Matthew Arnold has summed up the vulgar view that the East is unpractical and merely contemplative, as follows :—

> The East bowed low before the blast
> In silent deep disdain,
> She heard the legions thunder past
> And plunged in thought again.

But the West, in condemning us in this way and saying that we are fit only, for the discussion of academic subtleties, forgets that the West has dominated us for a century and a half only, while Mussalmans ruled Spain for six hundred years on end.

The remarks of Miss Howsin will bear repetition : "Before the consolidation of any Empire in the West, the Maurya Empire under Asoka, with Buddhism for its religion, matured a policy embodied in the Edicts of Asoka wherein the basic principles of the League of Nations were recognized as obligatory in the relations with foreign states. In later times Hindu jurisprudence and the elaborate regulations of the land revenue prepared by Todar Mall, were conspicuous features of an epoch full of artistic, industrial and commercial activities. In military science, the Hindus and Mohammadans of their day were at least so skilful and persistent that it took half a century for Europeans to establish their rule in India. The Marathas defeated the British eighteen times before their final betrayal, the Sikhs put up so desperate a fight and showed such stubborn resistance that for long the issue hung in the balance. The structure of Indian society does not rest on a set of metaphysical principles, but is informed with practical commonsense and understanding of human nature in the making."

(2)

"Is the much-vaunted civilization that the West seeks to confer upon us a good ?" (as Socrates or Plato would ask). Much more than we of the East can criticize it, the civilization of the West has been criticized by its own thinkers—Ruskin, Tolstoy, Romain Roland, Kropotkin, H.G.

Wells, and Anatole France. They have pointed to the miserable slums that exist in every Western city, and said that this capitalistic civilization which is now running riot over the whole world is doomed to perish. A civilization based upon selfishness must be destroyed ; it is only a question of time.

Eastern civilization, however, low as it has sunk, does not encourage the wolf in human nature as the Western does. Christ and Mohammad were two Easterners, whom the Westerners would have despised if they had met them face to face, as they despised and feared Gandhi. Both these teachers taught that not in material wealth, but in the blessings of God only, is peace of mind to be found.

Christ said : "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

And Mohammad, when he was in the cave with the faithful Abu Bakar, and they had been deprived of all earthly help and every hope seemed gone, heard Abu Bakar say : "We two are alone." "Nay," said the great Prophet, "God is with us—a third." He meant thereby that in God's service only, stripped of all human comfort, is the true wealth.

Eastern Idealism with Western Efficiency together can create a great civilization.

The words of Lowes Dickinson are worth remembering.

"The peoples of Europe fling themselves like hungry beasts of prey on every yet unexploited quarter of the globe. Hitherto they have confined their acts of spoliation to those whom they regard as outside their own pale. But always while they divide the spoil, they watch one other with a jealous eye ! Sooner or later, when there is nothing left to divide, they will fall upon one another. That is the real meaning of your armaments, you must devour or be devoured. And it is precisely those trade relations which it was thought would knit you in the bonds of peace, which by making everyone of you cut-throat rivals of the rest, have brought you within reasonable distance of a general war of extermination."

43. EXAMINATIONS (*P.U., Inter., 1949*)

(1)

The Indian child, devitalized by malaria and malnutrition, is further devitalized by the bugbear of examinations that is constantly present before his mind's eye, and distorts his vision of life. Examinations are a great trial even for grownups. How much more so must they then be for children ?

I know a man forty-three years old now, who, at the age of thirty-three or thirty-four, went to a foreign University in order to take a degree, which he thought would better his prospects in life. He was a first class M.A. of an Indian University and was altogether a brilliant man. At the University of A.B.C. (let us call it that), he worked very hard and filled reams of papers with notes. His tutor warned him against overwork, but so ambitious was he and so full of energy that he would not listen to his tutor and went on adding to his pile of notes. The last term came. His tutor said : "Mr. X, I wonder if you will be able to turn to much profit the notes that you have taken." But X did not care. Two weeks before the commencement of the examination, X began to suffer from

insomnia. When he did not get sleep for forty-eight hours he went to consult a physician who gave him a drug and said : "Don't take it more than three times running." But so great was the relief that the drug brought to X that he went on taking it till the eve of the examination. As a result, his brain was stupefied and he got a very low class in the examination. He tells me that when he first began to get insomnia the strain on his nerves was so great, that he sometimes thought of putting an end to his life. If this was the mental state of a man of thirty-three, is it any wonder that we rèad in the local papers after the declaration of University results that some boys have killed themselves, because they could not get a pass ?

(2)

All thinking men are now agreed that examinations do far more harm than good. The citadel of the old-fashioned examination system has been undermined The aim of education is to impart culture and culture is not a culture in languages only, or in languages and mathematics only, or a culture in which besides languages and mathematics physical science must find a place. After all culture is not merely intellectual but aesthetic and moral also. It is possible to test (but is the test ever really satisfactory ?) a boy's proficiency in languages, mathematics, physical science, and other subjects, by means of examinations—but what examinations can test the moral quality of a pupil's character or his creative ability or his response to, and appreciativeness of beauty ? We must recognize that examinations are a serious handicap to progress and that the mere passing of examinations is no claim to have received a liberal education.

Many teachers think that boys do not work properly when they are thinking of an examination, for examination, conditions are the reverse of those in which the boy is at his best.

There is a school in Cambridge called the Perse School. The teachers of that school have devised new methods in education. At the Perse School the creative powers of the boys are encouraged by giving them opportunities of writing English poems, composing and acting plays, weaving, pottery, carpentry and model making. The boys who write plays produce them also. They are encouraged to make their own costumes, dye them, paint their own scenery and make the properties for the stage. Music also is imparted, for music is considered to be an essential factor in liberal education. Professor Selincourt has said with great wisdom. "To have a just sense of beauty well developed is as necessary as to have a well ordered intellect. A proper training in the arts is of the highest value for the training of the moral sensibilities and the higher feelings." "Are there no examinations in the Perse School?" Yes, there are. But listen to what a former Headmaster of the Perse School said of them : "At the Perse School we avoid all public examinations except when we cannot help it. Then we take the examination, as far as possible in our stride, without making any conscious preparations which might unnerve the boy."

(3)

If one call examinations by the name which they really deserve, he will be compelled to call them the devil's device. There is nothing in the world which so much saps the vitality of the young and cheats people into

the belief that they have got a liberal education, as the holding of examinations and the conferring of degrees.

When judging ability by examination answers, two different examiners will very likely assign different marks to the same answer. This has again and again been found to be true when an appeal is made against marks given to an answer. The "standard of marking" varies from department to department, and from teacher to teacher. Yet on the strength of these marks, because they have the false appearance of fairness, decisions of academic life and death, honour and dishonour are made. Is this fair ? Who has more hand in it, God or the Devil ?

On the strength of their examination results, boys are given testimonials. A testimonial is always a document of eulogy which the giver finds it impossible to refuse. After reading a batch of such testimonials, one is reminded of Charles Lamb's childish question to his sister (when he had read the eulogies on the tombs of the departed), "Mary, where are the naughty people buried ?" What does a testimonial, or a degree, really tell ? That a man has spent four years at a university and that in these four years he must have devoted a certain minimum number of hours per week to his studies. When a degree tells so little ; why have it at all ?

A better system than the mediaeval one of conferring degrees should be to keep records of a student's studies and his progress in them. This record should give a synopsis of the courses the student took up. Then there should be a report from his tutor about the course that he had mastered and the parts that he had neglected or failed to grasp—and about what special aptitudes, proficiencies and enthusiasms he has ; and what inaptitude, dullness and indifference. Such a record should be far more valuable than a degree, and far more useful. In this way the distinction of "pass" and "fail"—so harmful, in either case, to a student's personality—will disappear, and along with it the superstitious value at upon examinations.

44. THE SPIRIT OF YOUTH

Old or middle aged men have a trick of appearing self-satisfied. They seem to be getting proud of their increase of years. They forget that what they take for increase is really a decrease. Their future gets less and less every day.

Nature seems to take this view of the matter. Otherwise, why should it want to get old men out of the way and keep on crying, as it were : "Make room, make room for the younger generation ?" Evidently the meaning of this act of nature is that it does not want the world to be guided by the experience and ideas of the past. It seems to say to the young people : "Fear not, Inquire, experiment, reason. If you needs must break up truth, to find out all about it, then boldly and honestly fight against it, till you are conquered by it in the end. But whatever you do, go forward."

The spirit of youth is to adventure in the unknown. It is only the impetuosity and enthusiasm of inexperience that breaks up effete forms. The hesitating consciousness of middle age should have no place in the mind of a youth. It is not difficult for youth to achieve the impossible. Life yields its secrets only to those who seek them in the open seas of danger, and refuse to stagnate in the shallows of safety.

India is unfortunate in that adventurousness is forbidden to the young. The dilapidated anachronisms and refuse heaps of the past lie heavy on our chest, and have almost driven the life out of us. Those young men who are cautious are cowards, not rational men. It is better to accept the risks and responsibilities of youth, than to be reasonable and safe.

Age clings to reason and youth to emotion. All the great ideals on which the future civilization of the world will be based, appeal to our emotions first. It is when the emotion of the ideal grips the youth of a nation that the purposes of civilization are forwarded. It is only youth that can forget its selfish interests and live for the future rather than the present. The goddess of progress requires great sacrifices at the altar of progress, and these will be made,—have always been made in the history of the world—by the young, who are able to appreciate an ideal.

Looked at from the point of view of the merely practical reason, war is inevitable. Yet those who are young, and whose emotions are not quite dead, realize that it is a mighty evil which will destroy civilization if it is not crushed. Universal peace will only be established, however, when a generation of young men is born to whom the barbarism of war is so abhorrent that they will not engage in warfare. That stage in civilization will come—we hope—not from cold calculation of material gain, but when the youth of the civilized world are moved by the emotion of this lofty ideal.

Because the motive-power behind great movements is that of emotion, it seems likely that the future will be deeply influenced by women, since they are temperamently more emotional than men. If the armies of the world were composed of women, war would have come to an end long before to-day. It is more natural for woman to sacrifice herself for the future than it is for man. And so the young women of to-day are the hope of the world.

Little birds in nests learn from their parents to spread their wings and fly. So should youth, and particularly Indian youth, learn to aspire greatly and to fly in the empyrean of the ideal. Our *Upanishadas* say ; "There is no joy in the small ; therefore seek the great." Indian youths are not so susceptible to the power of ideals as they ought to be, and that is the real secret of the humiliating condition of our country. Swami Vivekanand deeply deplored this. He said : "My hope of the future is in the youths of this country, youths of character and intelligence, renouncing everything for the service of others, and obedient : who can sacrifice their lives in working out my ideas and doing good to themselves and to the country at large. Otherwise boys of the common run are coming in groups and will come. Inertia and dullness is written on their faces,—their hearts devoid of energy, bodies feeble and unfitted for work, minds devoid of courage. What work will be done by these ? Among those who come, some appear to me weakly constituted in mind and body, some have bound themselves by matrimony, some have sold themselves for the acquisition of worldly name, fame, or wealth, some are of incapable and feeble bodies. Besides, the majority of the remainder are unable to receive any high idea. You are no doubt able to receive my ideas, but you are not yet able to work them out in the practical field of life. For these reasons sometimes a great despair and despondency comes into my

mind, and I think that, taking a human body under the dispensation of Divine, I could not do much work. Certainly, I am not as yet wholly despondent and given up to despair, for, by the will of God, among the boys in time will arise great heroes of work and spirituality,—who will in future work with my ideas."

Tagore has the same bitter complaint against the imperviousness of the Indian youth to lofty ideas and aspirations. He said some years ago : "Our special misfortune is that we are deliberately taught to lighten the burden by not taking sufficient provision for our journey along the higher road—the provision of idealism, of faith in the soul. I have realized this keenly in the little boys of my school. For the first few years, there is no trouble. But as soon as the third class is reached, their worldly wisdom—the malady of the age—begins to assert itself. They begin to insist—'we must no longer learn, we have to pass examinations.' This is as much as to say—'we must take the road by which it is possible to get the greatest number of marks with the least amount of knowledge."

We so much envy the people of Western lands because they are full of energy and freedom. But their political freedom is based upon their intellectual freedom. They do not waste their energies in conforming to dead and outworn customs. Even in the smallest details of life we conform to unthinking customs. Our aims are small, and that is why we are slaves. When we have substituted the passing of examinations in the place of true learning, we pride ourselves in thinking that we have done a clever thing. Really we have struck at the roots of life. There are thousands of young men in India with university degrees and diplomas, but how many of them have dedicated their lives to Truth and Research ? Yet it is no uncommon thing in Oxford and Cambridge to come across young men who are poor in money but rich in learning, because they have preferred knowledge to wealth.

Our apathy produces the belief that evils are impossible to eradicate. On the other hand, no Westerner accepts malaria, or plague or famine, as the inevitable ordinance of nature, but makes life livable by fighting against them and trying to eradicate them. The West has great and necessary lessons to teach us. When, O youth of India, will you learn these lessons, profit from them and be free in your motherland ?

45 A LITTLE LEARNING IS A DANGEROUS THING (*P.U. 1927*)

'A little learning,' wrote Pope, 'is a dangerous thing.' We are much amused when we remember that Pope himself undertook to translate Homer without (for all practical purposes) knowing much Greek ! Who would have known the pitfalls of a little knowledge better than he ? So when he goes on to say in the next line 'Drink deep, or taste not the Pierian Spring,' the thought has for us a certain ironical appositeness.

We live in the age of the superficial. Everyone wants to show that he is learned, yet everyone is shallow. The methods of showing that one is learned are interesting. One of them is to ignore all that others know. Another is to ignore the commonplace, and concentrater on something odd and out-of-the-way. If somebody begins to discuss *Jane Eyre* or *Wuthering Heights* say that you prefer *The Tenant of Wildfell Hall*. In this way one easily acquires a reputation for profound learning.

This pretence of profound learning is the pitfall into which the journalist in particular always falls. He must write airily of the odd and remote in order to conceal his ignorance of the near and the classical. He has no leisure. His profession makes him acquainted with a mass of miscellaneous and haphazard knowledge, which he is compelled to reproduce in his articles with an air of confidence. The journalist is tempted to be readable and so he always tries to be original and unusual.

Is the Pierian Spring suited for every one ? Can every one drink deep of it and retain his sanity ? The philosopher or the man of science may do so with safety, but of others the Pierian Spring makes only prigs.

Aldous Huxley, in an essay in "Along the Road," gives an amusing account of an exhibition of arts and crafts which he saw at Munich. In that exhibition every applied art was represented—furniture, jewellery, ceramics, textiles. "The Germans," says Aldous Huxley, "know more about the artistic styles of the past than any other people in the world—and their own art to day is about as hopelessly dreary as any national art could well be. Its badness is, in mathematical terms, a function of its learnedness." This could be seen from such exhibits as these—A Mexican pot, decorated with moorish arabesques ; a Black Forest peasant's table standing on Egyptian legs. Learning may be good for poets, politicians, philosophers and businessmen—for the artist it is always bad.

Good art demands intense concentration. And excessive knowledge tends to make concentration difficult.

For the superficial knowledge of our own times other things are responsible also. Men nowadays have become so mercenary that they are not willing to undertake any serious work that "does not pay." Intellect is valued only as a key to material prosperity "He wastes his money on books. What good are they to him ? He is a carpenter, not a school master." Men do not realize that the brain is not a tool for exploiting our fellow-men but—

> To follow knowledge like a sinking star
> Beyond the utmost bounds of human thought.

"The French have a beautiful phrase in their language—*"la joie de vivre."* Parallel to this we can invent another phrase *"la joie de savoir."* The joy of knowledge is all unknown to our money-makers of to-day.

There are certain false theories and dogmas which have diverted men and women from the pursuit of knowledge, and made them content with their ignorance and stupidity. Religious teachers have made most of these dogmas. They have taught that man has a body and a soul. but they have forgotten that man has a mind also. The cynics of Greece despised education and intellectual pursuits, and declared that Virtue was the only Good. St. Basil is reported to have remarked very frankly : "It is a matter of no interest to us whether the earth is a sphere, or a cylinder, or a disc."

With this exaltation of stupidity and ignorance it is no wonder that we suffer from all the shortcomings of a little learning Dogma in our country has gone to such lengths that we are always ready to shelve common sense in favour of some authority. Take such a glaring social evil of our country as early marriage. People marry their daughters early because certain religious books have recommended this practice. They

are prepared to quote chapter and verse for this. I call this one of the cases of a little learning. Let them go behind the book into the minds of the authors who made it. With such questions of scholarship as—when was this book written ? who wrote it ?—our people have no concern. If they drank deeper of the Pierian Spring they would be compelled to throw away early marriage, caste, untouchability, and a good deal of their theology.

The Greeks could not think of a higher word of respect than "philosopher"—lover of knowledge. Newton who knew so much, thought humbly that he was like a little child picking up pebbles on the shore, while the vast ocean of knowledge lay unexplored before him. My colleagues always try to give me the impression that while Newton collected pebbles of knowledge painfully, it has been their pastime to collect boulders of it.

Knowledge is long and life is short, and even the best of us must be content to have only a little of it. If we could live for hundreds of years, instead of a few decades, we could not have enough time to acquire all the knowledge that there is. All the ills of humanity arise from ignorance and egoism. With knowledge we can at least overcome ignorance. Let us remember the beautiful exhortation of the Persian poet, Sa'di ; "Like a taper one should melt in the persuit of knowledge. This is thy duty, even if thou hast to travel over the whole earth."

A quotation from A.E. Housman in which he praises the pursuit of knowledge for its own sake is apposite :—

"Other desires perish in their gratification, but the desire of knowledge never ; the eye is not satisfied with seeing nor the ear filled with hearing. Other desires become the occasion of pain through dearth of the material to gratify them, but not the desire of knowledge : the sum of things to be known is inexhaustible, and however long we read we shall never come to the end of our story book. So long as the mind of man is what it is, it will continue to exult in advancing on the unknown throughout the infinite field of the universe : and the tree of knowledge will remain for ever, as it was in the beginning, a tree to be desired to make one wise."

48. STRUGGLE

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle, 'ts God's gift.

(1)

Who built this path of pain, which we call life, and why it is there, I do not know. But I know that no one can keep life who does not struggle successfully against the greatest odds.

If we study the lives of great men, we find the strands of intense and heroic struggle running through them all. One of those men whose life fascinates me is Immanuel Kant. Poor and weakly though he was as a boy, he was one of the greatest intellectual figures of the eighteenth century. While at the university of Konigsberg, he decided to give up the clerical career for which he was destined, and to devote his life to the study of Physics and Mathematics. When in 1746, Kant's father died, he was reduced to such straitened circumstances that he was compelled to give up his studies and take up private tutions. He took his University degree, some years later, mainly due to the kindness of an old

family friend named Richter. After that for fifteen years Kant remained in a junior post at the University, while men who were intellectual pigmies when compared to him enjoyed remunerative posts. The only ambition of Kant was to get the post of a professor, so that he might have plenty of time for his researches and studies, and be saved from the drudgery of eking out a miserable living. Twice he tried for a professorship and both times he failed. It was only in 1770 that he got the chair of Logic and Metaphysics at the Konigsberg University. For twenty-two years after this he worked at elaborating his philosophy. But, then, in 1792 the Prussian Minister for Spiritual Affairs censured Kant's works, and their publication in Berlin was forbidden. The ban was lifted only five years later with the death of Will·am II of Prussia.

All his life Kant had very poor health and he knew that he could not live except by strict routine and regularity. So he chalked out a timetable for work which he observed with the punctuality of a clock. He denied only once a day. No one can help admiring Kant for his devotion to his self-appointed task, and the intense concentration, in spite of bad health, to which he had to resort to evolve his philosophy. He was a man who will always be honoured by men whose pursuits are intellectual.

No one suffered more from the buffets of fortune than the greatest musical genius that the world has seen – Beethoven. He was born in a garret, beaten by a brutal father, made to earn money by playing in beer gardens and dance-halls while yet a child, worked in the middle of the night and made to practise, exploited and betrayed by selfish, self-seeking brothers cajoled and rejected by capricious women, heart-broken in early manhood because of almost total deafness—this is only a bare outline of some of the things that fell to his lot.

Emerson says in his wonderful essay on "Compensation," that for everything you have missed, you have gained something else. Had Beethoven been brought up in luxury, devoted to duelling, drinking, and other pursuits of the German students of his native town of Bonn, what would have given him the experience to create his immortal music ?

We ask in vain why his wonderful intellect, so sensitive to beauty, was caged in an undersized, ugly body, and endowed with a ferocious temper. He, who was such a great genius that the world has not seen his like before or since, produced his music after much labour. His sketch-book shows that he rewrote every measure many times over before it seemed to him to be worthy.

At twenty-eight he became hopelessly deaf, and cut away both from the music that he loved so possionately and the gay and happy life he yearned for. The longing for love and peace which never left his heart made him appear morose to others. And yet, in spite of all these things, he created music which will endure as long as the world lasts.

The story of Jeanne d' Arc, the peasant girl who librated France from the English yoke is well known to every schoolboy, yet a good deal of it will bear repetition. Born of peasant stock in 1412, in Domremy, Jeanne was brought up to the domestic duties of spinning and weaving. She began to hear "voices" when she was thirteen, usually when church bells were ringing. At the age of seventeen, "the voices" directed her to Vancouleurs, where she put on the arms and apparel of a knight. She went

to see the king at Orleans, and there had forces placed at her disposal. She was admired, loved and revered by the soldiers.

When, later on, she was tried for being a witch and it was asserted that she got victory by casting spells upon the army, she said : "I used to say to them : 'Go boldly among the English,' and then I used to go boldly in myself." This was her magic—personal courage.

I have tried to show from the lives of two great men and one great woman how the human soul can rise superior to the environment in which it is placed, if it realizes that the end of life is something more than mere personal enjoyment. Once a goal is fixed, an ideal formed, no obstacles should be allowed to stand in the way of our realizing the goal. In this thing only are we different from the animals Animals also have five senses, as we have, and get enjoyment from them as we do. But the human being rises superior to sensual enjoyments, which the animal can never do, because the former is attentive to the call of the duty to struggle and better his own lot and that of his fellow-men.

A man should realize the value of struggle and gaze daunless upon his fate, and the clouds that gather at the horizon of his happiness. Neither caring for what fools think of him, nor disturbed by the little value they place upon him, he should soar to his lofty ideal, as Kant and Beethoven and Jeanne d' Arc did.

Every one who intends to struggle must realize that there is in him something which is tremendously great – his will. In India we see the power of the will in the abominations that Hathayogis do to their bodies. Even that is much better than the listless, lazy, struggleless lives that many people are leading at present (some alas ! whom I know well), and take pride in leading

We should see to it that we have some aim in life, and into the achieving of that we should throw our intuition, desire, and will. Some people say that they have no particular aim in life, that having aims and ideals distorts the human personality, and for this reason they want to follow no particular path and the effort and struggle that leads to it, but want to be only "consummately" human. Even the desire to be consummately human is a goal and a desire which, like other desires, requires repetition, determination and continual effort for its realization. This is the irony of life. No one can escape struggle. Such acts as breathing and eating are episodes in the struggle for existence, for they are efforts to keep body and soul together.

The wise man is he who accepts struggle as a part of man's natural environment and says with the poet :

"If in the fulfilling of the law,
I am broken, bruised and bent,
I must know, it is best so,
And be content and be content."

To struggle we must answer by an everlasting Yea. There is a beautiful poem which exalts struggle. I quote two stanzas of it :

If I cry out for fellowship
A comrade's voice, a comrade's grip,
A hand to hold me when I slip,
An ear to heed my groan !

Renew that hour's dark ecstasy,
When all Thy waves went over me,
And thou and I, with none to see,
Were joined in fight alone.

If I demand a sheltered space
Set for me in the battle-place,
Where I at times could turn my face
A screened and welcome guest ;

Decree my soul should henceforth cease
From its wild hankering after peace,
And rest in that which gives release
From the desires of rest.

47. IS LUXURY AN EVIL ?

"Do you not see that the individual life can only be secured with the continual sacrifice of other lives ?

And therefore, you can only hold it on condition that *you* are ready in your turn to sacrifice it to others."—*Edward Carpenter*.

It is difficult to define Luxury. Everybody condemns luxury and has done so in all the ages of the world's history, yet no two persons are agreed on the exact connotation of the word 'luxury'. Some give it a moral meaning, as Burns did, when he used the invective, "luxury's contagion, weak and vile". There are some moralists who might call my necktie and my sports coat a luxury. I, however, regard them as necessities in the position in life which I happen to possess. But if I insist on having a new suit every day, if I refuse to smoke any but the most expensive cigars, if I surround myself with innumerable articles of comfort and make them essential to my well-being, then clearly I am luxurious.

The economic idea of luxury is as follows :—Take the average income per head of the whole population. That will show the actual amount of satisfaction which would be within the reach of every one if the national income were evenly distributed. Let us assume that the average income of an Indian is Rupees sixty per year. Then luxury would be the consumption of goods and the use of services, or all satisfaction of wants, which involves an expenditure of more than sixty rupees a year.

The material goods of the world are strictly limited, and so are the incomes of most of us. For this reason whenever we satisfy a want, we always do so at the expense of some other want. Rich and poor alike do this. When I spend two annas in buying bread to satisfy my hunger, I may be sacrificing my desire to buy flowers and put them into my room. In the case of a very poor man, spending money on bread may mean a very important want unsatisfied. He may be going without warm clothes in winter in order to get his bread. It is clear that most of us when spending money are compelled to select between our wants—first we satisfy the most urgent wants and then the less urgent ones. For this reason every individual builds up a kind of 'heirarchy of desires'.

Although this hierarchy has enormous variations amongst individuals, there is a certain rough sameness in it. Every body wants food and drink first of all ; then clothing, shelter and warmth, then better or pleasanter food and amusements, then ornaments and other things which satisfy vanity ; then the satisfaction of other interests—sporting, artistic, or intellectual.

Imagine for a moment that I had a good deal of money to spend. First I would satisfy my desires for food and shelter and warmth, then the less urgent wants. Ultimately I would begin to spend money on things, which ordinarily, I could do without—fancies and whims rather than wants. Here comes a principle, which will help us much in our definition of luxury—the principle of "diminishing returns of satisfaction of our wants."

The bearing of this upon the definition of luxury will be easily seen. "Somewhere in the expenditure of many of us a point is reached, beyond which the satisfaction of wants resulting from the spending of our money is rather trifling in comparison with the satisfaction which might be obtained by the use of the same amount of money by some one much poorer than ourselves" (Urwick). All such consumption should be called luxury.

What should be the limit of money which I ought to spend without being called luxurious? If we were all perfectly moral and believed in the categorical imperative of Kant: "So act that thy conduct may be taken as a Universal Law for all others," then none of us should spend more than twenty rupees a month.

Yet it cannot be denied that a certain amount of luxury helps us to become refined, gives us culture and good taste, and helps to raise the standard of living for all. If this disappeared, we would become equal in many ways, no doubt, but we would sink to the level of mere beasts.

Some people say that they *deserve* more money than others. There is no standard for measuring deserts in this sense. It is difficult to say in rupees, annas and pies, how much an individual is worth. Why are cooks paid less than school teachers and bricklayers? The system on which remunerations are based is absolutely unfair. Those who do the most necessary jobs are paid the least, as sweepers in India. On the other hand, we are grateful to a girl who has never done a spot of work in her life, because she is well-dressed and beautiful and brings joy into our life.

Differences of occupation are another obstacle in the way of equalization of income and abolition of luxury. Certain men must spend more money than others if they are to do their work efficiently. A politician must spend more money than a bricklayer; the professional man more than the labourer. Here again we are faced with the same difficulty. There is no standard by which easily to measure the different requirements of efficiency.

Shall incomes be determined by differences in position or the capacity to appreciate goods given? The truth is that no arguments drawn from deserts or requirements of efficiency or powers of appreciation can justify the selfish expenditure of the millionaire, or the idle rich, or the very rich.

For example there recently appeared in a newspaper the picture of a dressing bag for a man, from a fashionable bag maker, whose price is £225, and another for a woman for £165. These two bags will be sold for there are those who will buy them. But *ought* they to have been manufactured in a country like England which has for over a decade now over a million unemployed? How many thousands of homes are there in England where the weekly wage is not insufficient to secure the food, clothing and

shelter requisite for a healthy life ? And what of the conditions of the poor in the cities of France, Germany, India, China ? Throughout the world it is the same.

The total amount of goods and services available to a community at any time is limited. If any individual or class consumes those goods and services excessively, there will be an inevitable deficiency of those goods and services for some other individuals and classes.

Those who say that articles of luxury help trade are using an argument that will not stand any serious scrutiny. They are using up some portion of the labour power at the command of the community, which can be better used in satisfying others' needs which are more necessary and urgent.

There is an irony in the excessive expenditure of very rich people of which they are entirely unconscious. They go on spending, but their expenditure does not bring them any corresponding satisfaction in return for no equal satisfaction is possible beyond a certain limit. Looked at from this point of view. these people do not "waste" money at all. Their expenditure may be considered as only a "transfer" of money – no more.

Apart from the economic test of equal income, no final test of luxury, can be laid down. Every one has his own standard of luxury. The deserts of each (if possible of measurement), the requirements of each individual's efficiency, the differences of customary position, and the differences in the capacity to use and enjoy these, must all be taken into consideration. Finally, the individual must be left free to decide whether any particular expenditure that he makes is, or is not, luxury.

Those who have surplus wealth should give their wealth to the poorer members of their community. In this connection it will not be out of place to mention the name of Sir Ganga Ram. Here was a man who could have lived a life of luxurious ease if he had wanted to. But he preferred to give a part of his wealth to the poorer members of his community and has earned their everlasting gratitude.

48. LIFE IS ACTION AND CONTEMPLATION (*P. U., B. A., 1937*)

What is this life ? A struggle or a dream ? Perhaps both. If it is the one, life is action and if it is the other, life is contemplation. It is an old conception that life is a stage and men and women merely players. Rich or poor, all players must play their parts and act them well for in action only is their life.

"The world's a theatre. The earth, a stage
Placed in the midst : where both prince and page,
Both rich and poor, fool, wise man, base and high,
All act their parts in life's short tragedy."

We can match these lines from Shakespeare's *As You Like it.*

All the world's a stage,
And all the men and women merely players :
They have their exits and their entrances ;
The acts being seven ages.

Action is recognized as vital even though its end is not clear. Whether we choose our actions or we are driven from within it is all the same. Death is the end of life, shall we give action like the Lotus Eaters or Ulysses ?

Out, out, brief candle !
Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more ; it is a tale
Told by an idiot, full of sound or fury,
Signifying nothing.

But what about these lines :—

Your heads must come
To the cold tomb ;
Only actions of the just
Smell sweet and blossom in their dust.

The two aspects constitute life ; they are inseparable. Even in the mildest life of "simple living and high thinking" action has a part to play. But what about the mystery and complexity of this tragedy ? Will action solve it ? No, we need contemplation : "the eye of solitude."

"We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep."

The riddle of life cannot be solved by action alone ; contemplation and deep meditativeness alone can probe into it.

Struggle makes us perfect. Like virtue it is its own reward, it gives us character. We do not despair ever and undauntedly go on in our fight or quest, call it what we may. We leap and don't waste our precious time in looking before leaping. Conscience makes cowards of us all.

"And thus the native hue of resolution
Is sicklied o'er with the pale cast of thought,
And enterprises of great pitch and moment
With this regard their currents turn awry,
And lose the name of action."

Too much thinking is a disease very much akin to melancholia. It keeps us depressed, gloomy, and dyspeptic. It gives us a distaste for action and life and accordingly we ruminate inwards on the miseries of self. Life appears to be a cheat, a purposeless puzzle, a tragi-comedy at best but no more. We feel like Hamlet "that this goodly frame, the earth, seems to me a sterile promontory ; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapours," and man, only "the quintessence of dust." A gloomy mind has no eye for romance or beauty which are the two effective methods with men of action to escape the ugly aspects of life. A pessimist always concentrating on the seamy side of things becomes jaundiced and loses all love and regard for the heroic. A spider working inward soon envelops himself in a web ; similarly abstract thinking blinds the brain.

How has the world progressed ? The thinkers and the actors share honours equally. In the domain of theoretical knowledge thinkers are by far superior but in the sphere of practical knowledge, that is research or discovery, action counts. Contemplation suggests the way but action treads on it. The former sights the goal, the latter reaches it. Contemplators lie reclined like gods whereas righters marshal armies. We, the

younger generation, hardly know anything about the conceiver but we champion the foot-sore and weary strugglers to back up and complete the course.

"Play, play, play up the game."

Let us by all means contemplate but let us not do so at the cost of actual living. We have to conquer the 'self' within us and the whole world around. Disease, hunger, and circumstance are our deadly enemies. We have to uproot them in order to make our lives richer and fuller. A healthy mind lives in a healthy body ; action gives us health. The way to Hell is paved with the best of intentions. Thoughts, unless translated into actual shape, do not come to bloom but die in embryo. "Oh, I had thought of this, this, this.... " That is the regret of most of us. Alas ! it is too late in the day to begin when the blood in our veins has congealed, our bones are cold and our flesh feels the creeps. Act and act in youth and manhood and relegate contemplation to old age.

"When youth's presumptuousness is mellowed down,
And Manhood's vain anxiety dismissed ;
When wisdom shows her seasonable fruit,
Upon the boughs of sheltering leisure hung
In sober plenty :............"

Action leads us to blessedness and contemplation either to the Lotus Eater's "dreamful ease" or the Buddhistic "Nirvana." Existence or isolation, we have to choose between the two. We would prefer perfection thr ugh action to self-annhilation through contemplation. India's past is rich in the fruits of contemplation but the present needs action. Let us be up and doing and yoke the past to the needs of the present.

Thought, to be complete, demands action, and action without thought has no lasting value Contemplation and action are like the obverse and reverse of a medal. We can analyse them separately but never disassociate them in life. The best life is that which is lived both in thought and deeds. Separated these two are sterile, life the sexes when they are separate and full life demands both.

49. THE FACE IS AN INDEX TO THE MIND

"One may smile, and smile, and be a villain—*Hamlet*".

It is one of the afflictions of a lonely life to find one's thoughts occasionally a little too insistent. I pass a good deal of my time in reading books and now and then my servant can judge from my face whether the book I am reading is happy or gloomy. For as one's thoughts flit across the mind, the face reflects their characteristics. Often, as one reads Voltaire, one breaks out into a guffaw, or puts the book aside and stares into space revolving Voltaire's thoughts and wondering at his wit and clearheadedness.

The face always reflects the mind amongst children, youths and sincere persons. A child is the most egotistical of creatures but he makes no effort to hide his egoism. I know of a child who began to cry loudly when his mother paid any attention to his father, because the child thought that the mother belonged to him, and the father had no right to share her with him. Youth is the period when emotions work havoc with us, and they are so powerful that no effort of will can entirely control them. It is also the period when we fall in love. Lovers are so absorbed

in their ownselves or in each other that they think other human beings do not exist, and completely ignore them. Nothing can hide love. I remember a scene in Piccadilly when two lovers were going arm in arm and billing and cooing to each other as if they were upon the desert island of Robinson Crusoe, entirely oblivious of the rest of the world. Schoolboys can read each other's thoughts like a book.

Youth passes and a time comes when we begin to be ashamed of our emotions. Life is cruel and brings with it crosses, disappointments and failures. The sensitive man tries to hide his disappointments from the rest of the world. He does not crave for sympathy but for fortitude He tries to make his face into a mask—though not always successfully.

No man knew how to suffer so patiently as Spinoza. He sought consolation only in himself, and the only suffering that affected him was that of others. He knew better than any one the excesses of which men are capable, and yet when the Dutch mob tore De Witt to pieces, he could not restrain himself from shuddering at the cruel sight and shed tears. Even Spinoza, so used to mastering the troubles of the soul, could not make his face into a complete mask.

There are certain professions in life in which it is essential that the face should be trained to become a complete mask. These are law, politics and diplomacy. The Prince of Wales used to shake hands with hundreds of people every week, and to each he had to give the impression that he was personally interested in him. At a prize-giving function the guest of the evening must be bored stiff with the speeches that he hears, and the prizes that he distributes, yet he must keep a cheerful expression and show that he is enjoying himself. The advocate sometimes knows that his client's case is weak, yet he has to cross-examine the witnesses with great apparent earnestness, and to show that he is engaged in a just plaint. As for politicians, I have never known one who was not dishonest and an opportunist. Take for instance our communal leaders and priests these days. They can work the mob up into a fury of religious fervour and make them do almost anything. When the police or the military open fire on the law-breaking mob, the leaders are nowhere in sight. Yet they profess to work in the interests of the masses. Their faces are such masks that not a single man in the crowd suspects the truth about their mind and character. In diplomacy one has to negotiate with one's enemy at the same table sitting like the best of friends. It was of people of this type that Hamlet said : "One may smile, and smile, and be a villain."

Having control of one's features, not allowing the face to index the mind, is useful in emergencies. In a great disaster, like the Quetta earthquake, those who were doing the salvage work, had to appear calm, and optimistic, though the vultures of anxiety for their dear ones may have been tearing their hearts. When I was going to England and my boat was crossing the Red Sea, a man dropped overboard. The ship's siren gave three hoots, and the ship suddenly turned. We thought the ship had struck a rock and was going to sink. But the captain's face was perfectly calm, as he gave orders, and the sailors went on obeying him in a spirit of *sang froid*, as if nothing in the world was the matter. This control of the officers and sailors helped to restore confidence in the passengers, and the man who had dropped overboard was saved.

A good deal of hypocrisy is necessary in order to move in society. The face must be trained to show those emotions which we want it to show, not those that are actually in our mind. If I meet a man on the Ridge on the Simla Mall and he tells me that the uncle of his brother-in-law's wife has caught a cold, I must at once pull a long face and say piously that I hope he will soon get over it. We have to train our face to reflect the emotions of those whom we meet every day, otherwise social intercourse will be impossible.

The hardest to hide and overcome are fits of depression. The face refuses to obey the will, and the blues will be out. We poor, single men are rather handicapped in such a situation. Married men bully their wives, grumble at the dinner and insist on the children's going to bed. All of which, creating as it does, a good deal of disturbance in the house, is a great relief to the feelings of the man in the blues. But the bachelor can only read poetry, sit in the dark, and think what a hollow world this is.

Yet there are occasions when the face must show the heart—bidding long farewell to a friend at the railway station, meeting your sweetheart after two years, or reading the news that an article of yours has been accepted by the press. Self-control on these occasions is not worth while. There is no harm in allowing the emotions to have a little play now and then, because the saddest spectacle on earth is a man who has killed his feelings.

A good story has come from the war. Two men were facing machine-gun fire and the face of one was pale. The other said "You are afraid." The first man replied "Yes, I am. But if you were half as afraid as I am you would have run away." This shows that the face is not always a good index of the mind. Sometimes when we go to some one to ask for a favour and he receives us stonily and says : "I will see what I can do about it" we wish his face showed more of his thought. When I was in love it was a greater delight to me to watch the beloved's face and see how every thought and emotion registered itself there, especially when she was eating or talking. I have watched her face in sleep too and then also it showed her passing thought and dreams. The only delight that I have been able to match with that is watching the sun in the hills and snows.

50. IS NOVEL READING A WASTE OF TIME ?

What are the amusements of the modern man ? He listens to the radio, goes to pictures, and reads newspapers and novels. He takes no interest in religion, and is sceptical of reforms and the motives of reformers. In the seventeenth century men were interested in religion, in the eighteenth in politics, in the nineteenth in science, in the twentieth century men are interested in—men.

That is why they read novels. On a Sunday afternoon a man wants to sit in peace at his home, and prefers his pipe and his novel or newspaper to the church. Of God and his mysterious ways we may remain in the dark for ever, but men we must know. We are infinitely and endlessly interested in men. This is the justification for novel reading.

Even our closest friends are a mystery to us. But we know the characters in a novel inside out and if the novel is good, it adds much to

our knowledge of human nature. There are many women in the world who are the type of Rebecca Sharp, though Rebecca Sharp is a fictitious character. To understand Spain thoroughly, one must read Don Quixote and for every Spanshman is a mixture of Don Quixote and Sancho Panza, as indeed are all Latin races. It is impossible to understand Frenchmen without reading Voltaire or Moliere.

Even those who object to novel reading in general do not object to *Vanity Fair* or *Don Quixote* or *Candide.* They object to the works of Edgar Wallace and E. Phillips Oppenheim This class of writing is looked down upon as 'Cheap' fiction, and reading this is considered to be a waste of time. But I think there are occasions in life, when we get tired of reading Tolstoi or Turgenev, and turn with relief to the penny-a-liners of Wallace. Reading a crime novel of Edgar Wallace is like going to pictures, taking a hand at bridge or playing a game of chess. It relieves congestion in the brain, and makes us fit for our parts in the more serious affairs of life. He who is always serious and pre-occupied with a problem of Euclid or a panacea for the political ills of India, is either a mad man or a genius. Mad men or geniuses find their own level in life. For the ordinary man a little relaxation now and then is a necessity, and fiction—of whatever sort—gives him that.

In the pages of a novel the miser lives the life of *Monte Cristo,* and if he is wronged (society wrongs every man in some form or another), like Monte Cristo he takes revenge upon his enemies. He understands the faithlessness of children in *Pere Goriot* and the callousness of fathers in the character of Sonia in *Crime and Punishment.* Every type of experience, lofty and low, is his for the asking, and though himself only one, he lives the life of all men. It broadens his outlook upon life, and taps the secret springs of his sympathy. After reading the *Well of Loneliness* it is impossible not to sympathize with the homosexual, as *Torrents in Spring* is an idealization of first love.

Writing a good novel is not an easy task. The true reader lives through the experience that the writer is trying to portray in his novel and is the richer for that. So neither writing a good novel nor reading a good novel is an easy task. By no stretch of imagination can reading a good novel be called a waste of time.

Take a novel which has recently come out (June, 1935), Somerset Maugham's *Don Fernando.* It is a novel about Spain, but it embodies the experience of a lifetime. For forty years Somerset Maugham steeped himself in the spirit and tradition of Spain, and then wanted to embody his understanding and appreciation of things Spanish in the form of a book. He did not dash it off-hand, but browsed extensively in the literature of the sixteenth century.

The book is a life, one of the many now being written, of St. Ignatius of Loyala, the founder of the Society of Jesus. Somerset Maugham is not content with painting St. Ignatius, but has much to say about the principal figures of the golden age of Spanish literature, such as Cervantes, Lope de Vega, Calderon, St. Greco, Luis de Lein and St. Theresa. He is not concerned with attempting a general estimate of their characters and achievements, but to consider the light, which each, at some particular aspect, throws on the period as a whole. The picture that he thus builds up of sixteenth century Spain is enriched by discussions, which are by no means

digressions but essential to the plan of the book. The digressions deal with such subjects as Spanish food, Spanish mysticism, Spanish laughter, and the like.

Reading this book gives a far more intimate and absorbing picture of Spanish character, greatness and literature in the sixteenth century than many tomes of history books and statistics. I cannot call reading this book a waste of time but a part of education.

Edgar Wallace comes in handy when we are tired after a day's work, or when the monsoon makes it impossible for us to go out. At such a time as this if we take up, "The Four Just Men" or "The Four Men at Cordova," we will find our brain gradually refreshed, and time passing peacefully till dinner. If the "Four Just Men at Cordova" is not finished by dinner time, we find ourselves wondering as we eat, if Colonel Black and Doctor Esseley are one and the same, and whether Police Constable Fellows is not the lost nephew of Lord Verland's. In what way is this reading inferior to or more harmful than wondering if your partner has got Jack of Spades, and whether he will be intelligent enough to rough the Queen of Diamonds, which you place with the man on your right ?

I have never been able to sympathize with those who call novel reading a waste of time. What else would you have a man do when he is tired—gossip about his neighbours, or go to the bar and drink ? Everything has a time and a place in life, and if we look at novel reading from the right perspective, it seems what it actually is, a useful amusement.

51. THE WORLD IN A.D. 3050.

"What, I want to ask, is the fundamental evil in our modern Society, which we should set out to abolish ?

There are two possible answers to that question, and I am sure that very many well-meaning people would make a wrong one. They would answer *Poverty*, when they ought to answer *Slavery*. Face to face every day with the shameful contrasts of riches and destitution, high dividends and low wages, and painfully conscious of the futility of trying to adjust the balance by means of charity, private or public, they would answer unhesitatingly that they stand for the *abolition of poverty*. Well and good ! On that issue every socialist is with them. But their answer to my question is none the less wrong.

Poverty is the symptom : slavery the disease—the extremes of licence and bondage. The many are not enslaved because they are poor, they are poor because they are enslaved."—*G. D. H. Cole.*

(1)

The evils from which the world suffers can be divided into three groups. Firstly, the evils which result from living on this planet,—the physical evils, such as disease, old age and death. Secondly, evils of character,—those springing from lack of will or a violent temper. Thirdly, evils of tyranny,—those evils that arise from the power of one group over another, or the power of one man over another.

As for physical evils there is hope that science will ultimately overcome most of them. Death cannot be abolished, but old age can be postponed and disease conquered. Evils of character can be eliminated by good education and training. It is possible to develop the latent will in an apparently will-less man, and to teach self-control to a man of violent temper.

The greatest evils, and those the hardest to overcome, are the evils of tyranny, a direct result of which is poverty and inequality of wealth.

Poverty I consider to be the greatest evil in the world, much worse than disease, old age and death. A self-respecting man can die in peace of a hopeless disease, but how will a poor man, surrounded by the cruelties and lusts of immoderate wealth, live and fight for happiness? Barring a few exceptions, all human beings are the slaves of the pressing necessity for possessing money for the bare act of existence. The mad, and often hopeless, pursuit of wealth leaves them no leisure, self-respect, or peace of mind. When a little wealth has been amassed and they fondly hope that in a few years they will be able to enjoy leisure, old age come upon them, and death suddenly snuffs out the candle of life. Men work like slaves, not because they love work, but for money.

(2)

Let us take a leap of a thousand years and imagine the conditions on our globe in A.D. 3050,—that is to say, if an air war has not wiped the world out of existence by then. We will believe for a moment that most evils have been overcome, and this world is a far happier place than at present. What shall we find?

Education is free and compulsory up to the age of sixteen. Between the age of sixteen to twenty, education is only for those who desire it for its own sake. After education work is not compulsory. Those who do not work get just enough to live on. Those who choose to work are not required to work for more than four hours a day. All drudgery is done by machines and only pleasant and interesting work is left for human beings to do. Everybody is taught more trades than one, and works only at that trade which he likes or prefers for a particular year or season. Factories are self-governed. There are no capitalists.

Payment is made, not according to the actual amount of work done, but according to willingness to work. Therefore keen workers get good pay even when there is not much work to do. There is no unemployment. Those trades that are unpleasant are more highly paid than others. For this reason disagreeable trades have been reduced to the minimum, since the motive for getting more and more money is absent as there is no capitalism or fear of starvation.

No one is allowed to become a capitalist, and for this, a very simple device is used. Payment is not made in coins but in black notes, valuable only for one year after their date of issue. So even if somebody hoards these papers they become valueless after a year.

Women get equal wages with men. This ensures that wives are completely freed from economic dependence upon their husbands. Children are paid for by the State, and their education is free. There is no competitive spirit amongst students, for there are no scholarships to complete for. This helps the children to keep good health, as no unnecessary strain, which induces listlessness and apathy in afterlife, is put upon them. Habits of initiative and originality, not routine and memorization, are encouraged in children. More emphasis is laid upon technical education than upon book learning.

Criminal law is unnecessary, since property is absolute. The State legislates against such actions as murder. Those who commit crimes, not involving loss of life to another, are sent to mental hospitals. Thus it so happens that a man's first offence is the only one that he commits, and no one becomes hardened into a life of crime, as now. Criminals are regarded

with that pity and consideration with which we regard the lunatic or the feeble-minded.

There are armies and navies, but they are all United a monopoly of the Nations organization. There is a belief that no more wars are possible on account of the armed League, and so there is a sense of security, and peace such as has never existed in the world before.

Since private wealth has been abolished, the hope and fear of making money or losing it are equally absent from men's minds. No man fears that his children will starve. And ambitions exist only for the amelioration of the condition of the world.

Since the human relations that are really happy are those in which there is no economic dependence, but perfect freedom only, the relations of the sexes are harmonious and happy. Modern marriages, which have an unwholesome savour of prostitution in them, do not exist. Men take women, and women yield their bodies to men, out of mutual affection only, and not for the lure held out by wealth. Marriage is not a contact but a sacrament, and is viewed with a sense of awe. Husbands and wives, and parents and children, are held together only by affection.

Science has highly progressed, and is flourishing as never before. For the living wages of every "crank" with a new idea is now safe, and people are at liberty to devote themselves to unrecognised branches of knowledge and study.

Population keeps steady on account of careful regulation of births, as people realize that over-population and uncontrolled economic production generally results in wars and internal strife.

National boundaries have disappeared, and religion has been abolished from India. India got a great dictator, who claimed to be the latest prophet come to abolish all distinctions of religion, caste, race, creed, colour and sex. Indians were forced, on the point of the bayonet, to accept him. The result is that India is now a smiling land where there are no communal riots and a man's religious views are as private to him as his bodily functions. The population of India has been cut down to one-fourth of what it was in 195", and scientists have been able to control climate. So India is not so hot as it was in previous centuries and the Indians are a happy healthy, race. This is so remarkable a phenomenon that India is again called the land flowing with milk and honey and people in other parts of the world look on it with admiration—not with envy for there is no envy in the world anywhere now.

Exercise 124. *Write essays on the following subjects* :—

1. Prohibition. 2. Walking Tours. 3. Dangers of Patriotism (*P. U. B. A., 1940*) 4. Mountaineering. (*P. U. Inter., 1940*) 5. 'Love thy neighbour as thyself'. (*P. U. Inter., 1940*). 6. The Influence of the Talkies on the life of Punjabi Student. (*P. U. Inter., 1940*). 7. The Beauty of the Countryside. 8. Do you want War or Peace ? 9. On Keeping Diary. 10. The Use and Abuse of Novel-reading. 11. Is modern civilization a failure ? 12. Examinations as a Test of Knowledge and Capacity. 13. Students and Strikes. 14. Citizenship. 15. Press and Public Opinion. (*P.U., B.A., 1940*). 16. Popular Superstitions. 17. Are People Better Off Now than they were a Century Ago ? 18. Travelling : Its Effect in Enlarging the Mind. 19. The Freedom of the Press. 20. International Exhibitions. 21. The Dignity of Labour. 22. Peace hath her victories no less renowned than war. 23. The Power of Public Opinion. 24. Whas is Culture ? 25. Women's Place in Social and Political Life in India. 26. The Choice of Books. 27. The Value of Science in Everyday Life. 28. The Triumphs of Science. 29. Modern Methods of Advertising. 30. Some Epoch-Making Discoveries and Inventions. 31. Your Idia of a Truly Great Man.

CHAPTER XXXIX

SOME IMPORTANT MODERN TOPICS

679. In this chapter we deal with some important topics of current interest, which are engaging the attention of the sharpest brains of our country. Here are tackled problems from the student's point of view—problems which have baffled solution but which nevertheless require careful thinking. No one living in the twentieth century can afford to sleep over such modern, nerve-racking problems as *Religion and Politics. Is Democracy suited to India ? Can War be outlawed ? Can Ideal Peace be Established ?* The world is rapidly changing and the idols our forefathers held sacred are being demolished by the present generation. Hitler, Stalin, and Mussolini equipped with the uptodate machinery of modern warfare and puffed up with the idea of aggression and force have trampled under their iron heels the peaceful and freedom-loving small but independent states of Poland, Czechoslovakia, Finland, Denmark, Austria. Again, Democracy is on its trial, and only a prophet can tell what tomorrow will bring.

680. Study carefully the following essays written on some of the vehemently discussed topics of the day :—

52. UNTOUCHABILITY

"No religion preaches the dignity of humanity in such lofty strains as Hinduism, and no religion on earth treads upon the necks of the poor and the low in such a fashion as Hinduism. Religion is not at fault but it is the Pharises and the Sadducess."
—*Vivekanand.*

The roots of untouchability lie deep in human snobbery. The egoism of every man makes him think that he is superior to all others in one respect or another, and when he finds that others excel him in all other things he falls back upon his caste, which no one can help being born in. He calls his caste superior to the caste of others, and for this reason feels superior.

The Hindus justify untouchability on the basis of certain verses in the Rig Veda, which, rightly interpreted, divide mankind into four vocational divisions, divisions by occupation, not by birth. In the Vedic times change of caste was as common as change of vocation is nowadays.

There are some sophists who say that the origins of caste and untouchability are hygienic, and that the personal habits and magnetism of a Brahmin are purer and loftier than those of a weaver. Others say that when the Aryans came to India they were cleaner in habits than the filthy aborigines, and that for reasons of cleanliness a line had to be drawn at inter-marriages and inter-dining between the two races. This is not true. The reasons of untouchability are not hygienic but social. The proud Aryan wanted to tread upon the necks of those whom he had conquered, and to be conscious of his own superiority. For this reason caste was instituted and with caste came untouchability.

Once a man is determined to make a chattel of another he invents all kinds of excuses to justify his lust of dominion. In the Civil War of America the slave owner of the southern states tried to prove that the negroes really formed another species altogether and could be regarded as sub-human creatures—as pigs or oxen. Yet the law of Retribution—that knows no mercy nor wrath—was at hand, and the crime had to be paid back in full. Lincoln had true inspiration when he said "All the wealth piled up by the bondman's two hundred and fifty years of unrequited toil is sunk, and every drop of blood drawn with the lash has been paid for by another drawn with the sword." There were those who knew—amongst others Mrs. Annie Besant and the great Bishop Leadbeater—who said that the political ills of India were directly traceable to her treatment of the so-called depressed classes. Only when the conscience of India has begun to awaken about these millions, has there drawned hope on the political horizon also. So true it is that

"Though the mills of God grind slowly,
Yet they grind exceeding small."

In the *Bhagvata Gita* in the ninth discourse Shri Krishna definitely lays it down that from the point of view of the eternal there is neither caste nor untouchability :—

"The same am I to all beings ; there is none hateful to me nor dear. They verily who worship me with devotion, they are in Me, and I also to them.

"Even if the most sinful worship Me, with undivided heart, he too must be accounted righteous, for he hath rightly resolved. Speedily he becometh dutiful and goeth to eternal peace. O Kaunteya, know thou for certain that My devoted perisheth never. They who take refuge with Me, O Partha, though of the womb of sin, woman, Vaishyas (the third, the merchant caste), and Shudras (the fourth, the untouchables) they also tread the highest path." (*Verses 29, 30, 31, 32.*)

In the light of these beautiful and explicit verses how is it possible for any Hindu to prevent an untouchable from entering a temple ? How can an untouchable defile Him who purifies all ? Shakespeare has put eternal wisdom into the mouth of Shylock : "I am a Jew. Hath not a Jew eyes ? hath not a Jew hands, organs, dimensions, senses, affections, passions ? fed with the same food, hurt with the same weapons, subject to the same disease, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is ? if you prick us, do we not bleed ? if you tickle us ; do we not laugh ? If you poison us, do we not die ?" It might almost be Rami pleading her love for Chandidas—passionately desirous of social equality.

I have said that untouchability is due to snobbery, not to religious or hygienic causes. Racial pride is world-wide. Exactly the same treatment that is meted out to the untouchables in India, is meted out to the coloured people in South Africa or North America. In those regions colour prejudice is rampant like a mad lion. Their belief in their much-prayed "God," and their much-trumpeted faith in a "redeemer," Jesus Christ, have availed them nothing. A negro may be a highly educated man, a member of the same Christian sect and a citizen of the same state : but many white Americans who are fellow-Methodists and fellow-citizens regard him

as an "untouchable." The Whites of North America insist on excluding the blacks from their schools, churches and clubs, and even from their cemeteries !

If Hinduism is to live, untouchability must go. Let every Hindu take the following words of Swami Vivekanand to heart, and repeat every morning as a sacred *mantram* the words. "If untouchability lives, Hinduism will die" :—

"I have travelled twelve years with this load in my heart and this idea in my head I have gone from door to door of the so-called rich and great. With a bleeding heart I have crossed the world to this strange land (America) seeking for help......I may perish of cold and hunger in this land, but I bequeath to you, young men, this sympathy, this struggle for the poor, the ignorant, the oppressed .... Go down on your faces before Him and make a great sacrifice, the sacrifice of a whole life for them ..... these millions going down and down every day. I am no metaphysician, no philosopher, no saint......I am poor, I love the poor...Who feels in India for the millions of men and women sunken for ever in poverty and ignorance ?......Who will bring light to them ? Let these people be your God......Him I call a *Mahatma* whose heart bleeds for the poor.. So long as the millions live in hunger and ignorance, I hold every man a traitor, who, having been educated at their expense, pays not the least heed to them !"

Let us break away from this festering mould of thought that tradition, superstition and mob-psychology have made for us. Buddha, St. Francis, Petrarch, and Karl Marx are great because they, like Krishnamurti and Gandhi in our own day, broke away from authority and tradition. Let us, too break the age-old tradition of untouchability.

New times come on. A race is springing up
That thinks not as their fathers thought before.

53. THE LIFE OF THE INDIAN PEASANT AND SUGGESTIONS FOR IMPROVING IT (*P. U. 1935*)

The Indian peasant has a notoriously low standard of living. In most villages, the villagers find it difficult even to spare two or three wooden bed-steads. Many people have only one shirt to wear, and if asked whether they have any other shirt put away in a box, reply ironically : "Where is the box in my house ?" This is not a mere sarcasm. Very few Indian peasants possess coffers or trunks. The family lives usually in a single room, which, when dinner is being prepared, is so sooty and smoky, that one can see nothing and it is impossible to sit inside it.

The peasant has no possessions which are not absolute necessities. He takes two meals a day, but they are often of inferior grain—*bajra*, *jowar*, etc., flavoured with greens (*sag*). Not many Indians peasants take ghee ; those who make ghee sell it.

In spite of this poor standard of living, large sums of money are spent on marriages. Villagers are in a state of chronic indebtedness because they spend on weddings much more than they can afford. For instance, in the district of Hoshiarpur, a Rajput of ordinary means spends about a thousand rupees on his marriage. This sum may go up to rupees two

thousand if purchase money has to be paid for the bride, as is sometimes the case. In rich districts, marriages cost much more.

Litigation is the bane of the peasant In the Punjab the peasants institute 2,50,000 cases every year. This is due to the fact that the people have to work for only three or four months in the year. Their leisure they fill up by bringing law suits against each other. A typical case may be mentioned. One Narain Singh assaulted a fellow-villager and a criminal suit was filed against him. The case cost him from Rs. 225 to 250. His lawyer charged him twenty rupees per hearing. This type of litigation is a needless waste of time and money.

It will be better if *panchayats* were instituted in every village for minor cases. The peasant is more likely to tell the truth in the *panchayat* than in a law court which makes the peasant indulge in untruth, otherwise it is the experience of most of us that villagers are as a rule honest and truthful. This *panchayat* can be formed on the principle of League of Nations. Suppose ten people join the *panchayat*. They should bind themselves in writing that they will not resort to law courts except in very complicated cases, and if they do so in a small matter they will pay a penalty of one hundred rupees. This method will save the trouble and expense of going to law-courts.

Amongst the useful suggestions put forward by Mr Brayne for reconstructing the rural life of India is one that relates to the status of women. Mr. Brayne is of opinion that it is not possible to raise the peasant's standard of living unless the status of women is raised higher. Women are considered to be only slightly better than cattle, and there is an element of buy and sell in nearly seventy per cent of marriages in Indian villages. Mahatma Gandhi wrote in *Young India* (14-2-1929) : "Women has been described as the '*ardha-angini*' or the better half of man. But we have reduced her to the position of a slave, and the result is the state of paralysis in which we find the country. Women should not be married immediately after attaining the age of puberty—thanks to the hot climate, they do so in India between the age of ten and thirteen—; nor should ignorant and illiterate women be employed as midwives."

Another evil is *purdah*. Doughty thus describes the women of Arabia : "They are only allowed to go out in daylight if veiled from head to foot, and their faces which God created for the cheerfulness of the human world, are turned to a jealous horror." This sentence can be applied, word for word, to the case of Indian women, who live in *purdah*, except those of the lowest caste, such as sweepers or *chamars*.

Village women should discard *purdah* and help their husbands in the fields as they do in the peasant countries of Europe—France, Itlay and in Australia. This will enable the farmer to get better returns from his holdings, and the family in addition to getting more money, will have healthier children. Grinding flour should be given up, for it is much too strenuous. Women who do it have to get up early in the morning, and lose the best hours of sleep. Instead, they should take to something lighter, like knitting jerseys, socks and sewing children's clothes, or weaving *durries*. Wherever the missionary has been able to penetrate, he has introduced these light industries for women, instead of the ancient and heavy one of grinding, and these have brought happiness to the home and health to the woman.

The farmer uses cowdung as fuel, and this is a great waste. Indians in the ancient days realized the value of cowdung manure to the crops, as is seen from the story in *Mahabharata*, that Shri, the goddess of prosperity, took up her abode in cowdung. Unfortunately the farmer cannot afford to buy fuel, and has to fall back upon cowdung, even though he realizes that his crops can profit by it. This is a case of a vicious circle. The poorer he is, the deeper he fails into the mire of poverty. If the farmer has no money, how is he to buy charcoal or wood ? If some method could be devised for supplying fuel to the farmer, all the cowdung manure could go into the soil. In this way the soil will become rich, the crops yield more, and women saved from the dirty work of making cakes out of cow-dung. It was estimated in 1928, that a family of five in the Punjab uses about eight tons of cowdung as fuel in the year. If this were put into the soil, it would bring sixty-seven rupees more as the sale of their crops. On account of propaganda by village uplift societies, the peasant is beginning to give up this habit, and is using cotton stalks for fuel.

Will the spinning wheel make the peasant richer ? Yes, if the peasant takes to it seriously. On this topic Mr. M.L. Darling makes some illuminating remarks in his thoughtful book *Rusticus Loquitur* : "With a faith and devotion that every lover of the peasant must deeply admire, he (Gandhi) has set himself to try to provide for every home in India that needs it, an industry which will add to its resources and to its employment. Some say that the addition to resources will be negligible, and in truth it will be small enough—Mr. Gandhi himself puts it at two annas a day—but those who have any knowledge of Indian standards and of Indian poverty will regard any addition as welcome. Two annas a day is nearly Rs. 50 a year, and every peasant knows how quickly this amount when, borrowed can turn into hundreds. If, as is probable, the Punjab does not require the spinning-wheel as much as other parts of India, it is because, thanks to canals and wells, it is more prosperous and more fully occupied. But even in the Punjab there are areas where men are poor enough to need it, and indirectly a peasant reminded us of this in Multan, when he said, 'We poor folk must make our own clothes'."

The Punjab Government is making a very healthy move in subsidizing doctors who shall live in villages and give the villagers expert advice practically free. When this comes about and every Punjab village has a doctor in it the result will be far reaching. The people shall be more healthy, and perhaps fewer, for doctors are bound to teach them birth control. In this way the peasant will have only as many children as he can afford and so their will be less poverty.

54. CO-EDUCATION (*P.U., B. A. 1945 Suppl.*)

(1)

The problems of co-education are gradually forcing themselves on the attention of educational authorities all over the world. The fullest scope to co-education is given in Europe and America, and in some native states in South India. Take Travancore. There co-education is permitted in almost all boys' schools, with the result that the number of girls studying in boys' schools is far larger than the number of girls studying in girls' schools.

Co-education is becoming more and more associated with up-to-date educational ideas and modernity. In the ultimate analysis it must be

viewed as the outcome of the general movement for the emancipation of women and the declaration of their rights and eligibility to all kinds of social activities and avenues of employment which are open to them.

Dr. Radhakumud Mukerjee writing in the September 1934 number of the *Calcutta Review* sums up the necessity of co-education in the following words :

"In the sphere of education this general and new fundamental reason (*i.e.*, emancipation of women) acquires a special emphasis and significance. Highest pedagogic theory must more and more consider education as not to be confined within the boundaries of the school or a matter of the class room only. Education must take into account the whole of the unfolding personality, the complete development of the individual, his intellect no less than his emotions, awakening and feeding every kind of interest. But this programme is too large for the school proper and its ordinary and formal methods. Much of it depends for its realization on what may be called the environment of the school. Now an environment for the purposes of such a complete education cannot exclude the relations between the sexes, both in the influence of those in charge, and in the companionship of those growing up. Each has something to give to the other, and without that being given in time, the growth of each runs the risk of being starved or warped : resulting not only in a serious deficiency at the time, but perhaps much more for the needs and problems of later life."

Here an objection can be raised : Is there not a risk in co-education of one sex assimilating the characteristics of the other in a strenuous common life resulting in "boys becoming girlish and girls boyish ?"

This objection is reasonable, but can be met under proper conditions. One of these conditions is that there must not be a preponderance of one sex in either the staff or the students, but rather a balance of the sexes. This balance must not be merely in number but in age, standing and experience.

"There must not be excessive influence of one sex on the other in the school. Then it will easily steer clear of the apprehended developments and may even pave the way for the operation of wholesome influence which one sex can exercise on the other. For instance, boys may have to shed some of their roughness, coarseness and crudeness of behaviour and language in dealing with their girl fellow-students and practise abstention from the use of physical force to which they are prone. But this restraint which girls will impose on boys is not very objectionable and will not interfere with the normal development of their genuine manly qualities. Similarly, on the other hand, girls will have to shed some of their shyness, and will breathe a wholesome air of freedom in which the evils of repression to which they are liable cannot flourish. Most healthy girls in English schools pass through what is called a 'tomboy' stage. And yet they will be none the worse for the boyish vigour and freedom, for a lessening of that self-consciousness which makes a good comrade, working out harmful repressions, and developing into true womanhood. It is not that co-education will inevitably produce unsexed boys and girls. It does not hinder but helps the proper development of the powers and distinctive features of their sex."—*Radhakumud Mukerjee.*

(2)

It is sad to see how vehemently co-education is denounced in many places in India. It is looked upon as attended with various risks and evils. But it should be clear to every intelligent man that the attempt to keep women in one sphere and men in another and then expect them to mingle with one another for the task of life is an absurdity. Not that there are no risks in co-education, but a wise educationist should be able to provide against them.

Nowadays not only books but also journals and newspapers contain invariably a women's page. Although I do not belong to the sex for which it is intended, sometimes I go through it and come upon certain sane pieces of advice which make me say to myself : "How wonderful it should have been if my mother had known all this." To be a good mother is a difficult job and requires knowledge not of child psychology, but a knowledge of what is taught in schools, a knowledge of all the life around. For this reason women's education should not be different from men's. No wife can be a good helpmate and guide to her husband unless she is trained in the same way as he is. Co-education is necessary in order to have a harmonious home.

Unfortunately educationists in India are so obsessed with the budget, that no scheme which is not economical will go down with them. Co-education is cheaper than providing separate colleges and schools for girls. Women's schools and colleges should be opened for only those subjects, for which co-educational institutions are unable to provide.

Co-education has proved a phenomenal success in the only place in India where it has been tried on an extensive scale. In Travancore state the number of girls attending English schools for boys was 1,912 about a couple of decades back and of those attending Vernacular schools for boys 87,022. Lately these numbers rose to 6,320 and 1,56,970 respectively.

The prevalence of co-education even in Vernacular schools for Muslims is significant. But for the system of co-education the problem of providing education to more than 2,46,600 girls now undergoing instruction in the state, by the provision of separate institutions for them in different stages of instruction would have assumed proportion so large as to render the problem impracticable of solution.

It should be optional for girls to take up either the boys' course or a special course for girls. I would suggest that in primary classes both should be taught the same subjects and later on an option be given to girls : but as much emphasis as possible should be laid on the value of co-education in building home and character, even at the primary stage.

Co-education means not only the sexes sitting on the same benches but taught by different teachers—men and women. I insist on this strongly because, mainly on account of a perverted tradition boys have very little respect for women. This is due mainly to the rough and vicious 'male atmosphere' in which the boys live. The softer influence of women should also make them realize that they are born of women, and that women are not primarily the sexual complement of men, but also their companions and comrades. If women had their proper share in life wars would not be so common as they are now.

55. REORIENTATION OF EDUCATIONAL IDEALS IN INDIAN UNIVERSITIES

Or,

THE CHIEF FAULTS IN OUR SYSTEM OF EDUCATION (*P. U., Inter., 1948*)

Everybody knows that the education given at present in our universities is narrow and strictly intellectual, and is confined to giving intsruction only in the subjects of the set course with an eye only to the student's success in the examination. The physical side of education is neglected, and there are practically no facilities for social life or corporate activities of any kind. Naturally in such narrow grooves there is little opportunity for training the character of the student and developing his personality.

In India there about are eighteen universities with nearly 1,00,000 students. If we look at the ideals by which students are inspired, we will find that their only ideal is a craving for degrees with a view to entering government service. A good many students who seek to pursue higher education are unfit for it, and if they were intelligent and foreseeing would not waste their time and money on a university course, but take to a trade or a profession to earn their living.

There is thus ample need for a reorientation of our educational methods and ideals. In this reorientation we should not guide ourselves from the textbooks of Aristotle or Herbert Spencer, but look to other countries and see what they have done to make their educational ideals meet the needs of those for whom education is primarily designed.

In this connection it will be wise to look up to America, the most practical country in the world, as India is the most unpractical. I do not mention the English Universities of Oxford and Cambridge, because every educated man in India knows something about them, and there are many graduates—both English and Indian—from Oxford and Cambridge now guiding educational ideals in India. Let us, therefore, turn to America, of which we hear so little, and which is really in some ways the most democratic country in the world.

America possesses democracy in education. Education is not a monopoly of the idle rich, or the privilege solely of the bloated and arrogant middle class, but the birthright of every American child. This is a statement which requires a little explanation. All civilized countries in the world accept the principle that educational facilities should be open to all but America is the only country where the highest type of education is free to all. In Europe primary education is free and compulsory, but higher education is jealously reserved only for a few (as at Oxford and Cambridge). No attempt is made by American educationists to dole out education according to social position. It is possible for a student to start in the common school and go right up to the University.

Education in America is frankly utilitarian, as it is not either in England or in India. Metaphysics and Latin and Greek occupy a very subordinate place in the curriculum. The almost miraculous success of American business all over the world is due to the strictly utilitarian ideals of American education. In America business men daily give away large sums of money for education. It is not an idealistic generosity which prompts them to do so, but the realization that their education has helped them to make money and so they must give some money for giving similar education to others. No American would ever dream of

encouraging a type of education without direct social utility. A look into an American University calendar would show that the courses of study offered range from dish-washing to Metaphysics, but dish-washing is given more importance than Aristotle.

The difference between American and Indian education is that Indian educationists aim at producing merely glorified clerks while Americans want self-respecting citizens who shall be taught to make an independent living in every walk of life. Our unemployed are consoled by being told that 'man shall not live by bread alone.' This is a white lie. The truth is that man shall not live by culture alone. He wants bread first. That is recognized by American Universities. So in these two ways we can learn much from America. We must make education cheap, within reach of all who are capable of it and desire it, and we must make it strictly utilitarian. A man who can do the job of dish-washing really efficiently is a better citizen than a man who writes Babu Piche Lal's English, and murders Shakespeare. This is the truth of life.

Every Indian student complains of the curse of examinations. Eminent educationists say that examinations are a necessary evil. Perhaps it would surprise even eminent Indian educationists to learn that there is a school in America from which examinations have been completely eliminated, and where children never receive marks or are ranked according to marks. This is Fairhope school in Fairhope, Albania, U.S.A. The founder of the school, Mrs. Marietta Johnson, contends, that children should not be taught to read and write before the age of seven. All effort is made to avoid in the child the discouraging—Mrs. Johnson calls it 'immoral'—consciousness of failure. Instead of holding examinations and promotings those who receive a certain percentage of marks, the entire group is promoted. The more slowly developing child is given individual attention, and the brilliant child is not retarted. The gifted child is given more work of a creative nature, and is even encouraged to dream, but is never placed in a class of children older than himself, where he may grow self-conscious and lose confidence.

These are some of the ideals which we can have before us in our schools and universities. There are innumerable unemployed, and perhaps unemployable, graduates in India, whose plight rouses only pity. These graduates can go up and down in the country, denouncing the educational system that has led them into this quagmire, and making it their business to see that others do not follow them into this blind alley. Why not preach the American ideal ? We have had enough of guidance by the English.

56. SHANTINIKETAN THE UNIVERSITY THAT INDIA NEEDS

Rabindra Nath Tagore, the great Indian poet, patriot and educationist, has again and again condemned the education given to us in universities controlled by the English. 'In India,' he says, 'the universities endow high sounding degrees composed of borrowed feathers. The love of material knowledge brings with it humiliation to the intellect of man, and India has been made to suffer that humiliation. Once India provided herself with her own culture, which was a product of her own, but when she thrust aside her own to tread the world of examinations, not for acquiring knowledge, but for notifying that young men were qualifying for employment, organized and conducted in English, they became a

community of qualified candidates and nothing more. Universities should not be made into mechanical organizations for the purpose of collecting knowledge and distributing it, merely to equig students to earn 'a comfortable living. Through universities we should attempt to disseminate the seeds of culture all over the world.'

Tagore has not been content with this merely verbal condemnation. He has attempted to embody his ideal of the Indian University in Shantiniketan, situated about ninety miles from Calcutta. Shantiniketan was made by Devendra Nath Tagore, father of the poet. Devendra Nath came here in 1872, and was attracted by the solitude of the place. He acquired land, planted a garden and built a guest-house and a temple. It was he who gave to the *ashram* its name Shantiniketan, which means "abode of peace"

Tagore started a school here in 1901, which has now developed into the world-famous university. It is interesting to study the aims of Shantiniketan, and compare them with the ideals (are there any ?) of other Indian Universities.

"To study the mind of man, in its realization of different aspects of truth from diverse points of view."

"To bring into more intimate relations with one another, through patient study and research, the different cultures of the East on the basis of their underlying unity."

"To approach the West from the standpoint of such a unity of the life and thought of Asia."

"To seek to realize in a common fellowship of study the meeting of the East and West, and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres."

"And with such ideals in view to provide at Shantiniketan aforesaid a centre of culture where research into and study of the religion, literature, history, science, and art, of Hindu, Buddhist, Jain, Islamic, Sikh, Christian, and other civilizations may be pursued along with the culture of the West, with that simplicity in external which is necessary for true spiritual realization, in amity, good-fellowship, and co-operation between the thinkers and scholars of both Eastern and Western countries, free from all antagonisms of race, nationality, creed, or caste, and in the name of one Supreme Being who is Shantam, Shivam, Advatiam."

The University is divided into three departments—School, University, and Research. There are many activities ; a school of art, started in 1918, in which a modern school of Indian painting is growing up ; a school of music ; a library unique in India, and equipped for advanced work in Indian, Islamic, Zoroastrian and Sino-Tibetan studies ; and a department of rural construction named Sriniketan.

Part of the curriculum at Shantiniketan consists in training for village uplift. The villages of Bengal are decimated by malaria. "Into the work of removing this incubus from the land. Tagore has thrown all the indomitable energy of his tireless spirit. The battle has gone against him, times without number ; but still he persists in calling into requisition every latest discovery of scientific skill and economic planning, in order to circumvent this terrible scourge. Some of the noblest of his workers have been

driven from the field by a repeated attack of the disease, but still the gallant fight goes on. Only a few months ago, one of the most brilliant of his scientific workers, Dr. Hary Timbres, was so saturated with malaria and *kala-azar* that he nearly lost his life."—*C. F. Andrews.*

There is no doubt that Tagore's work of rural reconstruction has begun to raise the level of life in a few of the neighbouring villages. However, the work done is microscopic compared with the gigantic amount that needs to be done. But that is no fault of Tagore.

Poverty is not inculcated in Shantiniketan. Tagore condemns asceticism and luxury alike. "Only when the mind has the sensitiveness to be able to respond to the deeper call of reality, is it naturally weaned away from the lure of the fictitious value of things...To fight the callousness of asceticism against the callousness of luxury is merely fighting one evil with the help of another ; inviting the pitiless demon of the desert in place of the indiscriminate demon of the jungle."

To develop freshness and sensitiveness of mind Tagore surrounds his students with literature, festive ceremonials, religious teaching, music, pictures and plays.

However there are some points in Shantiniketan which should be criticized. European visitors to Shantiniketan are struck by its atmosphere of casualness. They notice that the garden paths are ill-kept, the grass is littered with fragments of rubbish, and the entrance gate rusty. It is necessary to introduce a certain amount of Western efficiency in Shantiniketan.

Along what lines it should proceed can be suggested from the following terminal report of a German public school. After every term the parents are informed about the following points in their children—

Sense of Justice.
Ability to state facts precisely.
Ability to follow out what he believes to be the right course in the face of :

discomforts,
hardships,
dangers,
hostile public opinion,
boredom,
scepticism,
impulses of the moment.

Ability to plan,
Ability to organize
Shown in the disposition of work in the direction of younger boys.
Ability to deal with the unexpected.
Degrees of mental concentration
When the task in question interests him.
When it does not.
Conscientiousness
In everyday affairs.
In tasks with which he is specially entrusted.
Manual dexterity.
Manners.

Standard reached in school subjects :
Practical work (Handicraft etc.)
Art work.
Physical exercises
pugnacity, endurance, reaction time.

Supposing it were possible to infuse German efficiency into the lofty idealism of Tagore, Shantiniketan would become the best university in the world, out-topping by far the glories of Oxford and Cambridge, because it could then be a synthesis of East and West. The aura of Tagore's personality—kindly, determined, courageous—hangs all over Shantiniketan. The poorest 'ryot' in the villages of Shantiniketan feels that Tagore (they call him Gurudev there) is of the same flesh and blood as himself. Shantiniketan is a beacon from the future to the present saying : This way lies life both for East and West.

It is faced at present with great financial difficulties and Tagore feels that the work might fall into pieces when he is no more. When I visited Shantiniketan in 1936 I became conscious of two drawbacks in it. It is built too much round the personality of Tagore and so there is a danger of disruption after his death. Secondly, the medium of instruction in Shantiniketan is Bengali and so strangers are handicapped from partaking of its culture. I cannot see how these defects are to be remedied but they are so glaring that one cannot ignore them.

57. FEMALE EDUCATION (*P. U., Inter., 1946*)

(1)

Indian parents generally think that the sole purpose of educating girls is to make it easier to find suitable husbands for them. As soon as a girl attains the "marriageable" age, the problem of her marriage begins to prey upon their minds. It never occurs to them that educated girls may like to enter professions. Their only desire is that their girls should marry, and marry well.

If a girl shows any signs of rebellion and wants to become a teacher or a doctor (the only two professions tried by Indian women so far), there is consternation in the home. Without knowing it, our parents agree with the cynical Schopenhauer. "With young girls Nature seems to have had in view what, in the language of drama, is called a *striking effect*, as for a few years she dowers them with a wealth of beauty and is lavish in her gift of charm, at the expense of all the rest of their lives ; so that during these years they may capture the fancy of some man to such a degree that he is hurried away into undertaking the honourable care of them." Here is a notice from the Matrimonial columns of *The Tribune*, dated 21-7-48—

"A suitable match for a well-connected Kapur girl aged 16. Passed Hindi Ratna, appearing Matric. Well-versed in household affairs "

Evidently this Kapur girl is passing her examinations one after the other only so that, in Schopenhauer's words "Some young man should take honourable care of her."

(2)

If, in Indian eyes, the purpose of female education is only to burden women with as many children as their husbands may care to give them,

then this education is of no use. In women, as in men, education should develop powers of independent thinking. Independent thinking does not lead to matrimony, but to science, medicine, teaching, law and birth control. Our female education is such that it develops only the matrimonial type of moral courage, not the moral courage of Dorothy Cheston Bennet, companion of the late Arnold Bennet, who writes with quiet courage : "Following Bennett's separation from his wife, I would have married him if he had been free. So there was nothing to do but to agree to share his life. In late May (1923) we decided and commenced our existence together."

Nowadays, here and there, Indian women are showing this moral courage too. Without having the guts to support them openly, in my heart of hearts I approve of what they do. The direct result of this will be that our social laws—essentially unjust to women—will have to be revised, and that, in the long run, though perhaps not immediately, will add to the sum of human happiness.

(3)

The present situation in India is critical. With the minds of the parents and daughters fixed upon matrimony as the only goal of educated girls, the young men are refusing to marry. Here is the wail of a married philosopher in a local daily : "A vigorous propaganda is needed to persuade young men to give up their snobbery. In every town a list of young persons of marriageable age must be prepared forthwith, and propaganda started for suitable matches."

Let us look at it from the male snob's point of view. He is a graduate, with a market value of about hundred rupees a month. Let us imagine that he marries the Kapur girl of sixteen mentioned above. One hundred rupees a month he is expected to keep his young wife with all that romance and that standard of living which novels and pictures have engendered in her. He is to be prepared to have a baby also, and while he finds it hard to keep his own body and soul together, he is expected to take up the responsibility of feeding three or more mouths.

'Lower the standard of living. Face facts,' say the parents of girls. Is not the standard of living already low in India ? Are not infant mortality, low average life, tuberculosis, and a million other diseases, the direct outcome of our low standard of living ? The necessity is not for lowering the standard of living, but for raising it.

A famous French philosopher was exhorted to do certain things because he must live. He replied with a smile. "Sometimes I doubt the necessity." So our young women, when they are told that matrimony is the only career for them, should be bold enough to say : "I doubt the necessity." Marriage and property are institutions closely bound together. With growing unemployment, and lower incomes, shall we lower the standard of living still more, but go on marrying, marrying, marrying ?

(4)

The aim of female education should be to fit women for independent careers. Matrimony should not be the sole aim, but only a side issue of their lives. Women make better teachers than men, and in our schools there should be more women teachers than men teachers. The films are opening up new careers for talented young ladies. We must get rid of the

idea that when a woman sings and dances before a man, by that act she becomes dishonourable. It is far more dishonourable to bring children into the world for whom there are no proper means of upbringing, and to submit to a man's lust because he has got social sanctions, and economic mastery over one. Our ideas of honour and dishonour are irrational, and must be swept overboard immediately.

If education does not lead to woman's economic independence, then it will have been wasted. We must get rid of the superstition that women are inferior to men in any way. Plato and Voltaire, giants of intellect, both thought that women were equals of men in everything except physical strength. Plato in his *Republic* exempts those women who do not care for it, from the burden of procreation, and confers upon them the highest civic authority in the State. Voltaire called the Marquise de Chatelet "a great man, whose only fault was being a woman" and formed from her, and from the large number of talented women in France, his conviction of the native mental equality of the sexes.

Once a week or so I spend an evening in the house of a married friend in order to forget the monotony of my bachelor ways. I listen to the radio, play with the children and discuss all sorts of things with him and his wife. I cannot say that his wife is in any way inferior to him in mental ability, though her interests are not those of men. She has a shrewd insight into human nature, and her political views are generous and balanced Supposing she had not been educated, she would have observed *purdah*, and spent more of her time in the kitchen. I wish there were many more such homes in Delhi in which masculine and feminine influences are equally balanced. That might induce me to give up my books and solitary rambles and turn over a new leaf.

The ideas of female education must be changed. It is in man's interest that woman should be his economic slave. Matrimony is the male's solution of the conflict between the sexes. The knowledge and wide application of contraceptives is one of the crying needs of India. They can be made popular by women missionaries, ever the martyrs of the race. Let some women free themselves from the tentacles of this octopus of matrimony, and show their married sisters the way to freedom and light. Without the bother of looking after children whom they do not want, women can attain to dazzling heights of intellectual culture. I have never heard a greater orator than Mrs. Annie Besant. Yet she found her true place in world only when she had left children and husband.

I advocate, not free love (which leads to disgust), but independent careers for my Indian sisters.

58. STUDENTS AND STRIKES (*P. U., Inter., 1939*)

Let me say at the start that I heartily disapprove of students going on strike. I condemn the method, though not altogether the mentality that is behind it. Students go on strike to protest against some alleged grievance of theirs. By this method they hope to bring that grievance to public notice. Usually one or two newspapers—the vernacular ones- give publicity to the students' grievances, and the students get the impression that the public is behind them.

Now this impression is wrong. The only public that matters is the parents and they are disgusted by strikes. No one likes that his son should

be going the round of Delhi streets shouting slogans, encouraging his emotional nature at the expense of his rational, and generally making himself a nuisance to the public as well as to the college authorities. Parents send their children to college for study, and not for the perverted use of methods of political agitation the worth of which still remains to be proved.

The student thinks quite differently—and up to a certain point correctly. He is aware of his worth as an individual, and he is conscious of possessing a will of his own. He wants his opinions to be respected. So far every one will go with him. It is at this point that the twist comes in reasoning which is responsible for so much mischief. He is so anxious to make his opinions respected that he ceases to care for their value. Because it is his opinion, therefore, it must be right. The average age of the student who goes on strike is between sixteen and eighteen. At this age dispassionateness is absent. He cannot think of the value of his opinion apart from his own likes and dislikes—and they are nothing if not violent.

Looking at two or three strikes that occurred in Delhi Colleges we see how trivial were the issues on which the students staked so much of their energy and idealism. A boy threw a piece of chalk at a girl. She slapped him. Then she reported the matter to the Principal and the boy was fined. The students of this College went on strike because the Principal punished the guilty boy. Now that was the Principal to do ? Condoning the offence would have meant encouraging the boys to insult the girl students of the College who were in a microscopic minority. There is co-education in Europe too, but no boy ever insults a girl. If he did the men students themselves would punish him in a suitable way and it would never occur to either party to seek the protection of the authorities. Now India claims to be a cultured and civilized land, but do we respect women ? Notice the eyes of passengers in a railway train—irrespective of the class of the compartment in which they are travelling—when a woman passes by on the platform. How hungrily they glare at her, and yet if one argues with them about it they will bring forth endless quotations from their scriptures to prove the sanctity of womanhood etc. It is the same with the students. Why does not the idealism of students run into the channel of protection for women and respect for them ? Going on strike over this issue—in which the students were manifestly wrong—was a waste of time, idealism misapplied.

Students from two Colleges went on strike because they did not approve of the appointment of the new Principal. This is a sphere in which the students of no country in the world have any voice, nor should they have it. The managing body of every college is the competent authority for decisions in such matters. The Principal administers the College and is often three or four times as old as the students. Who is to be judge of administration, the Principal or the students ? Who will judge College teaching—the boy of sixteen or the child of four ? I am afraid that strikes in Colleges, especially in Lahore, are not altogether a students' affair. Members of the staff, often on account of some personal grudge, take a prominent part in them through they take care to keep themselves behind the scenes. It is a despicable thing to do and a slur on the teaching profession but it is true. Students are misguided by these

people and often harm themselves. So I say to students—Beware of such 'teachers.'

The system of education in India needs complete overhauling. The first reform needed is that lectures should not be compulsory. As things are lectures are more often a scene of the exercise of discipline rather than of pedagogy on the part of the teacher. If lectures are made optional—as they are in Oxford and Cambridge—then their standard shall automatically go up, for the teacher shall realize that his lectures must be useful enough to attract students and that every one who joins College is not bound to attend his lectures. Secondly there need never be any strike, for there shall be a perpetual strike against the incompetent teacher.

The Indian politician is largely to blame for the strike-mentality now prevalent in the student community. He has in the past used students in the effort to paralyse the Government of the day. I do not approve of the method. I regard it as crude and unmanly. Many, many are the students I have met who gave up Western Education, created strikes and even riots, and are now wandering about, feeling that they had made a great mistake. The politician would have been justified in asking the students to go on strike if there had been any Indian nation, and the whole nation had gone on strike like one man. But the Indian nation does not exist, and I, for one, am definitely in despair about its birth. I see only Hindus and Muslims flying at each other's throats, and a few Indians scattered all over India but they are not more than a hundred or so. At least this was the case before independence and partition.

A wrong idealism asked students to strike hoping to destroy foreign rule, an idealism equally wrong encourages students to go on strike now. He, who encourages students to strike is a criminal. He is destroying the future—not of India, since there is no India—but of Hindus, Muslims and Sikhs.

59. VILLAGE UPLIFT (*P.U., Inter., 1946*)

India is an agricultural country, and the reconstruction of rural India means the reconstruction of the country side. Carlyle respected two men: the priest and toiler. One provided man with spiritual food and the other with food for the body. Both of them did their duty and hence were blessed. Country life has been applauded by poets for its quiet, beauty and simplicity. On the other hand its squalor, superstition and ignorance have been railed at by others. This is no contradiction; within beautiful surroundings and Nature's plenty live poverty and ignorance. The fate of the poor peasant has been well described by Edwin Markheim in his poem, "The man with the Hoe". It is a bitter denunciation of the prosperous ruling classes:—

> "Through this dread shape the suffering ages look;
> Time's tragedy is in that aching stoop:
> Through this dread shape humanity betrayed,
> Plundered, profaned, and disinherited,
> Cries protest to the powers that made the world,
> A protest that is also prophecy."

The Indian peasants' lot has changed slightly for the better. Under the influence of Socialism, the Indian National Congress took up the work

of rural reconstruction and the Government for reasons too obvious, could not help following suit. Both are now working side by side.

The peasant needs education. He has been under the spell of false religion and has become fatalistic in his outlook. He has the inner strength to do wonders but lacks that hope which is the urge to initiative. He needs to be shaken out of this stupor and unless he brings to them a willing heart, ameliorative measures will not succeed. At present he is indifferent to progress and looks at his well-wishers with suspicious eyes like a burnt child who dreads fire. We must overcome his fears and assure him of our good will and good intentions. He must realize his rights, civic and political, and he must learn how to exercise them. Education has reached some of the villages and the peasant is showing signs of a new awakening. He must be dislodged from his orthodoxy because unless that is done he will never change his ways of agriculture. He does not know that science has revolutionized agriculture in Europe and he little understands the economic depression consequent upon it.

We can improve his lot in various ways. We have discussed his mental equipment and we turn now to the economic conditions. He is under heavy debt and can never get out of it as he pays exhorbitant interest. His earnings are always small and even if he makes a profit he wastes it on drink, marriages and litigation. The holdings in India are fragmentary and uneconomical. Government has appointed officers to whom has been entrusted the task of consolidation of holdings. This division of land into little parts is due to the customary law of the country according to which on the death of a peasant property is equally divided among his sons. Unless the law is modified, the consolidation work will have no useful effect. Co-operative Banks and Societies now provide credit to the peasants on easy terms and it is hoped that it will produce the habit of economy. The *Panchayat system* is an alternative to legal procedure and the villagers, if they so choose, can decide their petty quarrels at home. The government has recently passed a number of agrarian laws in the provinces. These laws have placed the peasant in an enviable position, although he has lost the previous status in the credit market. The marketing officer helps him in selling his produce and the free radio informs him of the rates of the commodities. With the opening of new means of transport and conveyance, the overhead charges incidental to sale of grain and cotton in distant markets have been considerably reduced. The opening of new canals into dry lands has brought under cultivation thousands of acres of waste land and has changed them into waving fields and green pastures. The Indian National Congress has given a fillip to the cottage industries. If the peasant acquires skill in a handcraft, *e.g.*, spinning or weaving, he can profitably use his leisure.

Political education proceeds through smaller channels. He has the right to vote in District Board elections and under the auspices of the Congress in the election of the Congress delegates. In this respect a beginning has been made but the peasant's exercise of this right is open to serious objections. We can hope that with further education and responsibility he will make a freer and better use of his vote. The different political parties in the country are trying to exploit him by enlisting his sympathies. On some occasions this leads to acute conflicts. The peasant, perhaps, has

been too much boosted all of a sudden and the danger is that he may lose his head.

He can be much better off if the quality of his produce is improved. The government has now started farms from which highly improved seeds are supplied. Agricultural colleges and research laboratories are carrying on technical improvement in the science of agriculture. It is through improved seed and the especially treated plants that sugar-cane, wheat and cotton etc., fetch good prices. The outlook of a graduate in agriculture is not only broad and sympathetic but it is also progressive. He shakes off the shackles which hitheto bound his ancestors and goes forth into the field with a new heart and improved implements. When one type of crop does not pay, he takes to another. He is always open to new suggestions.

The peasant needs medical relief. He must be instructed in the rules of health and sanitation. He should know how to keep his cattle and poultry away from the living rooms. The quack and Mrs. Gamp must go. District Board dispensaries and veterinary hospitals are very few and their work needs to be supplemented by private charity.

Let us do all that lies in our power for the peasant and heed the warning of Goldsmith

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates, and men decay,
> Princes and lords may flourish, or may fade ;
> A breath can make them, as a breath has made ;
> But a bold peasantry, their country's pride,
> When once destroyed, can never be supplied."

60. AERIAL NAVIGATION (*P. U., B. A., 1938*)

Aerial navigation is a feature of the last decade. The desire to fly like birds has been in man ever since the beginning. If he had no wings he flew on the wings of imagination and soared high beyond the visible heavens. Hope of immortality lent him wings. Its counter-parts were to be met with in stories and epics. In the Ramayana we read that after the conquest of Lanka, Rama and his entire party flew to Ayudhia in a *Pushpak Viman*. We have read also about the flying horse of Troy that worked round a pivot sort of mechanism. Where there is a will there is a way. Men persevered and the first precursor of an aeroplane was the balloon. The honours of the discovery are shared by Langley and Lilienthal and the Wright brothers who lost their lives in their hazardous flights. During the last war aerial navigation came to be a settled fact and by now stands on a firm footing. The modern world cannot do without aerial navigation.

The conquest of the air has brought humanity very close. It has destroyed distance and transcended geographical barriers. We can now travel at an average speed of 175 miles per hour across the atmosphere obviating practically all risks of collision or a trumble-down. Posts and parcels are conveyed all over the world. Help can speedily and effectively be sent to stranded areas. Aeroplanes have dropped food on the sailing raft of a wrecked ship ; they have removed a party of explorers from disintegrating glaciers on the Poles ; they have followed the Himalayan Expedition and supplied them oxygen gas and other heavy supplies

and they have rushed doctors and medicines to distant forlorn patients. The list of their peace time achievements is a long one. But it is in tne time of war that aeroplanes do wonders. Bombers of the latest type can penetrate into the heart of the enemy's territory, take photographs of the various works of defence and places of strategic importance, bomb military objectives and drop propaganda leaflets. On the sea, they form parts of the convoy and help in spotting out submarines and floating mines and rescuing wrecked sailors. Roaming above a height of 25,000 ft. they swoop down on the raider and in a few minutes throw tons of bombs on him and again disappear. The duty of reconnaisance is entirely shouldered by the air forces. As a means of attack they are very useful in the hilly tracts where heavy artillery cannot go. The Government of India have successfully tried air attack on the North-west frontiers of India. Fighting in the air is as horrible as on land or on sea.

Aeroplanes can be used and misused like every other form of power. That depends on us and not on the planes. They can be used in various other types of fights. In malarial districts where extensive areas have to be disinfected aeroplanes can be usefully employed in spreading disinfectant fluids and powders. The Bengal Government has tried it successfully. The department of agriculture can combat the menace of crop-pests by scattering pest-killing powders over thousands of acres in a short period of time. Jungle fires have been controlled and extinguished by attacking them from the air. It was surmised that in future aeroplanes may be used for sowing.

Aeroplanes have done a good deal of service in making meteorological observations. The available data has considerably increased. In the light of them the weather forecasts are becoming more accurate and reliable. These observations are very essential for aerial navigation itself if it is to avoid hazards. At present there is a net-work of such observatories all over land and sea and the flying pilot receives his bearings by radio messages. In return he sends back what information he has gathered from his personal observation and readings of the instruments he carries in his plane. Air navigation is quite safe now and nothing short of strong headwinds or machine trouble can force the plane to come down.

The growing popularity of aerial navigation has given a fillip to the aeroplane industry which in turn has opened new avenues for capital and workers. The landing of planes has necessitated the development of ground engineering and the invention of the Radio Beacon. It is amazing that an aeroplane can swoop down into the hangar with the sureness of bird dropping into its nest.

Travelling by air is not only quick and safe but it is also convenient. Modern trans-atlantic luxury planes leave nothing to be desired in the way of comfort and luxury. There are sleeping berths, sitting and smoking saloons, swimming pools, baths and promenades. You have the telephone, the radio and the plane's newspaper at your service. Tea, coffee, breakfast, lunch and dinner are all served properly and ceremoniously as in a Riverian Hotel or a luxury ocean liner. Everyday new experiments are made and in the light of them improvements are affected in the 'plane which make flying smoother.

Aerial navigation has a glorious future. Efforts are being made to build special type of planes which can soar into the upper regions of the atmosphere and fly at a speed of 400 miles per hour and more. It is not beyond practicality. When technical details have been perfected daring pilots will be coming forth to establish new records. Round the world flights have already established records of speed which are difficult to beat. Man is aiming, perhaps uselessly, to achieve the speed of comets, light and sound so that he may be one with them. The adventure may be hazardous but the spirit behind it is laudable. We have practically conquered this earth and like weeping Alexander we now want another. Mars is our objective and our 'planes may perhaps take us there.

Even if aerial navigation does not lead us to new planets our work-a-day world will have a net-work of landing stations. On long distance flights, refuelling is done in the air and on the sea we have floating stations. We look ahead to the time when the air-taxi shall unite the world into one. Tennyson's prophecy made in 1850 may perhaps be true.

"(I) saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales".

61. BROADCASTING IN INDIA *(P. U., B. A., 1945 Suppl.)*

The first wireless broadcasting service was inaugurated at Chelmsford only twenty years ago (circa 1920). So broadcasting, though it has made immense strides in this short period, is yet in its infancy. No one can foretell how it will affect the world in the course of the next quarter of a century.

One of the most regrettable features of modern times has been the desertion of the country side. Each year more and more people prefer to live in towns. Country life is found to be dull and monotonous. Those who live in out-of-the-way districts feel that they are cut off from all the amenities of civilization. Consequently the young and enterprising element in the village has a longing to move into the nearest town.

The popularity of the radio has done something to remedy this state of affairs. People living in country towns, however remote, can listen to all the variety programmes and the latest news from big towns like London, Calcutta, Bombay, Berlin, Rome, or Paris. So the radio has carried the amenities of town life into the remotest country corners.

The radio will become still more popular when television is linked to it. That television is a possibility can be seen any day by reading American newspapers. Pictures of actors, murderers, politicians and people in the public eye in Europe, are transmitted across the Atlantic. Exactly when the simultaneous transmission of sound and vision will be available for public use, we cannot definitely foretell, but it cannot be very far off. When it arrives, its consequences will be far-reaching. They may influence industries apparently far removed from the wireless.

When it becomes possible to transmit moving pictures together with the sound, the man who lives in the country will enjoy all the amenities of town life, with the freedom, beauty and remoteness of the country. He will not be jostled by the crowds of the city, nor have to breathe its dirt and smoke, and sitting in the quiet seclusion of his parlour will enjoy all the advantages which now belong exclusively to towns.

The day is not far off when more and more people will prefer to live in villages and not in towns, as at present. It is not Utopian to think that every village will some day be lit by electricity, which will also eliminate the necessity of a good deal of drudgery now falling to the lot of the poor labourers. Cheap transport will become available, and people will live in garden cities instead of suburbs of drab towns.

The effect of the radio on international relations can be assessed by looking at the scheme of the British Broadcasting Corporation, which is thinking of erecting a short-wave transmitter for broadcasting to all parts of the British Empire throughout the world. Discussions on the scheme have recently been carried on with the Government, and the plan has been put forward before colonial conferences. Financial difficulties in connection with the permanent institution of such a broadcasting service have hampered the development of such an experimental transmitter for this purpose, but these difficulties will be speedily overcome. This broadcasting will convey a programme from the Mother Country to the maximum number of listeners in all parts of the British Empire at the times which are most favourable for listening.

When this scheme is carried out, it will form one of those links of Empire Union which are so much needed, when the older and more rigid bonds have been swept away by the Statute of Westminster.

(This is now achieved by the B. B. C. though the language difficulty remains)

But then a great difficulty will have to be faced. If there is to be Empire broadcasting, there must be some international language. English may be considered one such language, but the difficulty with it is that there is no correspondence between its spellings and pronunciation, and so foreigners find it difficult to speak and understand it.

The wireless will remove those international prejudices which are due only to ignorance and isolation– in many languages the words for 'stranger' and 'enemy' are so closely allied as to be almost interchangeable. But the radio will help us to know, and to share in all the amusements, lectures, news items and gossip of our so-called 'enemies', and so feelings of insularity and aloofness, which are the seeds of war, will not find favourable soil for growth.

That is a hope for the future. At the present moment there is more warfare going on in the ether than in land or sea or air. Broadcasting has become a weapon for propaganda and for breaking the moral of the enemy. In this false propaganda some broadcasts are hard to beat. Never before have so many lies been spoken in different languages. It is a pity that we listen to this propaganda so avidly and some of us so uncritically. It is in this uncritical receptivity that the danger of broadcasting lies.

The radio will also help in crime detection. Following the example of the police in Great Britain and the United States, the chiefs of Paris Prefecture of Police are devoting their attention to the perfection of their wireless equipment. The Municipal Council has approved an expenditure of £55,000 for the installation of new stations and the equipment of motor cars. Special importance is attached to the creation of an official

automobile wireless service. Not only are fine cars to be fitted out for the use of this department but all the cars used by police inspectors for touring the streets of the capital will be equipped with receiving sets. It will thus be possible to concentrate a fleet of police cars at a given point at a very short notice when thought necessary. Action after 'smash and grab' raids and pursuit for car thieves will thus be rendered much swifter. India is also now following suit.

It is possible to build radio sets which are so small that they can be carried in the pocket like a cigarette case or a purse. The smallest wireless set in the world is made by Dinodi Corbertaldo, a youth of eighteen, living at Treviso, Italy. He says that his set fits set into a nutshell. It took Dino many months' work to build his set and then it did not work. So he took it to pieces, rebuilt it and tinkered with it again and again. One day a strange noise was heard in his work room. Dino felt like an astronomer who had discovered a new planet. The strange noise was that of the Radio Roma Napoli. Now Dino can *get* half a dozen other stations and has a certificate assuring him that his wireless set is the smallest in the world.

Ruskin declared that the test of true wealth is that it should be shared by all. The etherial waves on which the radio depends, are, like sunlight, the common possession of all. They cannot be exhausted. The radio is a universal possession and some day, by its means, it may be possible to spread universal knowledge and amusement.

All this has been done in fifteen years. Who can tell what developments the next quarter of a century will show ?

62. THE CONQUEST OF THE AIR *(B. A., 1938)*

The dream of flying is as old as humanity itself. In Ancient Greece people used to talk of Icarus, the son of Daedalus, who had conceived the idea of flying on wings modelled of wax, and had fallen into the sea and perished. In the beginning of modern times Leonardo Da Vinci, the great Florentine, spent many years trying to invent a flying machine, but failed. Leonardo wrote in his diary : "Probably it is my fate to write at length of the vulture, inasmuch as I can recall how once, in my early childhood. I dreamt that I lay in a cradle, and a certain vulture had flown up to me, and did open my lips, and did pass his wings over them many times, as though to signify that all life long I would speak of wings."

The principle on which aeroplanes are built is extremely simple. When we send a kite up into the air, the string helps to put the kite against the wind which pushes it along. Similarly, in swimming we displace the water in front of us, and the force of the water behind us pushes us along. The propellers of the aeroplane, which have the strength of hundreds of men, help to displace the air in front of the aeroplane, and the air behind pushes the aeroplane along. It is not for nothing that Leonardo thought of the vulture and the flying machine in the same breath. An aeroplane starts from the ground in exactly the same way as the vulture starts to fly. The vulture is a big, heavy bird and it is not easy for him to get away into the air. So he takes a hopping run in order to get up a little speed, before he takes off from the ground. In the same way the

aeroplane needs to get up a little speed and runs along the ground before starting to fly.

It was just before the Great War of 1914-1918 that aeroplanes first began to come into use. Much development took place in aerial navigation during the war, chiefly for fighting purposes. Aeroplanes were useful for scouting, and for throwing bombs. After the war was over they served the ends of peace. Now in most parts of Europe there are daily services of aeroplanes as from London to Paris. Aeroplanes have flown across the Atlantic between England and Africa, a distance of 3,000 miles. They have flown across Mount Everest and the North pole.

In July 1938 an American millionaire Mr. Howard Hughes flew round the world in about four days (91 hours 17 minutes)—which was a record. While we were still applauding him for his achievement, another American "Duggie" Corrigan flew solo on a battered monoplane from New York to Ireland, again in record time. This flight of Corrigan across the Atlantic is noteworthy in many ways. He had none of the wealth, preparation or publicity of Mr. Howard Hughes. His flight across the Atlantic cost him two pence a mile, whereas Mr. Huges has cost him let £4 per mile. Corrigan's machine was officially and "air-worthy," let alone seaworthy and it was more than nine years old. The machine cost him only £225, and most of the additions and repairs were home made, in some cases with bits of string. His map was a page torn from a school atlas. He fastened his cabin door with a piece of wire and it flapped a great part of the way.

"Imperial Airways" have developed a sea-plane which will be able to carry passengers across the Atlantic without any fuelling in the air. Indeed the British Empire leads the world in air activities It has 80,000 miles of regularly worked air-routes, as against 63,000 miles of U.S.A., 38,750 miles of France, 31,900 miles of Germany, 19,450 miles of Italy, and 19,000 miles of Netherlands

As said before, the development of air machines had unfortunately become associated with war. In recent "Home Defence" exercises held in England 900 aeroplanes took part. The "defence" was directed against an enemy presumed to have come from a territory situated East of Britain. But this is not the whole story. The development of aerial navigation has become the first necessity of every civilized country. This becomes clear if we study the figures of the British Budget in 1933 and 1938 In 1933, the net estimates for air development were £17,426,000 In 1938 they rose to the colossal figures of £126,400,000. The aim of the British Government is to attain a first line home strength of approximately 2,370 aircraft by March 31, 1940. Of course now that there are possibilities of another war the expense may go up into astronomical figures. The true 'conquest of theair' will come only when possibilities of another war are eliminated.

Soviet nations keep their aerial development figures a close secret but there is no doubt that they also are spending colossal sums on the development and multipication of airships. Soviet Russia has got the finest air fleet in the world. The result of it is that other powers respect Russia and will not lightly provoke her. Recently (1938) there was a Russo-Japanese "incident" on the Manchuko border. Had the Soviet been weak

in air force there is little doubt that Japan would have arrogantly started hostilities against her, as the blustering Mussolini did in the Walwal incident on the Abyssinian Frontier in 1935. Japan could not act high-handly with Russia because Russia has a powerful army on the spot and a formidable air force. This air force had always been the source of keenest anxiety to Tokio. When the Manchuko "incident" took place the extensive precautions taken throughout Japan against possible air raids afforded a striking proof of this anxiety.

Air ships are considered to be a "civilizing" machine as on our own North Western Frontier or Abyssinia. Where white nations fight each other, the world "civilizing" is deleted and "military necessity" is put in its place. How amusing it was to read reports of British representatives in the erstwhile alive League of Nations speak against the bombing of open towns and pleading that on the North Western Frontier bombing is more humane than ground operations. They forget that a bomb once dropped is dropped anywhere. It may not fall on a rock but choose to land on a mosque, or a hovel, or a maternity home or a school.

The development of air machines causes one to think deeply on the verse of Iqbal criticizing western civilization as leading directly to the suicide of humanity :—

तुम्हारी तहजीब अपने हाथों से आप ही खुदकशी करेगी
जो शाखे नाज़ुक पै आशयाना बना है नापायेदार होगा

63. SCIENCE AND RELIGION

(1)

There have been conflicting views expressed at different times by different men about the relations of religion and science. Galileo, for instance, declared that the investigations of physics, whatever their results might be, had not the least thing to do with the teaching of the Bible. On the other hand, Newton was not prevented by his mathematical natural philosophy from busying himself with the most ardent piety in the mysteries of Apocalypse.

In our own times the result of the application of the methods of science to the facts of religion has been that the religious beliefs of most educated people nowadays have been unsettled. There are few thinkers in the West who believe in a personal God or in personal immortality. As a matter of fact, it is considered to be a sign of good breeding to disavow belief in the traditional religion of one's forefathers.

Science has hit the theologian hard. All the arguments which the theologian advanced from time to time in favour of the existence of God are now at a discount. Ultimately the theologian has to point to a causeless first cause. And the modern mind retorts : "If we must accept God as the causeless first cause, why not accept that the world itself may be without a cause." Starting from the nebular hypothesis it seems to the modern mind that life, as we know it is an unimportant incident in the cooling of a solar system.

That religion has nothing to do with truth, as truth has been unveiled by science, is the view of some others. Some have considered religion

to be merely a social force, and the prophets and saints have been considered as playing the same *role* as the police. Religion only enchances the sense of life. God is a necessary myth to religion, because religion must have some kind of authority, and the myth of God furnishes the necessary authority. Some modern people there are who do not accept this view and tolerantly give God the benefit of the doubt.

(2)

This growing disbelief in, and dissatisfaction with established religions is in many ways a good sign. It is probably a prelude to the rise of a truer, more spiritual and more universal religion than has ever existed before. Rightly understood, science is really as spiritual in its temper as religion. For science attempts to discover the universe as it is, and the place that man occupies in the scheme of things. Those who say that their religious beliefs have been undermined by science, have been clinging to decorated superstitions and the sooner they discard them the better. The scientist has as deep a sense of awe before the mysteries of the universe, as the most God-intoxicated mystic. Science, instead of explaining away the mystery of the universe, only deepens it.

Science destroys only superstitions, never true religion. It is difficult for a modern to believe that God speaks in thunder at Mount Sinai, when he understands the causes that generate thunder and can himself send messages to the other end of the world in a few seconds. Science, setting man free from superstition, imposes on him the heavy task of understanding and defining the nature of reality (or God). Let us take such a simple branch of science as Electricity. We can make electric currents do almost any kind of work that we set before them. We can make them carry messages or passengers, we can employ them to light houses and streets or to cook dinners : we can teach them to drive machinery or ring bells, and we can all the while measure their energies and quantities as accurately as though we were dealing with so much water or coals. Yet no man of science can tell us what electricity is.

It is here that science and religion came into conflict. Religion claims to have defined the nature of reality in the definition that it has given of God, and to have settled the matter once for all. Science is opposed to this dogmatic temper. If religion were as humble as science it would have to admit that the highest idea of God that we can have is but a symbol—a suggestion rather than a statement. This symbol may be a stone, or piece of wood, or a word,—but it is no more than a symbol.

(3)

Studied from the detached view of science, it is seen that no universal religion is possible. Every religion at its inception claims for itself universal acceptance, whether by persuasion or on the point of the sword, and only succeeds in adding another sect to the many existing religious sects of humanity. The truth is that a religion is only an expression of the spiritual experience of the race, a record of social evolution. It is an integral part of the society and nation in which it is born, as the nose is of a man's face.

This is the truth as revealed by the sciences of Sociology and Anthropology. Why, then, are men so anxious to impose their religious beliefs

upon other peoples and races ? Because religion, when it is sincerely held, offers us certainty, and this certainty acts like a sheet anchor of support in times of calamity and distress.

Just as no scientist can make a discovery without much mental effort and thought, so without deep meditation and strenuous self-discipline it is not possible to arrive at the certainty that the religious life gives.

Science, instead of banishing the mystery of the universe, has deepened it more than ever, and men are realising more and more that each man must arrive at his own conclusions about God and his own self, and for that reason no universal dogma will ever be accepted by mankind as a whole. Unity can be brought about, not by a common belief, but by a common aspiration. That aspiration has been summed up beautifully in the words of the *Mahabharata* : "To you I declare this holy mystery, there is nothing nobler than humanity" (*Mahabharata*, XII—300-20). In other words no religion which does not make social reform an essential part of its teaching can appeal to the modern mind.

(4)

There is much truth in the saying "Man does not live by bread alone." Let us imagine that science has reached the acme of perfection—at present it has not—and that all the material needs of every individual on the earth are satisfied (such a time must come when all the material needs of man would be satisfied by machines requiring nothing but supervision and occasional repair). Even then there will be hunger in the hearts of men for something that they know not. Because of the hunger men will always build new religions, and there will never be a time when mankind will not need religion.

Science is one attempt to solve the riddle of the universe, religion is another. The visions of mystics have been corroborated by the scientists. The scientist observes and makes hypothesis to explain his observations, so the mystic has an *experience* which he uses words (ineffectual symbols) to designate and elucidate. The psychologists have been endeavouring, since Descartes, to understand the dualism between man's mind and body, but the mystic assumes this dualism as a presupposition, in order to isolate and observe other phenomena of his experience.

The mystic has maintained the dualism of sensuous and supersensuous experience since the beginning of history, and now the latest researches of science are corroborating his experience. The higher scientist and the greatest mystic are at one in their wonder and awe, and science and religion are but different roads to Truth.

64. UNEMPLOYMENT

The amount of unemployment in a country is the index of the leisure that the masses of that country have earned. For instance, let us say that there are a hundred men in a country and out of them twenty-five are unemployed, *i.e.*, twenty-five have been given compulsory leisure. If the leisure was equitably distributed, all the hundred men will be employed and all of them will have a little more leisure than they expected. This is the problem of unemployment looked at from the moral point of view. From this point of view it seems that the problem is not one of unemployment but of mal-employment.

What are the causes of this mal-employment? Mahatma Gandhi has diagnosed one cause—machinery. He said that machinery had displaced human labour, and nowadays mechanical technique was reaching such a perfection that more and more men will be thrown out of work as time goes on. Mahatmaji suggested that we should go back once again to handloom, and cottage industries. So every man will be employed, and this problem will come to an end.

It seems to me that Mahatma's solution suffers from over-simplification of the problem The problem is not quite so simple as all that: Even in handloom weaving there are superior handlooms, and there are active spinners and lazy spinners. If we start once more from handlooms, we shall once again traverse the centuries and come to the machine age. Where then is the advance?

Even if we in India solve the problem in the above-mentioned way (and I have pointed out that this is not the way to solve it) what about other countries? Will Japan go back to handlooms, or America or Great Britain? Their effort will be to produce more and more goods, sell them cheaper and cheaper in our markets. And human nature is so weak that when there is a question of choosing between buying good cloth cheap, or bad, coarse cloth dear, the buyer always buys the cheaper cloth. He looks at it from the purely economic point of view and forgets all patriotic considerations.

The correct solution of the problem is to regulate production all the world over. Let us imagine that the world consists only of two countries —India and Great Britain. There should be an understanding between these countries that, for instance, India will produce only so much wheat and cotton, and Great Britain will spin only so much cloth. If things are regulated in this way, as in a well conducted home, then only will the problem of unfair economic competition, under-selling, and unemployment disappear. But this cannot come about unless there is a World-State, and the World-State is only a dream of a few intellectuals

In India the problem of unemployment has assumed a different form —it exists only amongst the educated middle class. Here also the root cause is the same. The supply of educated Indians far outruns the demand. But I make a mis-statement when I say that these people are "educated." True education means bringing out the best in an individual's body, brain, and soul. This modern education of ours, designed by Macaulay to produce clerks for the East India Company, has fulfilled its purpose to a fault. The Indian graduate is fit only to be a clerk. He has no initiative, no character, no guts. The only profession that seems honourable to him is quill driving. He prefers the learned professions to all others—in his eyes, clerkship, teaching, law, accountancy are better than all industries. He hates manual labour. He may be getting a big job in a sugar factory, but if the job involves rolling some sacks of sugar a few yards with his own hands he will not look at it. The amusingness of this will become clear by an example. Suppose all the graduates of Cambridge decided that there was only one honourable profession in the world—taxi-driving. Naturally the market will be flooded by taxi-drivers and there will be a good deal of unemployment and discontentment. It is all a question of intelligence. The middle class "educated" Indian must

realize that *all* useful work is honourable—even shoe-blacking. If he realizes that, then there will be no educated unemployment.

Unemployment in India is due to another cause, which is not emphasized so much as it should be. That is the appalling birth rate. There are ten million more Indians at every census—and how are they all to be fed, educated and employed? The lower the standard of life goes, the fewer the pleasures that are left to a man. And the Indian's life is so poor intell ctually that he comes to the conclusion—whether an Oxford graduate or a vegetable seller in Lohari Mandi—that only the pleasures of procreation are worth while, and all others are as nothing. If children come—well it is God's will or Karma. I have seen clerks getting hundred rupees a month, having seven or eight children. How will these clerks intelligently "educate" (not in the sense of getting a degree but in the sense of giving them the ability to earn their livelihood honourably and pleasantly) each one of these eight children? The pernicious idea that a man will not go to heaven unless he has a male child to offer prayers for him after his death, must be destroyed This idea has made our country go deeper and deeper into the slough every century. Somehow the problems of India all hang together—fewer children, a higher standard of life, better education, less unemployment. We must face the root causes of India's poverty and unemployment. And they are, as I have pointed out, a mad ideology. It is no use trimming the branches of a tree when the roots of it are poisoned.

How ineffectual our educated unemployed are will be clear from the following quotation from Aldous Huxley:

"In India, where there are very few openings for educated men, the products of university training are a drag on the market. You can hire a Brahmin Master of Arts to be your secretary more cheaply than you can hire some low caste fellow, whose mere proximity would defile the other man, to be your cook. The educated unemployed of India feel, not unnaturally, as though they had been cheated out of their rights. Their discontent, as generally happens in these cases, is turned against the powers that be. They are the Government's most dangerous enemies, or would be if Indians were ever the dangerous enemies of any one but themselves."

Unemployment will never disappear from machine civilizations until the system of the distribution of goods is radically changed, or at least modified considerably. Each individual must be guaranteed a minimum irrespective of whether there is work for him to do or not. This can be done by making the possession of wealth beyond a certain maximum, say, fifty thousand rupees, illegal, so that the state can confiscate it and give it to those who are starving.

65. LABOUR WELFARE IN INDIA (*P. U., B.A., 1939*)

The problem of labour welfare has come to the forefront on account of the growth of industries and industrial areas. Since India is an agricultural country, the labourers mainly depend on agriculture. As the pressure on land increased, the unneeded hands started migrating to the rapidly growing towns. This migration is no doubt of a temporary nature as the worker looks back to his home and whenever conditions are favourable

re-migrates there. Labour under the conditions is illiterate, inefficient and undependable The employers of labour can very conveniently exploit labourers and refuse them all those amenities which redeem the monotonous life inside a factory. With the development of large industrial areas, this local problem has come to be national and is now demanding control. The labourers working through the Trade Unions, the Government working through the legislative machinery, social and humanitarian societies and the changed outlook of the empl yers have all gone a very long way in improving the lot of the labourers.

A few years ago there were no restrictions against employment of all types of labourers at all times and under all conditions Males and females of all ages were employed in factories and mines. They were required to work for more than 10 hours and these hours of work were spread over practically 16 hours. Thus they had no leisure or rest and remained absolutely devoid of any education. They suffered in health and efficiency and to eke the family income infant labour at low rates was resorted to. These abominable conditions have now been put an end to by legislation and working hours have been fixed Women and young children, when employed, cannot be detained beyond the hours of the day and cannot be summoned before sunrise. Children under 12 cannot be employed. Expectant mothers are entitled to maternity allowance and leave. For the children of the workers the employer has to provide *creches* (*i e.*, public nurseries for children). India being a member of the U. N. O. has to ratify the various conventions and recommendations of the U.W.O's Labour office. The Workmen's Compensation Act has effectively provided for compensation to the workmen in case of accidents resulting in temporary or permanent disablement and in case of death to the survivors. The factories, under the provisions of the Indian Factory Act, are periodically inspected by the special staff of the Department of Industries. The employers can no longer deprive the poor worker of his earnings by fining him for negligence, inefficiency, loss of material and such other reasons. This too is regulated and the amount of fine cannot exceed the specified limit. We see that the labourer is sufficiently protected. Perhaps, the one thing needful is the fixing of the minimum wage. This has been left untouched as it is hoped that this can be done by the Trade Unions and Employers. Whenever there is a dispute or a strike (actual or threatened), the Government has made provision for enquiry and amicable conciliation through arbitration Strikes are a hard blow not only to the employer and the country but also to the poor worker who loses many hours of work and consequently pay.

From conditions in the factory, we come to the consideration of conditions outside the factory. The first thing which the worker needs is good sanitary houses at cheap rents. He needs recreation grounds and clubs for himself and his family. He requires medical aid For mental relaxation he must be educated to use his leisure. He frequents wine shops or gambling dens, for the excitement of wine and dice help him to escape from the grim realities of his life. The employer can do a lot for him. He has vast resources at his command and a little inducement on his part goes a long way in winning over the recalcitrant worker. Modern factory owners are more humane than their predecessors because they have come to realize that a healthy and contented worker is more

efficient than a sickly and grumbling one. Low wages, unemployment or uncertain work, illness and corrupt habits force the labourers to borrow on heavy interest, usually varying from 75% to 150% per annum. Being new to the town life they fall victims to the money-lender who like a parasite goes on sucking their earnings in the form of his interest—the principal sum is never wiped off. The Workers Co-operative Societies can remedy this defect to a very great extent. Proper education and healthy family life produce moderation and economy. Industrial labourers have shown wonderful improvement ever since prohibition was introduced by the Congress Ministries.

We may now turn to the welfare work, which may be defined as work for improving the health, safety and general well being and the industrial efficiency of the workers beyond the minimum standards laid down by the Factory Acts and other labour legislation. Its aim is threefold ; partly humanistic, to enable the workers to enjoy a richer and fuller life ; partly economic, to improve the efficiency of labour ; and partly civic, to develop a sense of responsibility and dignity among the workers and thus to make them worthy citizens. We have mentioned the share in this noble work of the employers. Their work is supplemented by local bodies like the Municipality and social service agencies, like the Servants of India Society. These service agencies have embodied in them the strongest Indian traditions of unstinting service and the Western practical experience of social welfare. The real value of the welfare work of all these agencies lies in establishing higher standards of working and living conditions which, by becoming general, will ultimately lead to the raising of the minimum standard. The Trade Unions look at this work with disfavour and suspicion—quite unjustified. The latest enemy of labour welfare workers is communalism which has divided the labourers into antagonistic groups and unions.

66. MACHINE VERSUS MAN

Civilization consists, essentially, in the development of man's control over nature. (This is a Western definition.) Western civilization is the out-come of this control over nature. The "Industrial Revolution" extends from the middle of the eighteenth century to the present time. Over a large part of the world it is passing only now through its earlier stages. It can be seen at its best, and with all its implications, in present-day Russia. All over Russia there is taking place a swift transition from primitive conditions which have endured for many centuries to great mines working at top pressure and factories equipped with the latest machinery from America and Western Europe. Russia is endeavouring, at one leap, to advance much further than the United States, Great Britain, and Germany have advanced in two centuries.

It is possible to undertake such a task on account of modern mechanical development. One invention leads to another, and manufacturers, eager to reduce costs of production, are always on the look-out for new devices. Mechanization is moving faster and faster towards a goal which seems to be nothing less than the complete elimination of man's physical strength as a factor in the process of production. "From coal heaving to button pressing" seems to sum up the industrial story of the modern world.

The machine is replacing human labour in three ways. In the first place, the limits of the individual's physical strength have been transcended. The weight that a machine can lift, or the pressure that it can apply, bears no relations at all to the physical strength, individual or collective, of those who manipulate its levers As technique improves, this force can be applied on an ever-increasing scale.

Secondly, the machine serves as a substitute for human skill. It carries out automatically and with a constantly improving accuracy countless jobs which had previously been done by workers whom only long practice could make perfect. As the machines grow more delicate and complicated they replace not human dexterity only, but the more painfully acquired skill of the trained craftsman. It is quite true that new machines have called forth new types of skilled labour.

Thirdly, modern machinery not only dispenses more and more with the need for physical strength or manual skill, but goes further towards the positive displacement of labour. Any one who vists a modern flour mill (the Jwala Mill at Amritsar for example, or the Ganesh Mill at Lyllpur), will see himself how far the elimination of labour can be pushed. Bring the grain alongside the wharf in the ship that has carried it from the seas. Stick a long pipe equipped with a powerful suction action into the ship's hold and with it carry the grain up to the top storey of the mill. Have the mill fitted with automatic machines which separate, grind, sort, and grade the grain, now becoming flour, as it descends automatically from floor to floor, until it is packed automatically into sacks and dropped into lorries which will bear it away to wherever it is wanted. In this process no human hand need touch the grain.

Western civilization, built upon the machine, being urged by its own discoveries to production on a larger and larger scale, and to an unending expansion of markets as the necessary condition of productive stability—where is it going ? At present it has reached a state of deadlock. In the nineteenth century the rapidly expanding world-market enabled western countries to increase their production for the sake of export. But of late the world demand has failed to keep pace with the expanding production made possible by the machine.

So the West goes on producing more and more while it has fewer and fewer consumers. To the technician it seems as if the manual worker is superfluous as an agent of production. If he is not allowed to produce, who shall he acquire the means to consume ? And if there are no consumers or the consumers have not the power to buy, of what use is this vast productivity of the modern machine ? This is the dilemma of man versus machine. At present the machine seems to have got better of the man.

Mechanization of world industries will always leave redundancy of labour that can never hope to find employment. The unemployment statistics of various countries record a higher percentage of unemployment among workers over forty than among the youngsters. Where new machines are introduced, the older workers are usually the first to be dispensed with. This is so because younger men are more adaptable to new industrial processes than those who have long been accustomed to a traditional method. When elder men are thrown out of work, it is very hard for them to find new jobs, and their spells of unemployment tend to be

prolonged. There is no doubt that the development of industrial technique is likely to put an increasing premium on youth as a qualification for employment.

It is an axiom of economics that the economic activities of mankind have only one object—the promotion of human happiness. Now if machines lead to throwing workers out of employment, and destroying their means of consumption, while there is an actual over-production in the market, of what earthly use are machines ? The answer to this is that the fault does not lie with the mach ne, but with man. Machines are good, but the goods machines make are not distributed equitably or rationally. The answer to the problem of machine versus man is not 'Man' or 'Machine,' but rational production and rational distribution.

67. THE EVILS OF WAR. (*P. U., Inter., 1941*)

"Their men, young and old, I took prisoners. Of some, I cut off the hands and feet ; of others, I cut off the noses, ears and lips ; of the young men's ears I made a heap ; of the old men's heads I built a tower. I exposed their heads as a trophy in the front of the city. The male children and the female children I burned in the flame."

—*Assyrian Inscription.*

War is a thing known only to human beings. Animals do not fight on a large scale with their own species. We find only men fighting one another, not tigers or wolves. War involves tremendous loss of life In the Napoleonic wars from 1804 to 1814, 1,700,000 Franchmen lost their lives. Plutarch says of Julius Caesar : "In somewhat less than ten years during which he carried on his campaign in Gaul, he took by storm about 800 cities, and subdued 300 nations, and fought with three million men at different times, of whom he destroyed one million and took as many prisoners." In the war of 1914-1918, 8,538,315 men were killed and 21,219,452 were wounded.

Loss of life at such a tremendous scale naturally leads to racial degeneration. When we study these figures we wonder how many young poets, scientists, sages, artists, inventors, novelists, dramatists, musicians, teachers and professors were destroyed in this holocaust. The best, the strongest, the bravest men are killed, and the inferior stock breeds the next generation. The Napoleonic wars were such a drain on Revolutionary France that the average stature of next generation was perceptibly lowered. Thus war is anti-biological. A warlike nation can be compared to a man who is continually losing his life-blood. How can we expect such a nation, or such a man to attain to his natural development ?

War rouses the animal passions of man and intensifies and glorifies cruelty. The quotation at the head of this essay shows how the Assyrian warrior-king of antiquity took pride in his deeds of diabolical cruelty and savagery. If we study the sculptures of ancient Assyrian palaces, we shall find the same phenomenon There we find sculptures showing the tortures inflicted upon conquered enemies. Here is a quotation from Cromwell referring to the massacre of Irish soldiers at Drogheda: "I forbade our men to spare any that were in arms in the town, and I think that night they put to death about 2,000 men. I ordered the steeple of St. Peter's Church to be fired, where one of them was heard to say in the midst of flames, 'God damn me, I burn, I burn.' In the Church itself nearly, 1,000 were put to the sword. I believe that all their friars were

knocked on the head, but two." The following instructions are issued to young European recruits at present : "In hand to hand combat, to jab two fingers in the enemy's eyes and force them back into his brain, to twist the bayonet after delivering the point, to prevent the wound closing ; to slit open the stomach from top to bottom with a dagger ; to finish off wounded men lying on the ground, placing one knee on chest, and then jerking up the head with a short sharp movement to dislocate the spinal column."

An enormous amount of wealth is wasted in war. If this wealth were used for purposes of social and political reform the golden age of mankind would not be long delayed. So much money every year is spent on national armaments, that little is left for schools, public, buildings, old age pensions, widows' pensions, medical relief, etc. Just try to work out with a pencil and a piece of paper how many schools could be opened, and how many children given a free holiday in the country, with the money that is spent in building a modern battleship. As an eminent Indian has pointed out : "The nations of to-day resemble a lunatic who should spend so much money in fireworks and crackers that he must go short of food and drink."

War is anti-democratic. Bureaucracies and despotisms flourish in war. In times of danger the Romans appointed a dictator. Their wars led to the downfall of the republican government and the establishment of the race of the Imperial Caesars. Napoleon trampled down the committee of Public Safety, because France had a foreign war on her hands. During the Great War even the Cabinet was found too unwieldy in England and supreme authority passed into the hands of a smaller body. In a period of war every man is encouraged to become a slaughterer of his fellow-men and free speech and free thought are suppressed.

How can we abolish war which is so cruel and unnecessary ? The only remedy seems to lie along the line of the United Nations Organization. Just as we have abolished the duel, so must we abolish war. A few days ago Captain Fanelli, an Italian, challenged Major Atlee, an Englishman, to a duel, because Major Atlee had publicly criticised Italian policy towards Abyssinia. Major Atlee told Captain Fanelli that expertness in the use of firearms or the sword would only show which of these two was a better shot or a better swordsman, not whose country was in the right. Force cannot take the place of argument or logic. This principle of the superiority of logic over force must be extended to national dealings. Even after a war there are peace conferences, and treaties are made by mutual agreement. War is a pretext for robbery. Every war is made for money in some form or another. There has been no instance in history where a nation went to war on an issue economically detrimental to itself. War can be abolished only by educating every nation on this planet into the idea that it is possible to divide the resources of the world equitably and fairly without the use of force. The use of force is very seldom made in the cause of Right.

68. THE IDEAL STATE *(P.U., B.A., 1939 & 1950 Suppl.)*

"For forms of government let fools contest,
Whatever is best administered is best."

The above is an oft-quoted text from Pope, that classical utterer of social and political gospel. In the modern age of political experimentation

it is perhaps not difficult to pick out the few characteristics of a State which joined together will make it into an ideal state. It may appear a very easy task but the venture will be hazardous and baffling. A mess of constitutions : monarchy, representative or parliamentary government, the Republics of various types, the Fascist State, the Socialist state (an annihilation of it) etc., present a formidable front. The amateur or political maniac will at best succeed in getting up a patched-up quilt sort of constitution or like the dress of the harlequin. I would not tread on that path, lest I should be taken to task like the dapper little writer in Washington Irving's essay "The Art of Book-making." Whatever be the form of State, I am contented if it is best administered ; that is if it promotes the greatest good of the greatest number.

The ideal state should provide freedom in its three forms social, religious and political. The subjects surrender some of their rights and privileges and vest them in the common body called the State. It is true but that does not mean that they are to be stopped from the exercise of their other fundamental rights. Freedom of speech and the press is essential since the subjects have to ventilate their assent or dissent of the national policy. The enforcement of gagging Press Laws indiscriminately is the negation of the right of the people. Dictatorship will not last a day but for the Press Laws. Religion is our personal relationship with God and our worship is accordingly our own. State interference in religious matters is intolerable, more so if it is to favour one religion at the cost of another. Occasionally this right of the people may have to be curtailed for the sake of law and order in the country and in an ideal state such occasions will be few and far between. By political freedom is meant the free exercise of the individual's rights as against the State. Every citizen must have a voice if not a direct hand in the administration of the State. The vote and its exercise should be unquestioned and uncoerced. Of course it will be necessary for the state to educate its members to exercise their votes in a manner which will not jeopardize the state. The division of its members into political parties is only natural and as long as there is a healthy spirit of rivalry and competition for service of the state it is all right. But the moment the political parties begin to vie with one another for political power and selfish ends, they become a danger to the stability of the state and the peace of the country.

A state which secures for its members freedom must look to their welfare and prosperity. Its financial policy and trade regulations should be sound and such as ensure for the state ample revenue for carrying out the administration and for the people ample and equal opportunities for work and profit. The state must look to the maintenance of the existing highways and opening new ones. It must have a department of research which should help the industrialists and the agriculturists with suggestions and guidance and the promoters of new ventures should be subsidized by the state. It should be the duty of the state to see that no undue preference is given to a member or a group for preference and monopoly create suspicion and jealousy—the two enemies of good government.

Side by side with the prosperity of the country, the state should take care of the moral well-being of the people. Schools, colleges and universities should exist for imparting liberal and technical education. Art centres should be opened for what is this world without the "flowery band" of

beautiful objects. We should not close the horizon of our emotions but keep it open. Nature and classical books are the two perennial sources of universal emotions. The state should provide common platforms, public halls, theatres, libraries, gymnasiums and churches where the different classes of people may meet. To keep the nation's mind strong, the state should perpetuate the memory of its great men. This is done by observing the days of their births or deaths as sacred days and holding public functions and celebrating fairs or ceremonials. A nation which is cut off from the heritage of the past begins to stagnate like the water of the lake which has no outlet. National heroes are a tonic to rejuvenate the mind of the people : their heroic deeds raise us from the mortal to the immortal ; from the quagmire of selfishness to selflessness and glory. The public department of the state should help the poor and the needy : old people, widows, orphans and the destitute. It should take in hand the construction of canals, wells, reservoirs, roads and railways in times of famine to provide food to the distressed. The dole system does not suit a good state.

The health of the country is as much the concern of the state as social welfare. The various parts of the country should be spread over by uptodate hospitals supervised by the most efficient staff. It should be within the power of the average man to avail himself of the treatment. The medical department should guard against the outbreak of epidemics by distributing literature and preventive medicines amongst the people and inoculating suspected cases. Health is strength. If once these efforts are relaxed or slackened, the state has to spend a lot to restore the health of the country.

Last but not least, we come to the defence of the country against outside attacks and the preservation of law and order within. In modern times defence has assumed the first position in the nation's budgets. It has become necessary for every nation, however peaceful its policy or relations, to arm itself to the teeth. Be prepared for war if you want peace, is the slogan of the day. For law and order an adequate policy force, a rigid code of laws and impartial courts of trial and appeal have to be maintained. On the one hand the state must guard its frontier and on the other the hearts of its people and officers.

An ideal state should exist for the sake of its people.

69. WAR IS A NECESSARY EVIL. *(P. U., B. A., 1937)*

No one can deny that war is an evil. Its very name is a terror, its methods are inhuman and its effects are disastrous. It involves vast expenditure of money, waste of material and destruction of human and animal lives. The progress of life stops all of a sudden, trade is paralysed and communications are cut off. It gives, no doubt, a fillip to the armament industry and brings money to the coffers of the profiteers and war lords. The average man stands to gain nothing. The nation building works are closed and research is diverted to the improvement of the existing methods of warfare. Science has revolutionized wars and made them so horrible that a nation considers long before launching one. Let us consider the problem in detail and find out why, if at all, war is necessary.

When two countries declare war they suspend friendly relations. Love and goodwill change into hatred and vengeance. Both start

preparations and perfect those made already in advance. All available resources of men, money and material are pooled in the prosecution of the war. To secure men the governments resort to inflammatory speeches or press propaganda or radio invectives against the enemy. The secret services work day and night to unearth imaginary plots against the government or its leaders. The political parties find and unhesitatingly avail themselves of the opportunities for revenge and retribution. Hundreds of innocent non-party men are either sent to concentration camps or put to death. The actions of the warriors in active service are extolled to the skies : The flame of patriotic love is fanned by the winds of national boasting. To keep up the morale of the forces and the civilians, lies are resorted to. In order to get money strict economy in national peacetime budgets is the first measure. As this gets very little money, new taxes and loans (often forced), inflation of currency, infliction of fines, confiscation of property, special war funds and subscriptions etc., are the other measures which the belligerent governments resort to. War must continue even though the nation totters on the verge of bankruptcy. Financial difficulties force the nations to borrow foreign credit and the repayment of this loan in cash and in concession cripples the country's credit for many years to come. Perhaps, the greatest difficulty in times of war is the shortage of raw material and food. The fighting forces must have precedence everywhere. The sufferings and privations of the civilian population are nothing as compared with the heroic sacrifices of the combatants. Food and other necessaries of life are rationed. In order to replenish the stocks, the ways of trade have to be kept open. The war on land becomes a war on the sea. We have read so much about the convoy system adopted by the Allies to keep their trade going. This is only one side of the picture.

For a successful termination of the war, the government needs heavy guns, aeroplanes, submarines, tanks and ammunition. The country's industry comes to a standstill when the great god-gun roars and thunders. Modern warfare is expensive, not only in that the weapons cost much, but it is expensive in the loss of human lives. The most efficient and skilled hands are needed to control modern weapons. Gone are those days when the knight-errants fought duels or the infantry and the cavalry constituted the strength of the forces or when the cannon fodder's supply could choke the enemy by overwhelming numbers. To-day a war can be won by naval blockade, aerial bombardment and land penetration. Destruction of ships and submarines on the sea, destruction of property and civilian life on land and the ceaseless booming of guns across the frontiers—This is what a war means to-day. It is no wonder that our tempers are frayed and our eyes are gloomy and vacant. Science has done so much for man but despite all it has done it has not made human life securer. The cream of the nation is gone to the wars and is irretrievably lost. Who is to take their places and fill in the breach ? Old people, young boys and women. Millions of the old people are left stranded in the evening of their lives, millions of young boys have no one to look to their breeding or schooling and millions of women become childless and widows. Even if the country wins, there is deepspread gloom in the country and the songs of triumph are subdued by the sighs of the weeping millions. The whole country lies waste : bridges and railways have been bombarded ; roads have been peppered with shell holes ; public buildings burnt or razed to the ground and the

atmosphere around surcharged with stench, dust and disease. When the war is over, the dogs of war are rampant. Every effort is needed to reconstruct the country and the national life. The country is in the greatest danger of being attacked by another country : the last straw may break the camel's back. We shudder to think of the herrors and destruction of the last World War fought to end war but we had in its wake wars on all sides : The Italo-Abyssinian, the Sino-Japanese, the German-Polish and the Finn-Russian conflagration. The Allies were once again at war with Germany. Knowing that war is an evil we fight over and over again. It is a necessary evil.

War is the last resort when all measures of peaceful settlement fail. Human as we are there will crop up differences from time to time ; some of them are vital for the existence of national freedom or solidarity. To yield would be suicidal and in such cases we have to resort to war. If our peace and liberty is threatened by unprovoked aggression in furtherance of the enemy designs of expansion, war is the only effective counterblow. Diamond alone cuts diamond : force alone can check force. As long as the nations go on multiplying, wars will also continue. Let them adopt the policy of "Live and let live." The lust of vengeance for past defeats or insults is also responsible for war. Here we can only trust in culture and goodness and pray for light and enlightenment. Wars have been much praised for giving a nation its character. Peace breeds lethargy, ease and self-indulgence and it is war alone that forges the latent qualities in man ; courage, patriotism and sacrifice. That may be so but the price is very heavy. Malthus suggested that war, like disease, famine, blight, flood and earthquake was Nature's method to regulate population. Who knows the mysterious ways of Providence. The economy of Heaven ! Shall we just bow and surrender ?

70. IS MODERN CIVILIZATION A FAILURE ? (*P. U., B. A., 1939*)

The word 'civilize' means "bring out of barbarism, enlighten, refine" and "civilization" means "making or becoming civilized ; stage, especially advanced stage in social development." When we talk of modern civilization, we take it for granted that the existing condition of society is an improvement on the barbarous times which prevailed in the dark ages. No doubt it is an improvement. We live to-day in conditions and surroundings far superior to caves and thatched huts. Our food and clothing show a distinct advantage over raw meat or unhusked grain. We have stepped out of ignorance and the world is not peopled for us with dwarfs or goblins. Witchcraft and sorcery exist in fiction alone. Knowledge and science have given us tremendous power : we have built towns, ships, aeroplanes etc., and we have invented the radio, the talking machine, the printing press, the submarine, etc., of which the previous generation knew nothing. Who can say that the modern age is a failure ?

But let us change the plane of thinking. What is barbarism ? It is "absence of culture, ignorance and rudness". Interpreted in these terms civilization comes to mean a condition of the heart rather than the surroundings. Have we more culture ? Are we less ignorant ? Are we not rude ? Culture is defined by Matthew Arnold as the homogeneous and harmonious growth of all the human faculties of all the members of a society, implying thereby absence of insincerity, selfishness and prejudice.

"It is a study of perfection, and of harmonious perfection, general perfection, and perfection which consists in becoming something rather than in having something, in an inward condition of the mind and spirit, not in an outward set of circumstances......" Apply this test to modern civilization. We have to admit that despite the mushroom growth of humanitarian societies and political parties, we are divided into antagonistic groups: the poor and the rich; the labourer and the boss: 'the haves and the have-nots'. All the parts of society do not grow at the same uniform rate. Howsoever one may protest, it is the same everywhere. Instead of "sweetness and light" "anarchy" prevails. Selfishness is ingrained in us and insincerity is its bosom friend. We do not love our neighbours as ourselves and we do not bother to know how they live, much less how they feel. A cultured man, we may say in Henry Newman's words, is a gentleman. The world, alas! gives this word a different connotation: a gentleman is a fop. What a fall! Newmans's gentleman was required to have these qualities—*ahimsa*, tolerance, charity, modesty, peace, patience, forbearance, and resignation. How many of these qualities does the modern gentleman possess?

We are proud that we live in an age of books "Books have a great utility." They exist to please—to lighten the burden of men's lives; to make them for a short while forget their sorrows and sins; their silenced hearts, their disappointed hopes, their grim futures." This is a noble aim. In the words of Gissing literature produces "the civilized habit of mind; one that always represents justice, peace, sweetness of manners, purity of life – all the things which make for true civilization." Here too, the emphasis is on the qualities of the heart. The present-day civilization thus regarded stands convicted and condemned. The world is divided by war but all the same the parties subscribe to humanitarian associations like the Red Cross Society and St. John's Ambulances. This proves that we realize our shortcomings and that the wild element in our nature has not destroyed the good.

Modern civilization has done much to alleviate human sufferings. Researches in medicine and surgery coupled with the discovery of the X-rays and the radium have revolutionized the entire system. If science has not controlled the destiny of man, it has nevertheless put a stop to its ruthlessness. Our surroundings and residences are highly sanitary, our food is rich in vitamins and other food elements and our exercise is more governed by rules of callisthenics. With electricity humming like the busy bee we are safe from the penalty of Adam, the season's indifference. We have the quickest means of communication and transport which enable our sympathies to be wide-spread. There is an earthquake in Anatolia, food and help can be rushed. The moment Helsinki is invaded by Russia, the whole world is ablaze with indignation and in a few hours volunteers start pouring in to join the Finns. Never was humanity so closely linked as it is to-day. Wars are too few now because science has made warfare extremely destructive and a country will think twice before risking a war. It is a case of neck or nothing.

Even on the higher plane we have made progress. We have rediscovered the use of leisure and our games, recreations and entertainments are far better than the gladiatorial fights in the Roman amphitheatre or the bull baiting by a matador or charioteering on the fatal course. The

pleasure of reading books is perhaps the least harmful and on the wings of imagination we can soar as high and as far as we like. The abstract sciences, logic and metaphysics have progressed and the comparative study of religions has brought into existence a new school of national thinkers who are above religious disputes and dissensions and hence crusades. The petty communal bickerings will disappear with further enlightenment. The fight over political rights is a new curse which we have to combat. It requires a different sort of education and will take yet a long time. The present forms of democratic governments and even dictatorships are superior to the old despotic monarchies. Our approach to God is rational and our faith in ourselves greater than in God. We are tackling Nature's vast reserves of power and force for our emancipation, social, political and spiritual, though for the present the former two are more in the limelight. So judged modern civilization stands redeemed.

71. COMMUNISM

"In the first place none of them (the guardians in Plato's *Republic*) should have any property beyond what is absolutely necessary, neither should they have a private house, with bars and bolts, closed against any one who has a mind to enter; their provisions should be only such as are required by trained warriors, who are men of temperance and courage; their agreement is to receive from the citizens a fixed rate of pay enough to meet the expenses of the year and no more, and they will have common meals and live together, like soldiers in a camp. Gold and silver we will tell them that they have from God; the diviner metal is within them, and they have, therefore, no need of that earthly dross which passes under the name of gold, and ought not to pollute the divine by earthly admixture for that commoner metal has been the source of many unholy deeds: but their own is undefiled. And they alone of all the citizens may not touch or handle silver or gold, or be under the same roof with them, or wear them or drink from them. And this will be their salvation, and the salvation, of the state. But should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of allies of the other eitizens; hating and being hated, plotting and plotted against, they will pass through life in much greater terror of internal than of external enemies; and the hour of ruin, both to themselves and to the rest of the state, will be at hand."

Thus spoke Plato, the First Communist. Plato lived in a capitalistic society, as do we in this day. Capitalistic society as it exists to-day, is based upon the idea of property. The laws under which we live are based on the defence of individual property rights. Under this system there are many men, women and children who lack even the necessaries of life. They are underfed and live in dismal and dirty houses. In the lives of the poor there is no joy and zest and both their activities and vitality are on a very low level.

The unequal distribution of wealth in a society is unjust and unnatural. The sum-total of wealth in a nation should be distributed in a sprit of love, as the family income is spent amongst members.

The Nawab of Chattari in a speech which he delivered at Meerut on August 20, 1935, said: "I remember that in the days of Lord Curzon, an

effort was made to find out the approximate income per head in this country, and, as far as I remember, it was rupees thirty per head per annum. It may have changed slightly since, but it is quite safe for our purpose to take it as it was then. Suppose after all this bitterness and bloodshed, we achieved this object, will it really benefit the country ? Will it make us any the more prosperous if everybody could have an income of Rs. thirty per annum ? I do not remember correctly, but I think it was, Mr. Asquith who once said that socialism is the best way of making the rich poor, but it cannot make poor people rich."

There is a good deal of truth in the argument used by the Nawab of Chattari. There is one fallacy, however, which needs to be pointed out. Property in our society belongs chiefly to the capitalistic class. The law is called upon to defend it while the rich use it for the exploitation of the poor. The value of capitalistic property is exclusively derived from the right to exploit labour. If there were no property, less labourers to be exploited, the profiteer will not be able to get a cent of profit from his property, factory or field. For this reason society, as it is, exists simply to defend the rights of the "Haves" against the "Have-nots."

Socialism or communism declares that the product of a man's labour should be common property ("Friends should have all things in common," as Pythagoras said). Its fundamental aim is the complete socialization of the powers of production, the complete destruction of social classes, and the establishment of a new type of society.

The trouble with communism is that it gives the individual no liberty. No one can express political views hostile to the communistic system. If any one does so, he is killed. It also ignores certain traits of human nature, and its view as to what constitutes value, *i.e.*, with labour is utilitarian and what is not, seems too woefully narrow and limited. Has communism any use for such "unproductive" work as making poems, painting sunsets, or reading Plato ? What would Kant and Spinoza do in a society in which they will be compelled to plough and till and sow ? If communism (as it is practised in Russia to-day), there are no doubt certain good points, but the evil is that the machine dwarfs the man. All Russia is one big factory which is controlled by half a dozen heads. It is true that this factory, *i.e.*, Russia, is not run for the benefit of a few individuals but in the interests of all. But is the slavery the less for that reason ?

Plato, it seems, was far wiser than Karl Marxs and Lenin. He preached communism not for all, but for the few. In his ideal state only the guardians will call every guardian brother or sister, only the guardians will be without gold or goods. To the majority Plato concedes all that they love so dearly—property, money, luxury, competition, privacy.

It seems to me that the institution of property is so deeply rooted in human nature that nothing can eradicate it. Not communism, but charity and unselfishness are the remedies for the evils that communism seeks to do away with. A good deal of the poverty that we see about us is bogus, (but to say so does not mean that there is not a terrible amount that is real and heartrending). Some beggars who stand at street corners earn more than many people who work hard for their living. Quintin Hogg personally investigated the cases of a hundred street beggars. He found that

"fifty gave him wrong addresses! Most of the remainder were undeserving; only two were cases of genuine need."

The poverty of the human race can be destroyed only by two means; (*a*) birth control, (*b*) increasing production. Human beings should realize that to bring a child into the world for whom the parents cannot provide, is a sin against mankind. With fewer consumers the standard of living will automatically go up.

Then we must increase our produce. In India, for example, which is primarily an agricultural country, much can be done in this direction by sincere co-operation between the government and the people. The landlords can supply improved seed and good manure to their tenants and consequently increase their prosperity. The government also can do much. For instance, they can regulate their railway policy in such a way as to enable our agriculturists to compete with foreigners, even in our own port towns.

To one who derives his knowledge about the Communist experiment in Russia from books and newspapers it seems that there are a good many features in it which are worthy of imitation by all states, and are thoroughly in keeping with, are even derivable from, the principles of Manu; *e.g.*, planned agricultural and industrial production and distribution for consumption rather than profit; planned and purposeful vocational as well as cultural education for every boy and girl; planned birth-regulation and provision of maternity and child-welfare; planned defence; planned distribution of population; planned medical help; parks of rest and culture for all in the big towns; cheap and expeditious adjudication; utilization of the talents of women for the public good, and provision of useful public and private new interests and social functions for all such of them as have special tastes and abilities, and time to spare from domestic duties; dozens of new planned towns, created within the last ten years, with appropriate architecture, housing, sanitation, places and means of culture and recreation; indirect election since areas and populations are very large; and abolition of illiteracy, unemployment, prostitution, beggary and other such evils.

To praise Russia for these things is not by any means to support Stalin who can be a cold and blood thirsty villain.

72. ETERNAL PEACE IS A DREAM, AND NOT EVEN A BEAUTIFUL DREAM, AND WAR IS PART OF GOD'S WORLD ORDER (*P. U., B. A., 1932*)

It is possible to justify the above statement, but we may say at the start that it does not contain the whole truth. Like all extreme statements there is an element of truth in it. We must first study that before we criticize it.

Strife or war is nature's method of discovering the hidden capacities of life; struggle is the indispensable accompaniment of progress. If men are entirely peaceful and friendly they will stagnate. Competition is requried to make the human species grow. Without qualities of an unsocial kind, men might have led an Arcadian shepherd life in complete harmony, contentment and mutual love, but their talents would have remained for ever hidden in the germ.

We must thank nature for aggressiveness, and the insatiable desire for possession and for powers. Man wishes concord, but nature knows better what is good for the species ; she wills discord in order that man may be impelled to new exertion of his powers, and to the farther development of his natural capacities.

The struggle for existence is not altogether an evil. Nevertheless, men must soon perceive that it must be restricted within certain limits and regulated by rules, customs and laws. The whole movement and meaning of history is the ever greater restriction of pugnacity and violence.

There are people like Nietzsche who have created a new ethics. "What is good ? All that increases the feeling of power, the will to power, power itself, in man. What is bad ? All that comes from weakness." The dominant mark of the superman (who is the kernel of Nietzsche's philosophy) will be love of danger and strife ; he will not seek safety first. "Zarathustra was fond of all such as make distant voyages, and like not to live without danger." Hence all war is good, despite "the vulgar pettiness of its causes" : "a good war halloweth any cause."

This is the good of war. Ultimately it leads to order. It brings out the heroic virtues. "He who must be a creator in good and evil—verily, he must first be a destroyer, and break values into pieces."

Now let us look at the other side of the picture.

An Assyrian warrior thus boasted of his prowess in a royal inscription : "Their men young and old I took prisoners, of some I cut off the feet and hands ; of others I cut off the noses, ears and lips : of the young men's ears I made a heap, of the old men's heads I built a tower. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in the flames."

One wishes that Nietzsche, who advocated war so vehemently, had been through a war himself. Bad eyesight, however, disqualified him from active soldiering, and he had to be content to be nursing in the Franco-Prussian war of 1817. He never knew the actual brutality of the battle-fields which he idealized with all the imaginative intensity of inexperience. Even for nursing he was too sensitively delicate, and the sight of blood made him ill. Yet he wrote : "The strongest and the highest will to life does not find expression in a miserable struggle for existence, but in a wall to war." I wish he had been a general in the army of the Assyrian king quoted above : he would have died of horror.

Modern states are engines of war, a hostile fist shaken in the face of a supposedly inferior world. In a war there is neither conqueror nor conquered. It makes practically no difference to a community, apart from local ravages, whether its own army or the enemy's is victorious in war. The private citizen pays in such countries a maximum of taxes, and suffers, in all his private interests, a maximum of vexation and neglect. Nevertheless (such is the perversity of human nature) he will decry as dead to duty and honour any man who points out how mad is this hopeless allegiance to a government representing no public interest.

Take the war of 1914-1918 for instance, and only in one of its aspects, War Reparations. Debtor countries could only pay their debts if the creditor countries would lend them money to pay with. The pressure of

debts caused countries to make exceptional efforts to expand their exports and at the same time to decrease their imports ; this accentuated the competition to sell goods in the world market and provoked retaliatory measures. The war of arms led to the trade war and the present economic chaos in the world. Which country in the world has not suffered from this slump ? Economics makes no difference between the victors and the vanquished.

Rulers have no money to spend on public education—all resources are utilized in preparing for the next war. The nations will not really be civilized until all standing armies are abolished. Standing armies excite states to outrival one another in the number of their armed men, which has no limit. Standing armies are the direct cause of aggressive wars.

If we want eternal peace the government of every country must be made republican. War should never be declared except by a plebiscite of all the citizens. When those who have to do the fighting have the right to decide between war and peace, history will not be an account of wars. In a constitution where a subject is not a voting member of a state and which is, therefore, not republican, the resolution to go to the war is of the smallest concern in the world. The ruler who practically owns the state, suffers no personal discomfort. He resolves to go to war, as to a fox-hunting expedition.

War inevitably leads to reorganization. But mankind has had enough of wars. With the advent of science, all the comforts and privileges for which men fought before, have been placed within the reach of every human being. Why not live in peace and share quietly the good things of the earth ? By now all the lessons of war have been learnt, even those which Nietzsche preached with such fierce fervour. If there must be war, let those who have to do the actual fighting decide for or against it—not the Mussolinis or Hitlers (blood-thirsty tyrants) but the workers and the wealth producers of the world.

73. DEMOCRACY

"They call no man lord or master, buckle under no man's swords."

—*Aeschyles referring to citizens of Athens.*

Democracy has been defined thus : "Democracy is established when all its adult men and women participate in the affairs of the state, determine and decide all questions and projects by their votes, and thus realize Abraham Lincoln's ideal of 'government of the people, by the people, for the people'."

Democracy takes many things for granted. It assumes that all adult men and women in a state are intelligently interested in the affairs of the state. We who live in India know that this is not so. If we give a vote to every adult agriculturist in the country we know that it will take long centuries before he learns to exercise his vote with discretion. The agriculturist cares only for three things—his family, his religion, and the land that he holds. By immemorial custom he has come to realize that a certain portion of the produce must be paid to the Stateas land revenue. If the land revenue is light he is happy, if it is heavy he grumbles. Apart from the problem of land revenue he is not interested in government. Why burden him unnecessarily with the vote ?

Another ridiculous assumption of democracy is that the majority is always right. If fifty-one members out of a hundred vote for a proposal it is "carried" and the remaining must obey. This is a new doctrine of the infallibility and sovereignty of the old man. How can we be certain that fifty-one persons are always wiser than forty-nine, or that fifty-one can always beat forty-nine in a fight ? Is there any rationale of this system ? If ninety per cent of the members vote for a proposal, we may presume for practical purposes that the majority agree. But how can a bare majority of one claim superior wisdom ? We learn that one of the lessons of history is that an armed minority has no right to coerce the majority, but has a bare majority the right to coerce a bare minority ? This, however, is one of the fundamental tenets of democracy, and we can see how absurd it is.

Democracy as seen so far has always been run by the parliamentary system. The parliamentary system in practice always works out as the party system. Let us study party systems as they are to-day and see if they really represent the spirit of democracy. Bernard Shaw has pointed out the absurdity of the party system in his preface to "The Apple Cart." He points out that no business could flourish in which the actions of the manager were being criticized ruthlessly by the directorate. How, then, can we expect a government to be run successfully with the Opposition always eager to checkmate it at every step ?

Parties as they are found to-day are not based on principles, but on group interests. They serve only the economic interests of certain groups and they claim to serve the state, *i.e.*, all the groups. This is hypocrisy of the worst type, because it hypnotizes other groups into the belief that their interests are being safeguarded, whereas really they are being trampled ruthlessly under foot.

By studying the action of the parliament which supports the present Government in England, we come to the obvious conclusion that modern legislative assemblies, supposed to be so democratic in character, exist merely to register the will of the Executive. Under the party system there is no government by principles, but government by manoeuvres. Whatever happens, manoeuvre votes on your side and your party will be safe and in power. Ministers and those who are in power instead of responding to public opinion, control and manufacture it. The dazed voter feels that the only sheet-anchor of true opinion in the middle of chaos is the editorial of the *Daily Mail*, and so becomes a victim of astute politicians like Lord Rothermere.

Democracies lead sometimes to dictatorships. A dictatorship, whatever the form it takes, is always military in basis. Homer made Agamemnon point out long ago : "Fellow, sit quietly...for thou art unwarlike and weak ..We Greeks cannot govern here, for a government of the many is not a good thing ; let there be but one chief, one king." It is not wise, however, to follow blindly even the best of leaders. No human being is infallible, however, clever he may be. Every proposal of the leader must be criticized and judged on its merits. Let us hark back to Athens, under Pericles, Athens the mother of democracy. The Athenians always voted on the plans suggested by Pericles ; they almost always approved of them, but their acceptance proved that the common sense of the people ratified his judgment. A great Indian has pointed out : "The mass of people

always possess a kind of negative wisdom, which can save the state from many perils and pitfalls. There is safety in numbers. It is not sufficient only to elect a leader by a democratic vote ; it is absolutely necessary to consider, criticize, and ratify each practical measure that may be proposed."

Sometimes dictatorship is not of one man but of a party, as in the case of the Fascists in Italy. The party in power always votes and passes measures for its own benefit. A benevolent dictator may arise now and then, but it is impossible to imagine a benevolent dominant party or oligarchy.

We condemn democracy, as Plato condemned it long centuries ago, because we have never seen true democracy so far. Democracy through parliament always degenerates either into a dictatorship, or into an oligarchy based on fraud. We must devise a means, if democracy is to have a fair trial, by which citizens can vote on all important measures as they now vote for a candidate at an election.

With the best will in the world one cannot help noticing that Democracy has been a miserable failure in India. The bane of Indian democracy is *sifarish* (private influence). No man is allowed to think and judge for himself. At a recent University Election I voted as I thought best and some very influential men became annoyed with me. They thought that my vote ought to have been at *their* disposal since they are older and more experienced than I am. With such a mentality in the people who matter, can democracy succeed in India ?

74. NATIONALISM

We may shut our eyes to the differences between one nation and another, and pretend that they are superficial, but thereby we lay up for ourselves a store of future trouble, and rob mankind generally of untold blessings inherent in the fact of nationality. (*P. U., B. A., 1931*)

What is a "nation" ? A German writer offers the following definition : "The word *nation*, in the fullest adaptation of the term, means, in modern times, a numerous and homogeneous population (having long emerged from the hunting and nomadic state) permanently inhabiting and cultivating a coherent territory, with a well-defined geographic outline and a name of its own—the inhabitants speaking their own language, having their own literature and institutions, being citizens or subjects of a unitary government, and having an organic unity with one another as well as being conscious of a common destiny." A more concise, though not so comprehensive, a definition can be that a nation is a certain language-group occupying a definite territory.

Now that we have arrived at the definiton of a "nation" the question arises—is nationalsm good ?

The answer is yes and no. Every nation has a particular language, and this language acts as a Chinese wall against other nations and language-groups, and at the same time gives a sense of social unity. Africa is an admittedly backward continent, and thousands of dialects are spoken in it, and the result has been organization of petty states and incessant war.

At the same time small groups have cultures of their own, and get opportunities for experiments in social organization which it is impossible for larger groups to have. Greece was one such group and the Greeks developed poetry, drama, history, rhetoric, biography, and philosophy, to a pitch unequalled since. We cannot imagine the British Empire as having a poetry or philosophy of its own. The Anglo-Saxons developed the institutions of representative government when they were living in small groups in what we now call Prussia, and with the spread of the Anglo-Saxon race, the idea of representative government has spread all over the globe.

Each group evolves a culture of its own. The Hindus living in the time of Akbar had a common language in Hindi, and in the writings of Tulsidas, Mirabai, Kabir and Nanak, we have a literature of devotion such as exists in no other country in the world. Different nations evolve literature and religions of their own, which are the direct results of peculiarities of geography and climate.

India is free to-day and we have now our own *lingua franca*. Hindi.

But the evil in nationalism is that it always leads to war, and war is the greatest bane of the human race. If we rise in the air in an aeroplane, we see the whole landscape at a glance, and minor boundaries and divisions do not seem of any importance. Similarly, we should raise our thoughts above the barriers of caste, colour, creed, and race, and regard *all* mankind as one family. God's sun shines on the coloured and uncoloured alike, and the earth nourishes us and our enemies in the same impartial way. So why should we not live in peace and share the fruits of the earth with our brethren ?

It is not difficult to be proud of our nation, and at the same time understand the pride of others in their own nation. If we have a sweetheart and we love her with complete devotion, we do not, in order to show our devotion to her, murder the sweethearts of others. Similarly, to show our love for our nation we need not go to war.

Blind nationalism dwarfs the mind just as a Chinese woman's unnatural shoes compress and distort her feet. Even the best of men are subject to this weakness. Cecil Rhodes said in his will : "I contend that the British race is the finest which history has yet produced." Victor Hugo said : "O France, it is the need of the universe that thou shouldst live. I repeat it, France is necessary for the human race."

Nationalism, when it outruns its legitimate bounds, becomes organized hypocrisy. Thus many European nations have convinced themselves that it is their "mission" to carry their institutions to, and implant them by force in, other territories and nations. Signor Mussolini hides his lust for a Fascist Empire under the convenient guard of civilizing the Abyssinians who, barring only military strength, are far more civilized than the Italians : and no less a poet than Rudyard Kipling sings of the "white man's Burden."

I remember a very amusing incident at Cambridge, where a tea was given by a pious Christian lady to us coloured folk. A clergyman there began to talk of the "civilizing" mission of the White man, and dilated at length on the "White man's Burden" After some time coffee was served, and the clergymen turned to one of us with a pleasant smile, and said,

"Coffee is produced in your country, you must be drinking it every day." And the man replied, with an equally pleasant smile : "No sir, we do not drink coffee every day. We only produce it for you. This is the black man's burden."

Nationalism glorifies war. The ancient warriors were more honest when they raised their towers of victory with human skulls. A man with a sensitive and imaginative mind can easily imagine a bronze or iron tower of victory transferring itself into human skulls, for after all it is that upon which it is based. Nationalists

Build their faith upon
The holy test of pike and gun,
Decide all controversies by
Infallible artillery.—*Hudibras*

The world to-day is tried of war and of nationalism that glorifies war. A vast amount of cosmopolitan feeling exists in the younger generation of Europe. (India, unfortunately, is at present suffering by force of strong circumstances from the fever of nationalism.) It is this feeling, this intuitive groping after a state of things that is bound to be inevitable, that should be stressed on all possible occasions. Friedrich Nietzsche is a much maligned philosopher, but he said some things that are far greater than the professed goal of Christianity. Amongst them is this, which sounds the death-knell of nationalism.

"It is time for man to mark his goal. It is time for man to plant the germs of his highest hope.

"Tell me, my brethern, if the goal be lacking to humanity, is not humanity itself lacking ?

"Love unto the most remote man is higher than love unto your neighbour."

Psychologically speakihg the strength of nationalistic feelings is the result of personal inferiority. There may be a man who is poor, hungry, exploited, socially insignificant and to him come the apostles of the local nationalism and say. Since you are a member of this nation or class or party or race you are superior to everyone else in the world. So in the glory of this imaginary superiority the man forgets his own shortcomings and becomes an ardent nationalist or party man.

75. WAR : IS IT JUSTIFIABLE ? (*P. U., B. A., 1937*)

War has always been, and to judge from the past, always will be. There have been thirteen years of war to one of peace. Throughout the early civilizations of Egypt, Assyria, Greece, Rome etc., we find war as a prominent feature of life. It was characteristic of their highest development. We know the ideals of the ancient knight-errants who raised war to a code of morals. In Sparta a mother would not keep a child who cried. Among the Rajputs of India, war and heraldry were held in high esteem. Human nature is still animal nature and has not been able to conquer the instinct for fighting. Religion, education and culture have done a good deal to mitigate the evil but the flame bursts out every now and then. It only lies smouldering beneath the ashes and a little breeze of passion fans it into a world-wide conflagration threatening a chaos. There appears no

hope that we shall ever succeed in ending war. As long as all nations do not come up to the same standard of civilization, the superior will persecute the inferior. When the latter reaches the limit of endurance, he turns upon the tyrant. War is the last resort to keep the enemy at bay or to protect freedom and national unity. Trade follows the flag and naturally in this materialistic age of expansion of industries war is the popular method of sweeping away fair competition and forcing out preference and concessions. Patriotism is an instinct like others: selfishness and self-preservation are its meaner forms. It has during our past acquired a very high place in our ideology, so much so that it is dearer than life. The national flag, the crown and the state never before were so sacred. What would not a modern German do for the Swastika or the Englishman for the Union Jack? In India, the apostle of non-violence has his try-colour flag. Science has made wars horrible but man has infinite power of endurance. The more he suffers, the more strong he is to suffer. Peace has its good points but it produces boredom against which war provides relief. War appears to be inevitable.

Are there no ways and means to put an end to war? If war has been the order of the past, it is no argument that it will equally be the predominant feature of the present or the future. If man has succeeded in killing the ferocity of his passions and dulling the edge of the sword, is it not reasonable to hope that he will in some not very distant future bury the hatchet? War is man made and once he decides to put a curb to its activities it shall die. Trade is no doubt stimulated by monopoly but it is competition which gives it the fillip. If there were no competition—a healthy rivalry in trade and industry would come to a standstill. Economic rivalry has caused war. Can't we change the existing social system and lay the foundations of a new world order in which co-operation replaces isolation and extinction? Individual and national honour can be maintained and redeemed by virtuous deeds of piety, forgiveness and tolerance. "Forgive and forget" is a noble doctrine. Man, it was said, could suffer like Prometheus bound on a rock pestered with hungry vultures but why forget that he can also give away life and kingdoms but not himself? If he must suffer, why not transmute his sufferings into an elixir that can wash up the dross and bring to light the gold ore. The horrors of war will force militarists to give it up. The boredom of life can be counteracted by adventure, sports and service. If we must fight to let out the extra energy, why should not we fight disease, corruption, evil and malignant natural forces? It is foolish to say that war is inevitable; it is but a camouflage for gratifying our perverted instincts.

Is war desirable, even if it is inevitable? Those who support wars say that war is an influence which develops numerous virtues, such as patriotism, self-sacrifice, efficiency, inventiveness, courage and discipline. Military training and service preserves the nation's blood from losing its heat or flow. Wars are necessary for the growth of big states They alone provide ample opportunities for the full growth and display of individual talent. With their mighty resources and manpower they can keep the world in peace, for when the nations are equally armed none dare fight another. War is an incentive not only to industry and trade but also to art, literature and religion. War destroys the values or the ideology of the past generation and out of the ashes, like a new phoenix, the new values arise. By reaction, we advance more then we could have by direct action.

Reaction and action are equal but in this case reaction outdoes action. Evolution has stated the inviolable law of Nature; the struggle for existence and the survival of the fittest. One who keeps out must go to the wall and into the limbo like the Dodo and the Kiwi.

On the other hand war is undesirable. It promotes cruelty, vice and stupidity. It cuts at the root of all that stands for the divine in man. The milk of human kindness, which distinguishes us from brutes and animals, is dried up at its fountain source. The belligerents suffer not only in body but also in the soul. They acquire a pro-war mentality which even in times of peace rankles in their sides They are always conspiring to bring about a war. They are like Dryden's Achitophel

"Pleased with the danger, when the waves went high
He sought the storm : but for a calm unfit,
Would steer too nigh the sands to boast his wit."

War puts the clock of civilization centuries backward. It leaves behind a civilization in wreck and chaos and the task of reconstruction is really Herculean. War leaves humanity in tears, stranded on the debris of disillusioned ideals, and looking with vacant eyes into the void. Arts and literature are not the monopoly of warring nations. The physically unfit can be improved by improving the circumstances attending upon their birth and nurture. To check over-population there are other certain and less painful ways......War is the curse of humanity.

76. THE EDUCATIONAL VALUE OF THE CINEMA

The cinema is a comparatively young institution in India and in the rest of the world, and there are millions and millions (in India at any rate) who have never been to "a picture." At the same time, the enormous and rapid strides the cinema has been making during its initial stages both in art and popularity, awaken us to its immense potentialities and suggest that we perhaps still fail to estimate properly its significance and importance. In a vast, and for the most part illiterate and poor country like our own, the cinema seems destined to have a large and increasing share in shaping and educating the public mind.

The time is ripe to take stock of our progress and to plan for the future.

Let us first consider where lies the decisive and overwhelming superiority of the cinema to other means or instruments of education. A number of facts must be noted. First of all, there is the tremendous advantage or "pull" of the visual appeal. How immediate and unquestioning is the acceptance of all we see on the screen! We forget, at least for the time we are seated in a cinema, all intellectual doubts, all our awareness of the possibility of "fake" or trick photography and the recent revolutionary advances in the art of the camera; we are for a moment stilled into a suspension of disbelief and all our accumulated learning is banished to the realms of the sub-conscious. We've no doubt been told, or read, of African forests and Malay jungles being shot indoors, at Hollywood or Elstree or Bombay. We may have read that the day of monsters like the plesiosaurus is vanished into the long-dead past: and yet which one of us disbelieves in King Kong? Hardened scientists come to pictures with a mind like that of children listening to a fairy tale, and believe in "The Invisible Man," in Martians, or the incarnation of "*She*."

Just a little lower comes the persuasive power of *the ear*. Can anybody ever believe that *our own* eyes and ears deceive us ? If we could, all science, all art, all learning, would crumble and be as nothing in an instant—even though we know that visual illusion at any rate is of daily occurrence – that the sun does not go round a stationary earth.

The single appeal of one sense, reinforced by that of another, is multiplied many times In addition there is the unconscious operation of "the group mind," of mass suggestion. And, more than anything, since our senses are keenly absorbed in drinking deep reality at more doors than one, all criticism is laid asleep.

Next we remember the comparative cheapness of the cinema and its wonderful adaptability for mass appeal : its message even to those who are deprived of the three "*R's*", its novelty, which comes as an aid to its effect ; its dispensing with individual expositors—and we arrive at some partial explanation of the stupendous, incalculable demon power of this Child Wizard amongst us. Who can say to what heights he will grow ? Techni-colour films are yet to arrive, in India at any rate, in any substantial number : and one may readily believe that the day when the cinema will attain perfection is yet far away.

So much for a consideration of the latent possibilities of our wonderful educator. Now to see how we could *apply it*. It is obvious that there is an entirely unexplored realm where the cinema need fear no rival educator. Its special advantage is that it teaches, in a fascinating way, even unwilling pupils, pupils who are unconscious of their pupilage. Its application in the fields of geography and history and in physical sciences like botany and zoology, is obvious. It can, equally obviously, be of little use in pure or speculative sciences like Mathematics, Logic, Metaphysics, Psychology. If of little use in Ethics, it can be of much help in Anthropology, Agriculture, and (later on) Astronomy. It can do away with the problems of *adult education*, with the large-scale lapses into illiteracy with which educators in every country are so familiar. Its application must obviously be limited (bv considerations of cost) in vast, thinly-populated regions like parts of Canada and Australia. It can play a very real part in bringing about better relations amongst the races of the world—through a better understanding and appreciation of different cultures, manners, national ways and differences of outlook. The curse of Babel is set at naught by this mighty unwritten esperanto—the difference of tongues is no more when with the eye we can *see* actions, reinforced by helpful gestures or screen letter-press. Travelling is costly, hazardous, sometimes prohibited by personal reasons. But all of us can enjoy this arm-chair travelling—can learn much from it. Germany can enjoy the art of Charlie Chaplin, England benefit from the mimetic skill of Fraulein Bergner, and our fear of Soviet schemes in politics need be no bar to our delight in the Russian development in the art of the cinema. Germany may give France Max Reinhardt and get in return Rene Clair. This will promote the World-state we all dream of, and without which the human race is bound to disappear from the surface of the earth sooner or later.

77. CAN THERE BE WORLD PEACE ?

The object of establishing World Peace is the avoidance of wars and the prevention of the oppression of the weaker nations by strong ones.

It is only *half the truth* that all modern wars are due to capitalism. In every country the press prostitutes itself to the governing powers and promotes that pugnacity which develops in men who have the habit of command. The habitual use of power makes a person become autocratic, indignant when he finds opposition, convinced that opposition is wicked and must be crushed, and much more willing than the average citizen to resort to war. So we find that in the main those who have most power are most warlike. The evil of war can only be cured by the abolition of capitalism if the new system is one *which allows very much less power to single individuals*. It will *not* be cured by a system which substitutes the power of Ministers or Officials for the power of capitalists.

We have said above that it is only half the truth to say that capitalism is the cause of war. *The remaining half of the truth* is the psychology of the individual. There were wars before there was capitalism. The existing evils in international relations, and in all human relations, spring at bottom from psychological causes. These psychological powers are the motives forming part of human nature as it is at present—chiefly competitiveness, love of power and envy. All these are aspects of greed, pride and egoism (*i.e.*, conceit or vanity plus egoism or selfishness). These in turn are aberrations and excesses of the three primary instincts of property, of sex and family, and of the will to be (the will to live, the will to be prominent). Capitalism itself is the product of greed ; militarist imperialism, of pride, and kultur-missionarism, whiteman's burdenism, of egoism. If we could reorganize the word, and all societies in the world to so change education and environment as to diminish the strength of the competitive instinct, as well as the other instincts, it may prove a real safeguard against war. The psychology of the working man is totally unlike that which is assumed in the Communist Manifesto. He does not by any means feel that he has nothing to lose but his chains ; nor indeed, is this true. The chains which bind Asia and Africa in subjection to Europe are partly rivetted by him. He is himself a part of a great system of tyranny and exploitation. Not only do the working men of a country like England have a share in the benefit accruing from the exploitation of the inferior races, but many among them have also their part in the capitalist system. There is also the fact of 'instinctive' race-hatred further embittered by fear of the labour-competitions of the coloured races. "Ants are as completely socialistic as any community can possibly be, yet they put to death any ant which strays among them by mistake from a neighbouring ant-heap."

If there is to be World Peace then Fascism, and Totalitarianism, must go. The first condition for Fascist success is that the economic system of the country is on the edge of breakdown, as it was in Italy in 1921 and has been in Germany since 1931. Then the conflict of interests is driven to such a point of tension that it can be solved only by a disruption or by an expansion of the existing system. Disruption means civil war. The purpose of Fascism is to solve serious economic difficulties, which are bound to lead to civil war, through imperialist expansion, and ultimately through an imperialistic war. The entire policy of Fascism amounts to creating the conditions for a successful imperialist policy. Terror, propaganda, inexpensive but impressive concessions to the workers, measures leading to State Capitalism, establish internal unity, the pre-requisite of modern war. Technically war is prepared by rearmament, the

policy of economic self-sufficiency, and a high birth rate. Education and propaganda train the minds of the people to expect and even to desire war and to develop an 'heroic' attitude towards life. The average peace-loving citizen will back that party which seems to be able to avoid the civil war, even at the expense of an external war later on. There always remains the hope that the external war may somehow be avoided. Imperialism extends the inner market by creating a demand for war goods, and widens the external markets by subsidies and by extending political influence into foreign countries, or, as Sir Oswald Mosley suggests, by tightening the grip over the existing Empire. The situation which creates Fascism also mobilizes troops. A serious economic decline affects not so much the organized employers and the organized factory workers as the unorganized masses of the middle classes and the unemployed. They become a recruiting ground. In Germany, the unemployed, especially the young, were largely attracted by Hitler. They were in such a state of despair that even war preparations came as a relief. "Better an end with terror than terror without end."

At the present moment we are fighting to establish world peace. That can come only by a new type of education decreasing the power of certain instincts and the eradication of totalitarianism, root and branch.

78. THE FAILURE OF DEMOCRACY

If in every country the people were vocal, the real people not the surging, clamorous, irresponsible crowds, so often duped by the irresponsible agitators, which arise in a moment and vanish in a moment, then the whole world would become a real democracy—government of the people, for the people, *by the people*, and not by usurpers.

Where the voice of the people is stifled into dumb acquiescence, there is tyranny and force let loose to seek a wide dominion. It is the people who count, it is the people who matter. For the people are individuals. They are the vast numbers of individuals. And it is the individual who helps to constitute the vast numbers which count and which matter. It is his life, his need, his hope, his joy, his peace, his happiness, his grief that matters.

It is for him to speak freely and without fear. And a right nation is a nation so governed that the individual can speak freely and without fear, voice his needs, declare his dissatisfactions, demand that there shall be change.

Let individuals everywhere speak their words. Let individuals come into their own. Let the people rule.

But democracies suffer from a great internal weakness. There can be no democracy without representative institutions. Now there can be no denial of the fact that to all those who care for progress actual experience of democratic representative government is very disillusioning. Admitting, that it is preferable to any *previous* form of government, we must yet acknowledge that much of the criticism directed against it is thoroughly justified. The trouble is that persuasion is a slow process. The ultimate goal of any reformer who aims at liberty can only be reached through persuasion and appeal to the effective will of the community. For how many thousands of years must one wait before he can be able to discover the effective will of the community ?'

Certain defects seem inherent in the very nature of representative institutions. There is a sense of self-importance inseparable from success in a contest for popular favour. There is an all but unavoidable habit of hypocrisy, cynicism, flattery, This is as much the fault of democracy as of the representatives. However the blame may be apportioned, the evil is bound to occur in the existing forms of democracy. Another evil, especially noticeable in large states, is the remoteness of the seat of the government from many of the constituencies—a remoteness which is psychological even more than geographical. All these causes lead Parliaments to betray the people, consciously or unconsciously.

As a sad spectator of the democratic experiment in India I say with all the emphasis at my command—the sooner we get rid of this so-called democracy the better. Bertrand Russell said : "What stands in the way of the freedom of Asiatic populations is not their lack of intelligence, but only their lack of military prowess, which makes them an easy prey to our lust for dominion." The military prowess of Indians was sufficiently proved in the last world war, and will be proved again in any new war. The real cause of our subjection was our internal dissentions of caste, class, race, creed, colour and sex. These have poisoned the moral blood of the people and are appearing as festering sores all over the body politic. This may be regarded as lack of intelligence amounting to insanity on the part of the vast bulk of the population. But there is excess of intelligence on the part of the cunning political and religious schemers who for their own purposes are perpetually injecting more and more of that poison into the diseased body. Democracy is responsible for the communal situation in India. But India is now free to choose its own form of government, its own manner of education and its own type of civilization, which, it is clear, will be more or less democratic.

More suitable to India than democracy is some form of guild-socialism *i.e.*, the government of a group chosen by the group. Such a group will be far more in touch with its constituents, far more conscious of their interests than a remote parliament nominally representing the whole country. In such a method of government the growth of a spirit of bureaucracy must be guarded against. Officials, as soon as they become part of the governing forces in a country, tend to become autocratic and conservative. They lose touch with their constituents and gravitate, by a psychological sympathy, into co-operation with the powers that be. The only way of preserving sufficient liberty is the organization of citizens with special interests, into groups, determined to preserve autonomy as regards their internal affairs.

Society can be organized into such autonomous groups, jealously guarding their own and another's rights and duties. *The meaning of self-government must be re-interpreted.* Self-government is legislation by persons embodying the *higher* self, the *better* side of human nature, intellectual and moral, and not the worse. That such democracy as we now possess, and are going to have more of, will add to the welfare of India is a *delusion*. After the polling at the last election was over, those who held power belonged (as they have done everywhere, all the world over) to the ambitious executive type which has in all ages possessed itself of the government of the nations. This type has never shown itself tolerant of opposition or friendly to freedom. Its only anxiety is to keep itself in power. Such a

type runs the democratic machinery all over the world and in India most of all. Who will watch the watchers ? No one—and that is why democracy has failed in India.

79. SCIENCE AND WAR *(P.U., B.A., 1950 Suppl.)*

Science has got one great defect—it deals with things instead of with values. It is this misplaced emphasis which is responsible for all the evils from which modern civilization—essentially a civilization of applied science —suffers. Ultimate values are ignored for commercial affairs. They are politely bowed to and then handed over to the clergy to be discussed on Sundays. The creed of competition rules the world entirely devoid of any consideration for the value of human life.

Science every year makes more and more weapons for the destruction of mankind. As if the sword was not enough to kill a man, gunpowder came and with gunpowder rifles, cannons, bombs, hand grenades. Now gunpowder is applied not only on land but can be thrown from the air or from under the water. No human agency is required to blow up the bottom of a ship. A magnetic mine is placed in the sea and when a ship approaches it, the mine automatically explodes and destroys the ship. Aeroplanes hover in the air and machinegun every human being or animal that they see. Poison gas is used to suffocate non-belligerents without distinction of age or sex. A three years' old child is as good a victim as a girl of sixteen or a soldier of twenty. One asks himself the question—why, why, why ? Why has science been put to this diabolic use ? The answer is—scientists are not philosophers, at best they are psuedo-philosophers. Science suffers from a perverted philosophy of life.

The disaster began with nineteenth century thinking. The nineteenth century was dominated by the ideas of struggle for existence, competition, class warfare, commercial antagonism between nations, military warfare. When people realized that life meant a struggle for existence they developed a gospel of hate. This was really based upon a mis-comprehension, or rather half-comprehension, of the doctrine of evolution. The full conclusion to be drawn from the philosophy of evolution is not that of hatred but of co-operation. Successful organisms modify their environment. Those organisms are successful which modify their environments so as to assist each other. This law is exemplified in nature on a vast scale. The North Amercian Indians accepted their environment as it was with the result that they remained few in number and barely succeeded in maintaining themselves over the American Continent. When the European races arrived on the scence they pursued the opposite policy. They *co-operated* with each other the modify the environment. The result of that co-operation is now before us. The United States of America is the most powerful nation in the world. The American Continent has now more than twenty times the population of the Indians and the continent is not yet full. Further to show that *co-operation and not mutual slaughter is a law of nature.* Let us take the example of a forest. A forest depends upon the association of various species of organisms each of which is mutually dependent upon the other species A single tree by itself is exposed to all the adverse changes of ever-changing circumstances. Strong winds stunt it ; variations in temperature check its foliage, rains come and denude the soil that nourishes it ; winds blow away its leaves and so it cannot use

them for fertilization. However, let the trees join together in a forest and see what happens. In fact the forest is the natural place for a tree. In the forest each tree may lose something of ts natural perfection of growth, but they mutually assist each other in preserving the conditions for survival. The soil is preserved and shaded ; and the microbes necessary for its fertility are neither scorched, nor frozen, nor washed away. So it is clear that a forest is a triumph of the organisation of mutually dependent species.

If we look at the history of the world we will find that—in the long run—the prize has not gone to those who specialized in methods of violence. Nature began with animals encased in hard shells for defence against the ills of life. But smaller animals without external armour have cleared those monsters off the face of the earth. The lions and the tigers are not the most successful animals. There is something in the ready use of force which defeats its own object. *Its main defect is that it bars co-operation.* Every organism requires an environment of friends, partly to shield it from violent changes and partly to supply it with its wants. The gospel of force is incompatible with social life.

Many scientists are beginning to think along these lines now. For instance here is Professor Soddy speaking in the *Scientific Monthly* : "The very advance of physical science has become a menace to our civilization if our present low social standards persist. We must have more tested social knowledge, more social intelligence, and more agreement regarding social problems" Dr. W. P. Tayler writing in the same journal says, "The use of the products of science in war is a monstrous perversion of the purpose of science............To bring about right action is the end of science."

The patent goal of modern western civilization is the seeking of money and sensual gratifications. They say "To-day, now, at once, let us eat, drink and be merry." Meals, motors and movies, at the expense, with ruthless exploitation of the weaker. Wars are made for this exploitation, and science too, the noblest achievement of the human intellect, is prostituted for the same purpose.

80. FREE PRIMARY EDUCATION
Or
UNIVERSAL COMPULSORY EDUCATION (*P.U., B.A., 1946 Suppl*).

Education as we find it in modern India is directed to one part of the boy's nature only, developing the intellect, training the intelligence, leaving out of account the moral and emotional nature. The educated classes in India are beginning to realize that this type of education is responsible for the large number of unemployed everywhere. Suppose we were able to educate every Indian—give him free compulsory Primary Education—(and there are 40 crores of Indians now) shall not this lead to dislocation ? The Wardha Scheme of Education was devised with the intention of destroying the literary and devitalizing bias of modern education. The Wardha Scheme lays down that every child should receive a certain amount of manual training as the necessary complement to general intellectual training. But even with the Wardha scheme how shall we have free primary education ? How shall we pull up the masses to the level of the higher classes ? This is one of the greatest problems of India

and humanity, for one out of every five human beings is an Indian. Shall we have paid teachers ? This is a question that needs careful consideration. India is the poorest country in the world and yet its public servants are more highly paid than in most other countries. The teacher as compared to men in other professions is low paid, yet he is not low paid as related to general economic conditions of India. Suppose we have even low paid teachers to educate the four hundred millions, shall we be able to do it ? No. There is neither enough money nor enough teachers available.

Swami Vivekanand, the great Indian reformer, offered the following solution of this problem in a letter to a friend. (Letters of Swami Vivekanand published by the Advaita Ashrama, Almora, Himalayas). I am giving long quotations because he offers the only correct solution of the problem and his words are so sincere and burning that I hope some of my young readers will be fired by them to do something practical instead of merely discussing the problem, as men of my generation do.

"They (*i.e.*, educated Indians) are children, yea veritable children, though they be great and high in society. Their eyes see nothing beyond their little horizon of a few yards—the routine work, eating, drinking, earning, and begetting, following each other in mathematical precision. They know nothing beyond, happy little souls ! Their sleep is never disturbed. Their nice little brown studies of lives are never rudely shocked by the wail of woe, of misery, of degradation and poverty, that has filled the Indian atmosphere—the result of centuries of oppression. They little dream of the ages of tyranny, mental, moral and physical, that have reduced the image of God to be a mere beast of burden ; the emblem of the divine Mother, to a slave to bear children ; and life itself to a curse... We are so many sanyasins wandering about and teaching the people metaphysics—it is all madness. Did not our Gurudev use to say : 'An empty stomach is no good for religion ?' That those poor people are leading the life of brutes, is simply due to ignorance. We have for ages been sucking their blood and trampling them under foot......Suppose some disinterested sanyasins bent on doing good to others, go from village to village, disseminating education and seeking in various ways to better the condition of all down to the Chandala, through oral teaching, and by means of maps, cameras, globes and such other accessories—can't that bring forth good in time ? The poor are too poor to come to schools and Pathshalas and they will gain nothing by reading poetry and all that sort of thing. We have to give back to the nation its lost individuality and raise the masses. The Hindus, the Mohammadans, the Christians all have trampled them under foot......Try to get up a fund, get some magic lanterns, maps, globes etc., and some chemicals. Get every evening a crowd of the poor and low, even the Pariahs, and lecture to them about religion first, and then teach them through the magic lantern and other things. astronomy, geography, etc., through the dialect of the people. Do not try to lead your brethren but serve them."

This is the right way of approaching the masses. In this way, and in this way alone, can there be free primary education in India. We must remember that the people live in the cottage. But nobody ever does anything for them. A band of selfless young men is required—not one or two young men but millions of them—who will go round to villages

preaching the gospel of education, educating. We have to become an occidental of occidentals in our spirit of equality, freedom, work and energy while remaining Indians in our religious culture and instincts. If we approach the masses in too western a way we shall only antagonize them. We must approach them in the Indian way, offer them education without divorcing it from the religious background.

There must be two or more schools in every village. The day's work should begin with the singing of a song by the children and a short prayer. Where there are two or three religions in a school there should be prayers from all of their scriptures. Suppose there is a Muslim boy. He should say the Muslim prayers while the Hindu boys stand in reverent silence and *vice versa*. There should be reading and writing, the lessons very short, with drill, dances, or games between them. Simple arithmetic, mainly by objects. A lesson on flowers, leaves, grains, seeds, animals (to be brought by children) to be chatted over. Geography by a map of the village in damp sand, fields, houses, well, tank, temple and the paths, and roads leading away to other places. Gardens, how to prepare the soil, to sow, to weed, to water, to train plants. On wet days the making of baskets, learning to sew, to knot, to drive in a nail, a screw, to mend utensils, etc.

The pupil should be taught rudiments of politics too. He should be told that he is a member of the social order, and that he must become an intelligent and responsible member of that order.

81. UNIVERSITIES AND NATIONAL LIFE (*P.U. B.A., 1948*)

The ancient Indian ideal of University education is that the homes of all genuine Brahmanas should be miniature *Gurukulas* or Universities. Children should come from other homes and dwell in the home of the teacher. Preferably such educational homes would be located on the outskirts of towns, amidst woods so that the children and youth may live in healthy surroundings. They should develop their bodies by doing useful work for the home and courage and enterprise by adventurous excursions. They should be in touch with the realities of both rural and urban life. Sometimes a quarter of the town was exclusively assigned for educational work and was called Brahmpuri. It is interesting to note that a quarter of Banaras is called Brahmpuri to this day. In Banaras the ancient Indian ideal is still preserved. There are between two and three hundred Pandit homes, scattered over all parts of the town. In these the ancient Sanskrit learning is taught free to two or three thousand students. They come from all parts of India and are provided with food and clothing free.

In the Buddhist period we had great university towns like Nalanda and Taxila. They have disappeared now and the tradition which they fostered is dying rapidly because learning is now separated more and more from the realities and requirements of national life. This divorce is due mainly to the inelasticity of the Pandit-mind and its inability to assimilate the scientific teaching of the modern West In order to make education vital the Pandit has to assimilate the teachings of western science into the frame-work of the religious and philosophical teachings of the ancient Indian sages—Vyas and Valmiki. He must sit over the banks of the Ganges and teach Newton and Einstein with as much enthusiasm and reverence as he now teaches Pannini and Tulsidas.

Under modern conditions the nearest practical approach to the old theoretical ideal seems to be that 'school' homes should be placed, whenever possible, between town and agricultural farms. The University should be situated in the suburbs of great cities from which centres of all kinds of occupations, agriculture and dairy farming and cattle breeding as well as factories, industrial works, commercial institutions, markets, banks, houses of business, army camps, law courts, river traffic etc. may all be within easy reach of the students for observat ion and tests of inclination to decide future careers.

(2)

The above is an outline of the Indian ideal of education. What do we find prevailing? We find that education in India has been thoroughly denationalized. We are taught to accept everything western at its western valuation which is deliberately insulting to Asia and Asiatic notions of right and wrong. School homes meant that the teacher had not many pupils to teach and those that he taught he accepted as his own sons and looked after them as such. If education is to be nationalized in India it will require a large number of teachers, perhaps millions. But a large number of teachers is not compatible with high salaries, expensive educational buildings and the very small resources of an exploited and pauperised country like India. That is why we have 'herd' education based on bureaucratic methods. Here I cannot help quoting from a book by Babu Bhagwan Das called the *Science of Social Organization.* He says: "The present writer received a visit some time ago from a young gentleman dressed in open-throated shirt and shorts, hose and boots, looking generally like a smart police officer or magistrate or sportsman dressed in the fashion of the day. By and by it appeared that he was a deputy inspector of schools. To the writer, with his antiquated notions, it was rather saddening to see not only an educationist but an inspector of a large number of schools, who, by the traditions of this land, should be a somewhat elderly, benevolent looking, trust inspiring person—saddening to see such a person (away from even the playground where it may perhaps be in place, though simpler and equally benefitting Indian dress, is possible there also) affecting the dress manners, airs of aggressive smartness find self-important 'efficiency' which are in vogue among typical bureaucrats, 'officers' persons in executive office and in 'authority' who, at least in India, inspire terror in the good citizen much more than in the evil-doer." This is a typical example of a denationalized educational officer. But the evil has gone much deeper than that. If we take up the Persian paper of an Intermediate Examination we find that a Punjabi student has to translate a passage from Persian not into Punjabi which is his mother tongue but into English, which is even more alien to him than Persian. Imagine an English student answering a paper on the Chinese language in German. This accounts for the 'dulness' of the average Indian student at the University stage. He is thoroughly confused between learning many types of knowledge through foreign and insufficiently acquired mediums. (I consider that Urdu or Hindi are as foreign to the South Indian as English.)

Education in India will never be nationalized *i.e.*, have a living touch with the realities of Indian life, until the medium of instruction is the mother tongue of the student and English is given a compulsory but

secondary place. Universities must first get rid of communalism and domination by imperialists and then fulfil their role in the building up of a future India. "*Ex Oriente Lux*" will be true only then.

82. COMPULSORY MILITARY TRAINING (*P. U., Inter., 1941*)

Compulsory military training means the selection, by lot or otherwise, of a proportion of the men of military age for compulsory service in the air, naval or military forces of their country. In 1789, a law was passed in France which prescribed the liability of citizens to serve in the army, if required, from their twentieth to twenty-fifth year of age. There is perhaps no law on the statute books of any nation which has exercised and is destined in the future to exercise a more far-reaching influence on the future of humanity than this little-known French act of 1798, introduced by General Jourdan in the Council of the Five Hundred, for it was the power this act conferred upon the French Government which alone rendered the Napoleonic policy of conquest possible. "I can afford to expend thirty thousand men a month": this boast of Napoleon's, made to Metternich in 1805, determined the trend of events from that day forward.

The idea itself was not new. The principle that every able-bodied male is liable to be called on for the defence of the state dates from the earliest times. The essential importance of the event lies in this, that at a critical moment this law passed by an obscure body of men became permanent by the causes set in motion by Napoleon, which ultimately compelled all Europe to adopt similar legislation.

When government became settled and the central executive power prevailed over internal disturbance the able-bodied males in the country ceased to have opportunities and incentives for training themselves in arms. Trade became more profitable than plunder and men began to specialize in various directions. Wealth began to accumulate and fortresses sprang into existence for its protection, but the new fortifications required specialists for their conquest and an abundance of time. Hence the necessity arose of enlisting men who had made the use of arms their special study. But whenever there was a long period of peace the supply of men who had trained themselves to arms naturally decreased and so the state was compelled to assume the task of training its recruits. This was a long process due to the exceedingly complicated nature of the weapons in use and we find Machiavelli, in the 16th century, putting forward the idea of universal service.

When wars were made for dynastic reasons and primarily for the acquisition of territory it was realized that territories were of no use without inhabitants to pay revenue. So "the principle of moderation was introduced into the conduct of hostilities, altogether foreign to their nature." Men were no longer allowed to live at free quarters or to pillage towns. On the contrary, even in the enemy's country, they had to submit to the severest restraints, and thus soldiering, being no longer remunerative, ceased to attract the more daring spirits. In the decade preceding the French Revolution soldiering had reached the very nadir of degradation all over Europe. In the Revolution, the Assembly decreed on the 11th of July, 1792 "La patrie en-danger", and ordered every able-bodied man to consider himself liable for active service.

With the assumption of the imperial title by Napoleon as each slice of fresh territory was absorbed, the French law of conscription was immediately enforced. This further swelled the numerical preponderance against which the other nations had to contend, and each in turn was compelled to follow the French example. Prussia, however, alone pursued the idea to its logical conclusion and in the law of 1808 definitely affirmed the principle of universal service without distinction of class or right of exemption by purchase.

Many benefits have flowed from compulsory military service. Under modern conditions of industry the greatest national wealth producing power resides, not, as formerly, in the technical skill of the individual, which machinery is gradually superseding, but in the power of continuous collective effort of organized bodies, and physical health and the power of mental concentration are the principal qualities required by the units of such bodies. Now there are the two essential factors which modern methods of military training aim at developing, and these methods have evolved from the conditions of service which compulsion introduced. The men who have undergone the training leave the ranks with bodies steeled to resist disease, and minds capable of prolonged concentrated effort. Hence they not only remain capable of work for a considerably longer period of time, but they also do better work throughout the whole time. It has been estimated that on the average the trained German soldier's expectation of life is about five years better than the normal of his own class. Hence, altogether about one million men are still alive and doing good work who without such training would be dead and buried! Similarly, there are in all seven million more men all doing better work day for day than they otherwise would have done.

The first thing that the national government should do in India is to introduce compulsory military training of all male adults. Otherwise our liberty won't last long.

83. PROHIBITION

The word prohibition, as understood nowadays, means forbidding by law the sale and manufacture of intoxicating liquors.

The vice of drunkeness is not new. Ever since man, in some distant age, first discovered that process of fermentation by which sugar is converted into alcohol and carbonic acid and experienced the intoxicating effect of the liquor so produced there has been the problem of prohibition. From very remote times efforts were made by priests, sages or law-givers in India, Persia, China, Palestine, Egypt, Greece and Carthage to combat the vice of drunkenness.

Drunkenness was rife in England in the 18th century. There were spirit bars in London which put up sign boards, inviting people to be "drunk for one penny" and "dead drunk for 2d," with "straw for nothing" on which to sleep off the effects. Speaking in the House of Lords in 1743 Lord Lonsdale said :

"In every part of this great metropolis whoever shall pass along the streets will find wretches stretched upon the pavement, insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages or trampled by horses or strangled with filth in the common sewers. These liquors not only infatuate the

mind but poison the body ; they not only fill our streets with madness and our prisons with criminals but our hospitals with cripples.........Those women who rot in this poisonous debauchery are quickly disabled from bearing children, or produce children diseased from their birth."

There is a certain amount of exaggeration in this speech. There is much divergence of opinion as to the proper moderate use of alcoholic drinks. Taken in moderate quantities they may serve a useful purpose to the over-wrought, jaded, vital powers of the workers in this age of high pressure. Granting this, however, our daily experience shows us such terrible pictures of the results of indulgence in alcohol, when taken in excess, that we are driven to the conclusion that the wisest are those who abstain from it altogether—or, at best, use it only on rare occasions and as medicine. Taken in moderate quantities alcoholic beverages act as a powerful stimulant to the system generally, exciting nervous and vascular activity and causing the blood to circulate more rapidly, thus giving rise to the erroneous opinion that alcohol warms the body. This effect lasts only for a time, is succeeded by a rapid cooling of the blood, a feeling of exhaustion and a craving for more of the stimulant. Taken in excess alcohol brings ruin to body and mind alike. It acts upon brain, liver, kidneys, heart and lungs, rapidly undermining the health of the once robust man and bringing him to an early grave.

I have shown the effect of alcohol upon the body. Now I will mention some famous men whose body and mind were both ruined by alcohol. Alexander died, it is said, after having emptied ten times the goblet of Hercules, and it was without doubt in an alcoholic attack, while pursuing naked the infamous Thais, that he killed his dearest friend. Tasso wrote in a letter : "I do not deny that I am mad, but I believe that my madness is caused by intoxication and love ! for I know that I drink too much." Coleridge, on account of his lack of will, and his abuse of alcoholic drinks and opium, never succeeded in executing any of his gigantic projects ; in youth he was offered thirty guineas for a poem he had improvised, but he never succeeded in getting it on to paper. His son, Hartley, a distinguished writer, gave him up to drink so entirely that he died of it. It was said of him that "he wrote like an angel and drank like a fish." Savage during the last days of his life almost lived on wine and died in a Borstal prison. Helius, a German poet of the sixteenth century, affirmed that it was the greatest of shames to be beaten in drinking. Gluck, the famous composer, used to say that he loved money, wine and fame for an excellent reason : the first enabled him to obtain the second, and the second by inspiring him, procured him fame.

Mahatma Gandhi was right when he said that the manufacture and sale of alcohol, except as medicine, should be absolutely forbidden. Even the previous non-Congress Government in Bombay has upheld prohibition for which the Congress was so bitterly and virulently attacked. There is a Japanese proverb which says : "First a man takes a glass. Then the glass takes a glass. Then the glass takes the man." This is only a picturesque way of saying that the habitual drunkard becomes a dipsomaniac, with craving for alcohol which he cannot resist. It is accompanied by organic changes in the nervous system, which probably begin in the stomach, but end in disintegration of the brain cells with the development of alcoholic insanity. The only chance of cure lies in complete abstinence from alcohol.

This the man must do, whatever the price that he pays for it. He must recogn'ze that all development involves repression. It may be that abstinence will produce a seemingly never-ending conflict in which the mind is divided against itself. This is a normal human condition and there is nothing sinful in it. Even the saint, if he were to tell the truth, is to the end of his days tormented and humiliated by obstinate desires.

I take my stand with Gandhi and advocate complete prohibition.

84. MODERN WARFARE

It is not possible to regard war as something heroic nowadays. Modern warfare is unheroic. One cannot say with King Henry V that he "would not lose so great an honour as one man more from England would share from him." War is not now a gallant hand to hand combat in which God monotonously defends the right. It is an ugly thing and victory does not necessarily go to the just cause.

This is how war begins. Two nations have a difference about something—say Poland. One has it and the other claims it or neither has it and both claim it. Diplomatic talks end in failure and war is declared. It is the aim of the citizens of one country to kill and mutilate as many as possible of the citizens of the other country. Incidental to this are rape, the blowing to pieces and starvation of women and children. The war is won by the nation that unconcernedly goes on accepting the slaughter of its men, women and children. After a lapse of months or years one country can stand it no more. Then the winning nation settles the cause of dispute by taking as much of the loser's wealth or territory as it can profitably. War is possible only because of the fog of sentimentality with which it is covered. One cannot say to a mother, "I want your son" and then after some months : "Sorry, he is dead !" So this terrible thing is justified in a romantic way : "Madam I took away your son, but I give you back the memory of a hero. Each year we will celebrate together his immortal passing. *Dulce et decorum est pro patria mori.*"

Are the soldiers who die in war all heroes ? To be heroic, self-sacrifice must be voluntary and deliberate. But the truth is that those who take part in wars think and hope and pray that the casualities would be not to themselves but to their companions. A man is a hero if longing for life he accepts death willingly. But how many of 'the immortal dead' willingly accept death ? Neither in its origins nor in its conduct is war heroic. Splendidly heroic deeds are done in war, but not by those responsible for its conduct and not exclusively and inevitably by the dead. Of the ten million men who were killed in the last war more than nine million had to fight whether they wanted to or not, and of these nine million, some eight million did nothing heroic whatever before they were killed. They are no more 'immortal' than a linen-draper who is run over by a lorry ; their deaths were no more 'pleasant' and 'fitting' than the death of a stock broker in his bath.

Each nation says that the war it is fighting is defensive. "There is only one way of ensuring peace and that is to be so much stronger than the other fellow that he dare not attack you"—this is the thought in the mind of those who favour defensive warfare. But is any war defensive ? Bombs and battleships have a way of looking offensive to 'the other

fellow', however pacifically they are designed. The line between aggression and defence is very hard to draw. If Germany had won the last war and annexed Belgium, would a subsequent war for the liberation of Belgium have been defensive or aggressive ? What 'right' has Germany got in German East Africa—or Spain on Gibraltar ? The difference between aggression and defence is no more than any difference of opinion about anything.

Whatever may be the origin of a war each country protests that she is not the aggressor. It says that it is resisting an unfair demand or defending its prestige. With modern propaganda—which is just new methods of organizing and distributing lies—the justice of a cause can be firmly established in the minds of all citizens. We have forgotten that the supreme virtue is truth and because we have allowed politicians to neglect it at the call of false patriotism, we have hanging over us this constant nightmare of war.

Our international affairs have no morality. International relationships are a record of treachery, theft, broken promises, lies, evasions, bluff, trickness, bullying, deliberate misunderstanding and shabby attempts to get an opponent into a false position. Politicians do things in the name of their country which they will never do in private life. This will become clear by an example. A burglar breaks into a house and steals the spoons. A policeman is called in. The burglar is arrested and brought to trial. The policeman does not try him. The policeman does not punish him. Perhaps the burglar pleads that the spoons found in his bag were his own spoons stolen from him by the householder some years ago. The policeman does not decide the real ownership of the spoons. Now let us apply this analogy to international affairs and see how nations behave. An armed nation, however defensively acting, acts in the combined roles of householder, policeman, judge and burglar. It is invaded ; it arrests the invader ; it sentences him to punishment and then it picks his pockets.

We have got a superstitious respect for force. A pirate who gives his blood for a ship is supposed to have a better right to it than the merchant who only gives his money. Because national 'rights' in the past have been built up on blood, we go on shedding more blood either to preserve those 'rights' or to 'create' more. This is childish. 'To fight it out' is the remedy of the school boy who is unable to distinguish between right and wrong.

85. ARBITRATION AS A METHOD OF SETTLING INTERNATIONAL DISPUTES

Some people have suggested that if we knew more about other countries we shall not fight them, that international knowledge is necessary for international peace This is very very doubtful. The bitterest quarrel in the world is between Hindus and Muslims and they live in the same streets in close contact with each other and have done so for centuries and centuries, and yet India is divided. Our attitude towards social and international problems is fundamentally wrong. What we want is a more just conception of human relationships.

We recognize the limitations of human nature in ordinary affairs. The laws regards man as inherently unreasonable, one-sided, passionate,

incapable of judging his own case. That is why we have law courts. What we need to do is to apply the same standard to nations. We must introduce the police method in international affairs. The police represent the combined power of the whole community used to ensure to each member of the community his agreed rights under the law, and as part of the process, to restrain any member from using his own individual force to be his own judge. But see what a nation does as between itself and other nations. The nation says : We will retain force in the shape of any army or navy powerful enough to resist any one likely to challenge its power, but that force shall not be part of the power of the community of nations pledged to defend each member, but a tool enabling us to be our own defender, which means, in the last resort—our own judge. All nations say this and so all repudiate the public method.

People say : "It is no use having an international court of arbitration, because there are many matters which the nations will not agree to submit to a neutral court. Even if they did they will not be certain of an impartial hearing, and if the verdict went against them they would resort to war again."

Those who bring forward this argument forget that arbitration is suggested only as an alternative to war, just as the alternative to toothache is dentistry. Peace too has its price, like war. It may demand the sacrifice of many of our sentimentalities about patriotism but it does not demand the sacrifice of ten million lives.

Every issue lends itself to some sort of decision. It may be a majority decision (as in politics) or an arbitrary decision (as in a court of law) or a chance decision (as by the spinning of a coin), or—last of all—decision by war. Even if the decision goes against one, the moral rights and wrongs of the 'issue' are not questioned. We must think more clearly—'want' is not 'need.' We say Italy 'needs' expansion but Italy is not so thickly populated as Belgium and Belgium does not 'need' expansion. The truth is that Italy is prepared to go to war for expansion and Belgium is not. Even after a war the decision is still by arbitration though the arbitratior is the conqueror. Supposing two politicians were disputing the leadership of their party, would they agree to a wrestling match on the floor of the House of Commons to decide the issue ? Similarly between nations there is nothing inherently dignified in deciding an issue by warfare.

Another objection to arbitration is that a Neutral Court would consist of individuals all of whom would have their national or personal prejudices. There is much truth in this argument but its answer is that we shall slowly build up a tradition of impartiality between nations. Just as there is a tradition of the sea, acting on which a life-boatman is proud to risk his life impartially for people of all nationalities ; so there could be a tradition of the Neutral Courts acting on which a judge would be proud to distribute justice impartially to all nations. Such a tradition cannot grow in a day. But if we want it, it will grow.

There is another objection—that a nation which had lost its cause could not be depended upon to accept the verdict peaceably. Will other countries use force to make the country that has lost the verdict accept it ? In the first instance sanctions will mean a World War. For that there should first be world unity and a world conscience. All the nations

of the world should be prepared to go to war against the reluctant or defiant one. Is this a utopia ? No. We need honest thinking to make it come about ; we must always remember that arbitration is an *alternative* to force.

The situation which makes war inevitable and makes it in a sense, what the Greek tragedian called it, the collision of two rights, arises from the assumption that when men get into a dispute each is entitled to be the judge of that dispute. But the world must realize that in every dispute there are two sides and very seldom is all the wrong on one side and all the right on the other, that absolute justice in unobtainable and that therefore, there is an obligation on all to accept something less than absolute justice. Up to this time, states have depended, not upon any system of co-operation but upon the competition of naked force ruthlessly employed. But that is not possible any longer unless the whole human race is to be wiped out in some horrible holocaust. That is why we must have world arbitration and some approximation to a world state—not necessarily federal in form.

86. DICTATORSHIP : A MENACE TO WORLD PEACE

The world to-day is at a parting of the ways. From the days when mankind consisted of savages, their lives have been directed by the strong man, the chieftain, the ruler. The people have been divided into one who dictates and the rest who accept his dictation. On all occasions, the dictator presumes that he embodies the future of his people, that he is the essence of their ability. He trains the citizen to accept the soldier's mentality to obey and not question. Good has been done by their strong men in the past, when they were noble and compassionate ; and evil, when their ambitions were first for their glory and last for their people. But the whole conception of the strong man as the guide and saviour represents the first stage in mankind's progression.

We are at the beginning of the next stage now, when the citizen shall be the citizen first, and only in dire necessity put on the role of the soldier. Mankind is making the new experiment of all men co-operating to produce the greatest good of all. Compared to the brilliant and swift action of many a dictator, democracy seems to achieve little and slowly. For instance many of us find in Hitler's diplomacy and methods of conquest of defenceless neighbours an element of heroism and political wisdom. The contrast between the British who prepare copious notes of protest and wrangle over plans, and Nazis who strike with a swiftness which shows to the popular mind both foresight and courage is often marked. Democracy is government by persuasion, which involves argument ; dictatorship wastes little time in debate, which is at once its virtue and its fatal weakness. Behind the spectacular in Hitler's methods there is the inexorable concentration camp and the executioner's axe. The dying echoes of opposition to Nazi policies are never heard by those who are taken in by the apparent resolusion and single-mindedness which they display. Nor are the methods resorted to behind the scenes to pave the way for swift invasions of, and extension of political influence in neighbouring countries known to outsiders. We have all heard of espionage in war and most of us think that it is confined only to a time of war. Yet the Gestapo perform its dark duties both in war and peace. It does even more—

it devotes its energies to the demoralization of the country which is chosen to be the next victim of Nazi ambitions. The moral conscience of potential preys is laid prostrate by intimidation and bribery on a colossal scale. Before the Norwegian invasion Germans had already landed in Norway in the guise of travellers. Merchant ships transported soldiers in the dress of business men. The same game is being played in Belgium and Holland to-day (April 1940). Behind the Dictator's display of resolution and swift execution of plans is an underworld of darkness which the shortsighted do not see.

That is why it is clear that the dictator represents the past of mankind and the free people the future. The war to-day is a struggle between the past and the future. There is no question whatever that, for the welfare of mankind the ideal of the future must be made the victor. For the strong man ideal touches not only the relation of the citizen to the state as a soldier ; it infects everything. It coarsens the attitude of the man to the woman ; it cramps the possibilities of her rightful self-expression ; and the greatest of all crimes against humanity, it gives a horrible twist to education making the children swiftly insensitive to the "trailing clouds of glory," which they have brought with them from their heavenly home.

Life to-day is impossible for mankind as a whole so long as the strong man ideal is not curbed ; at the cost of every sacrifice, the order of things represented by him must not be allowed to be the keynote of the future. Through long ages civilization has striven to make man a free willing individual who, in spite of the memories of the brute in him shall ever be conscious that he is the God ; and with the recollections of a god-given nature, to give of his best to his nation, not dictated thereto by another but inspired by himself.

In the war now going on an immediate peace is worth everything if our children and their children can be assured of the future for which all sacrifices are being made now. Let us be for peace always and in all places, but only for peace which shall give the god in man the environment which he needs to express his true nature.

With the immense wealth of scientific knowledge, with all nature's forces released for us by science : with the immense brain power in the best men and women of the world taken as a whole, with the unlimited wealth of a united world ; there are no obstacles to world unity but the will towards it. It is possible to give justice to all, to give what each national group clamours for, so long as its freedom does not mean the domination of others. It can be done by a body of men and women of all nations who are eager for world unity, if only the nations will establish such a judicial and administrative body. A Central Board of Commerce, a Central World Bank, a Central Police Force with its air, army and navy; a Central Medical Board ; a Central Board of Trustee of backward peoples — all these institutions and others similar can be organized. They will succeed provided all the brains of the world are pooled to make a success of the endeavour. There is not a single problem which cannot be solved provided *all* the nations have good will. But before that can happen dictators must go. [*Written During World War II*]

87. PROPAGANDA

The American Institute for Propaganda Analysis has set forth the following six techniques employed by the war propagandist to influence neutral countries.

(1) Name Calling. The trick of giving enemies a bad label (imperialists, hypocrites etc) to make neutrals condemn them without further thought.

(2) Glittering Generalities. The trick of using vague "virtue" words (civilization, justice etc.) to make neutrals accept the cause without further thought.

(3) Transfer. The trick of identifying causes with a respected symbol or institution (Christianity, culture etc.) to mask the real motives of war.

(4) Testimonial The trick of having an internationally respected person endorse a cause to cloak it with authority.

(5) Selection. The trick of using only selected facts which though true in themselves may together create a totally false impression.

(6) Righteousness. The trick of making it appear that all "right-thinking" people support a certain cause which should therefore be aided without further question.

The same institute has defined propaganda as "an expression of opinion or action by individuals or groups deliberately designed to influence opinions or actions of other individuals with reference to pre-determined ends".

The words to note here are "pre-determined ends." The man who wants to do propaganda first decides what he is aiming at and then by one or more or all of the six methods enumerated above to control or coerce the opinion of all those who are necessary for helping him in achieving those ends.

The classic example of propaganda is a speech by Mussolini which he made before the Abyssinian war. At that time the world was flooded with Pacifist Literature and Italy had signed the Kellog Pact which said that nations could only fight in self-defence and never in aggression. Mussolini had to rouse the Italian people into war fever and at the same time bulley European powers into passivity while he raped Abyssinia. This is what he said : "Fascism does not believe either in the possibility or in the utility of perpetual peace. It therefore, disavows the principle of pacifism, which counsels a renunciation of struggles and a feeling of cowardice in regard to sacrifice. War alone brings all human energies to their highest tension, and stamps the mark of nobility on those peoples who have the courage to face it. All other ordeals are but substitutes which never place a man face to face with himself in the alternative of death. Hence a doctrine that is based on the promise of peace is foreign to Fascism."

A little analysis will reveal the hollowness of this speech which all Italy swallowed with hero-worshipping reverence. What is that mark of nobility that war stamps indelibly on nations ? Slaughter, disease, rape, destruction. War is not the only ordeal which places a man face to face with death. In these days ony one who thinks differently from Mussolini, or Hitler places himself face to face with death. What Mussolini is aiming at in this speech is to make the people renounce their intelligence and to forget that war involves the death, dishonour and mutilation of women

and children as well as the soldiers in the trenches. Is it not cowardice to fly twenty thousand feet in the air and then drop bombs on sleeping people ? Mussolini is misleading his people into thinking that another war will achieve what the last war so conspicuously failed to do—build up peace.

By such hallow slogans as these the Dictators have converted the world into a mad-house. Their creed is that the individual exists for the benefit of the state. Mussolini claims that he has substituted the twentieth century 'rights of the state' for the nineteenth century 'rights of man'. But is this so ? We find that what he has really done is to substitute the rights of one man for the rights of every man. In the totalitarian states the individual has been so much demoralized by false propaganda that he has surrendered every freedom to his dictators—freedom of thought, freedom of speech, freedom of action. It is the same in India. Gandhi and Jinnah are dictators in their own way and crush opposition as ruthlessly as Mussolini or Hitler do. All this is done by propaganda.

Any one who listens into German broadcasts these days must be struck by the fact that Germany has developed a sudden sympathy for Indian aspirations. And yet the same Germans shot down Indian seamen, completely defenceless and exposed, near Holland a few weeks ago. This clearly shows that Germany has no sympathy with India. Its game is to divide India from Britain and so gobble them up one by one. Yet any one who listens only to the German broadcasts and does not read newspapers will be driven to the conclusion that India has only one friend in the world and that is Germany.

This is the technique of propaganda. The case against the enemy must be stated with complete bias and as much exaggeration as is necessary. Lies are necessary in propaganda. What is aimed at is not truth but probability. Even a if probability is a complete lie it will do so long as it serves the predetermined end of rousing hatred against the enemy. In the Great War of 1914-1918 the Kaiser's supposed reference to the British Expeditionary Force as "the contemptible little army" helped recruiting more than any other war effort. Catch phrases are useful—note the use of such phrases as 'India or Indians' or 'The White man's Burden." "Freedom is my birth right."

Propaganda rouses our lower passions, our sub-conscious antagonisms, fears and hatreds. The only way to face propaganda is for each man to stand up alone and think honestly—replace his passional by his intellectual self.

88. SCIENCE AND HUMAN HAPPINESS (*P.U., B.A., 1948, '50*)

Science in the modern sense is hardly three centuries old and the problem of human happiness is as old as mankind. Three hundred years is a very short period in the life of humanity. Even in this short time applied Science has become one of the leading factors in human life. In fact, wherever we turn our gaze we cannot help noticing the huge debt we owe to Science. The clothes we wear are woven by machines, the books we read, the pictures we see, our modes of travel, and even of thought, all are the result of the concentrated thought of some Scientist or the other. Those who decry Science are short sighted because as time goes on Science and the inventions of Science are likely to play an even

greater part in human life. We are at the beginning of a new age which has been corıectly termed 'The atomic age.' In Hiroshima and Nagasaki we first saw the destructive side of the atomic age but it is certain that soon this terrible new discovery will be used for the benefit of mankind, and we may find an era of incalculable benefits to mankind resulting from it.

Science can give us comfort but it cannot give happiness. We have at the present moment multiplied the production of every thing that human beings need—like food, clothes, shelter. Yet we have not banished poverty. If happiness could be measured we shall find that even the richest man is as far from happiness as his poorer brother, who lives under the illusion that if he had a little more money then he would become perfectly happy. Neither money nor possession can confer happiness, since we see so many wealthy men with innumerable possessions profoundly unhappy. Some years ago one of the richesst Americans, the man who owned the Kodak photographic material manufacturing factory, committed suicide because he found nothing in life worth living for. Bernard Shaw has just completed 92 years and has every comfort that Science and wealth can give since he is reputed to be the richest man in England at the present day. Yet he said to one of the newspaper correspondents who went to interview him that death was knocking at his door and it would be a welccme guest. So we see that long life success, wealth, honour from one's fellow men, all fail to confer happiness and even a level-headed man like Bernard Shaw looks to death as a boon friend.

Is happiness to be found only in death ? Many great men have tried to tackle the problem of human misery, and have failed to solve it because mankind at the present day is as unhappy as it ever was in the past. This is in spite of unbelievable progress in Science and technology. Science has great pleasures which it confers upon those who pursue it with simple-minded devotion, I noticed the atmosphere of the Science laboratories in Cambridge was one of great intellectual energy, patience, perseverence and hope. But it could not be said that they were finding out a formula for human happiness in the Cavendish laboratory at Cambridge. They discovered many good things. For example while experimenting on poison gasses they made a discovery that would cure venereal diseases. That would certainly diminish human misery but it would not make men happy.

It seems to me that the problem of human happiness is the problem of desire. We must realise that human beings differ in this from animals, that when animals satisfy their desires they are happy, so far as we can see. But human desires are insatiable. The more we try to satisfy them the more they grow. Our animal desires, such as for food and sex can be easily satisfied but our subtle desires which are specifically human cannot be satisfied—like our desire for wealth, many possessions, honour, power, the desire to be loved and thought well of. So the wise man understanding the nature of desire should see that desire is incapable of finding satisfaction. It is like a fire which grows bigger as we feed it. The wise thing is to limit desires. For example I see a nice coat displayed for sale in a shop window. There is an immediate desire in me to possess it and if I cannot possess it I become unhappy. But if I limited my desire and said to myself that I need only two coats and I possess them and there is no necessity for buying a third I shall be solving the main problem which creates misery, *i.e.*, the problem of insatiable desire.

We can be happy if we discover new values in life not based upon possessions. These values Science cannot give us. Each one of us will have to discover them for himself.

89. WOMEN'S PLACE IN THE SOCIAL AND CULTURAL LIFE OF OUR COUNTRY. (*P.U., B.A., 1949*)

It is a truism to say that the worth of a civilization can be measured by the place that it gives to women in Society. Speaking generally western nations are far ahead of us in this respect and from this point of view Western civilization can be called superior to any civilization in the East at the present day.

The reason for women's degradation in the East is that she has been regarded exclusively as a means of satisfying the sexual impulse of man. Consciously or unconsciously we have accepted the philosophy of Schopenhauer who said of women.

"It is only a man whose intellect is clouded by his sexual impulse that could give the name of the fair sex to that undersized, narrow-shouldered, broad-hipped, and short-legged race ; for the whole beauty of the sex is bound up with this impulse. Instead of calling them beautiful there would be more warrant for describing women as the unaesthetic sex. Neither for music, nor for poetry, nor for the fine arts, have they really and truly any sense of susceptibility ; it is a mere mockery if they make a pretense of it in order to assist their endeavour to please."

The worst sinners in this respect have been the Musalmans who, giving in theory some legal rights to women have, in practice denied to them the elementary rights of women beings, such as the right to go where one pleases or to wear what one likes, the right to take up a prefession etc. Hindus have in theory denied many legal rights to women but in practice the Hindu woman is far more free than her Muslim sister. Mahatma Gandhi had a large share in giving Indian women the freedom that they enjoy today. After centuries of degradation and confinement to the home he first brought women out as political workers, taking up every responsibility alongside with the men. That is why, we have a woman as an Ambassador to the most important country in the world, *i.e.*, the United States of America. A woman was till recently the Governor of the United Provinces and a woman is at present the Health Minister for India. 50 years ago no Indian would have been considered worthy of occupying these posts of responsibility, much less an Indian woman. It is a curious reflection upon the lessons that History gives us that whenever in any country women's powers have been recognized and given expression that country has risen politically. In modern India the emancipation of women has gone hand in hand with political freedom. It seems that at a time when a nation is fighting a war the position of women in it becomes low. This may be one reason why the position of women in Islam has been low because Islam has been always aggressive. A nation reaches its highest cultural level only when the women in it are free, as for example in ancient Greece, ancient India and England in the days of Queen Elizabeth. Whenever women are denied freedom a country goes down culturally and politically. Such was the case in India till recently and such is the case of all Mohammadan and Latin countries generally. To one who travels in Europe it is somewhat surprising to find that there is a subtle difference

of attitude towards woman in Saxon and Latin countries. In Latin countries a woman is regarded far more as a means of gratifying the sexual desire of men than in Saxon countries. It is not without significance that all women's fashions begin in Paris and are designed by men. In the United States of America women have always held a high position and in fact they have far more freedom than even the men. That may be one reason why America is at present the most Democratic country in the world.

If we are honest we must recognize that the women of our country need still more freedom to play their part in the cultural and political spheres. To do this a radical change in our attitude towards women must come about. We must think of them as persons and not as possessions. If my daughter runs away with her tutor it is her own affair. If I feel degraded by this act of my daughter I still regard her as in some way a possession of mine because I never feel degraded if my son does such an act. We must do heart searching and be absolutely honest. Only then shall our country play its full part in world affairs. For our place in the world goes hand in hand with the place that we give to our women in the country.

90. UNIVERSAL COMPULSORY EDUCATION. (*P U., B A , 1946*)

Aristotle said that the end of the State was not mere life. It was the good quality of life. We in this country have entered upon an era of political freedom and that must bring about great social changes. We are living in the age of the common man and political power has passed into his hands. Now the common man, *i.e*, you and I, must be educated to use that power correctly. The Government of India is contemplating introducing universal compulsory education in the country and Mr. Sargent has worked out a plan for it.

Before we introduce compulsory education we have to be clear in our mind what we mean by education. Now-a-days to be educated means to be literate. It is not possible to make the abounding millions in this country literate in a short time but that does not mean that they cannot be educated. It is for this reason that Mahatma Gandhi introduced the system of education which has come to be called the 'Basic System'. That system is that every boy in the village should learn some craft like weaving or carpentry or agriculture. Through that craft we should teach him not only to do things with his hands but also give him such rudiments of education including literacy as will be of practical use to him in after life. This will partly make compulsory education cheaper by making the school produce something which could be sold in the market and so help to pay in part the expenses of the school. This does not mean that the school will become a self-supporting institution. The State will have to pay part of its expenses.

I am inclined to take the view, however, that if we make education mean literacy it shall take us as a nation very very long to become educated. Education is not necessarily the art of reading. There is such a thing as education by means of the ear and eye. We can use the Radio and the Cinema to educate those who are past the age when they could usefully be made literate. We should try to give compulsory literacy to those who are young so that they learn to read and write and can make

good use of printed matter when they grow up. But the vast majority in India are beyond the school-going age, and we will have to educate them through oral means, such as the Radio. The average Indian villager may not be literate but he is extremely shrewd and can easily see where his own advantage lies. By means of the Radio we can teach the villager to take interest in the political and economic affairs of the country. Particularly we have to teach him a new sense of pride in his country and a willingness to make sacrifices for it by abstaining from offering bribes, black-marketing and corruption in every form. It is not enough or even necessary to make him literate. Half knowledge is worse than no knowledge and a semi-literate villager will easily become a prey to wily political propaganda. Immagine a villager falling a prey to the propaganda of the Communists who will tell him that he himself is not responsible for any of his miseries but the Government or the landlord or the owner of property is.

At the present day, the need is not for giving literacy but for teaching a correct sense of values. Examples are not lacking in History where the mass of people decided weighty political and social issues by the method of discussion. This happened in ancient Athens and ancient India. Even now some remnent of it remains in the Panchayat system in our villages which the Government is trying to revive.

We have fallen into a habit of placing the responsibility for every thing on the Government. This has come down to us from the days of our slavery when we were ruled by a foreign Government and took delight in putting blame for every thing on it. Now conditions are different. We have to accept every responsibility. The responsibility of educating every one rests upon every one. Some of it is on you and me. If an individual or a body can found and run a village school and is not doing it he is directly responsible for the lack of education and consequent misery of many of his fellow men. In England Grammar Schools were founded by private individuals and for centuries the Government had no hand in education. Compulsory education by Government was introduced in England in the last quarter of the 19th century. That is how it should be in our country. Government should come on the scene last and not first. In this way each one of us will make some effort and share some responsibility for liquidating illiteracy in India.

91. SOCIAL SERVICE IN VILLAGES *(P.U., B. A. 1946)*

A typical Indian village is a collection of mud huts situated in the midst of fields and usually near a dirty pond of water. The villager is generally healthy because he spends so many hours every day in the open air but the maintains his health in spite of the insanitary conditions under which he lives. The village has no drains, there are no ventilators in the houses, the village well is never chlorinated, large swarms of flies and mosquitoes fly about and sit upon heaps of garbage lying in front of almost every house and in every village street.

So the scope for social service in the Indian village is unlimited. It is usual to speak of India as a spiritual country but the spiritual forces of India are wasted in going on useless and expensive pilgrimages, spending money on Sadhus and Faqirs and singing in a most ugly way the so-called spiritual hymns. The spiritual forces of India ought to be harnessed to

social service. Now-a-days religious bodies like the Rama Krishna Mission build huge institutions in large cities for social service but give no thought to the hundreds of thousands of villages scattered all over the country. Other religious institutions undertake no social service either in cities or villages Money is contributed liberally for building temples but it is difficult to run even a small school on public charity.

The reason why social service in villages has been ignored is that in a village one becomes anonymous and no public honours are showered on village workers as on workers in cities. Only those whose motives are pure for social service only and for nothing else will go to villages and work in them. Mahatma Gandhi urged upon educated young men to settle down in villages and by their example and self-sacrifice raise the village in whatever ways they could. This he called village uplift work. and after spinning it came first on his nation building programme. The reason why educated people do not settle in villages and do social service in them go very deep into the foundations of human nature. There is a craving in human nature to seek appreciation, recognition and economic rewards for one's efforts. Those who serve God or men for nothing are few. So it is no use expecting people from cities to go into villages and do social service. The social service of the village will have to be done by the villager himself. What is needed is to give the villager self-respect and pride in himself and in his surroundings. The ordinary Indian villager is extremely shrewd and if it is proved to him that something is in his own interest he will certainly do it. Village school masters should occasionally borrow a microscope and a magic lantern from the District High School and with their help show to the village children what endless sources of disease are contained in a single drop of contaminated water. A drop of water from the village pond or well when shown under the microscope will make such a strong impression on the village child that he will have a horror of drinking that water and the village will take steps to purify the water supply. Similarly someone can give lessons in sanitary precautions at the time of child's birth. With the help of slides villagers can be shown why their eyesight gets bad, how so many fevers are caused which the villager accepts fatalistically and calls seasonal fevers.

The point that I am trying to urge is that someone from the village itself who is educated and has leisure (and he is usually the school master) must take the first steps towards doing social service in his village. There is no point in waiting for Government agencies to take the initiative and blame them for their inertia. As the proverb says "God helps those who help themselves".

It is a wonderful experience to go into an English village and see how neat and clean it is. That is why so many English poets have sung of the joys of the country life. It is difficult to sing of the joys of life in an Indian village. Those townsmen who settle in villages after retirement do nothing for the villages because their energies are exhausted and they want to live cheaply. That is their main reason for going to villages. But if they had a little sense of responsibility they could by quiet talks and by settling an example in themselves, create a helpful atmosphere. Ordinarily, the educated Indian talks of Indian villages as if his heart is breaking with sympathy for them but he would not lift his little finger to help them.

52. THE CONTRIBUTION MADE BY INDIAN SCIENTISTS TO THE ADVANCEMENT OF SCIENTIFIC KNOWLEGDE. *(P. U., B. A., 1946)*

The Indian temperament is not scientific. It is intuitional. The Indian method of arriving at a conclusion to put oneself by auto-suggestion into a highly emotional state of mind and then say that such and such a thing is so and so. That is how ancient Indian sages arrived at the conclusion that "All is Brahman", and then went on to define Brahman by many negative epithets. The scientific temper is quite different. It eschews emotion and relies upon calculations made by reasoning. For example the great Sir James Jeans, the distinguished Cambridge astronomer wrote at the end of his book "The Mysterious Universe" that it seemed to him that there was a mind at work in the universe and that mind was the mind of a ture mathematician, but he did not know enough to be certain of it. This is the true scientific attitude. We find it illustrated again and again in the lives of Western scientists.

Indian Science is hardly a hundred years old and is not indigenous. All our Science text-books are written in English and where there is any thing original in them the source is always European. The best books on Heat, Electricity, Magnetism, Physics, Chemistry, Botany, Zoology, Anthropology and the social sciences are all written by Western scholars. It is no use denying the fact that in all scientific matters Europe and America are our masters. I will illustrate this by a somewhat crude comparison. Suppose the whole of Asia was sunk under the sea. It would make no difference to scientific thought on this globe and science will go on making as rapid progress as it is doing now. But if Europe and America disappear from the map science will be put back by thousand of years and it may take many thousand years before it is again able to reach its present level. We in India suffer from a feeling of inferiority and that makes us boost up the little achievements of our little scientists. We have produced only three men of world wide reputation. The first was Sir Jagdish Chandra Bose, who was a great Biologist and proved that plants were living organisms like animals. The researches of Bose made a great noise in his day and Indians felt very proud of him. Now Bose is dead. No one talks of him nnd there has been no successor to carry on his researches further. This is a typical Indian situation and the fault lies, as I have said before, in the Indian temperament. We have no genuine scientific passion. Another great Indian Scientist is Sir C. V. Raman. He has made researches on crystals and light and has discovered something new in light which is known as the Raman effect. How proud we are of him and how often we say that India does not lag behind any country in the world in physical research and point to Raman as an example! But one wonders whether the researches of Raman will be followed up by able successors after he is gone and whether the fate that overtook the work of Jagdish Chandra Bose will not overtake his work also. Then we have Sir Shanti Swarup Bhatnagar. He is a well-known chemist but much more an organizer of research work than a research worker himself. We have the late Dr. Birbal Sahney who did some original work in Botany. But when we have counted these names we have counted all and how poor is the figure as compared to the workers in a single Western laboratory like the Cavendish Laboratory at Cambridge.

If India is to contribute any thing towards the advancement of science, Indians must throw away their religious attitude. We must rely on

reason and not on faith. It is still the custom in India if rain does not fall at the right time to organise *Havnas, Yajnas* and other religious ceremonies to make the rain-gods kind and bring down rain. The scientific man does not use prayers to achieve physical results. In Russia they have been making experiments in producing artifical rain and are able to produce it over small areas. We must realise that the laws of nature work without paying any regard to human desires and emotions. Even Mahatma Gandhi fell into this characteristic Indian error and attributed the Behar earthquake to the sin of untouchability.

There is no point in recounting the contributions made by Indian scientists to the advancement of scientific knowledge because the contributions have no world wide significance. We have no name to compare with Einstien or Newton or Plank. We are camp-followers of great scientists and not leaders in any branch of scientific thought.

93. SOME WONDERS OF MODERN SCIENCE (*P. U., B.A., 1945*)

Science is now such a vast subject that no man can hope to master even one branch of it completely. Our scientists take one subject, say like physics, and master a small branch of it. No one human brain can contain within it all the science of our age. Sixty years ago science was so limited in scope that a young man who took a Natural Science Tripos at Cambridge or a pass degree in Science in London had only to read three subjects well like Physics, Chemistry and Mathematics and some easy option like Botany or Zoology, and he was well-acquainted with all the scientific knowledge of his time. Now this is not possible. The more one learns the more one knows how little is his knowledge and this is the wonder of modern science. Take a science like Astronomy. I recommend every reader of this book to read a small book by Sir James Jeans called "The Mysterious Universe". It is a very readable book and is sold in the Penguin series for a rupee or so. This is the best book for understanding some of the wonders of the Universe in which we are living. Jeans tells us that most of the stars are so big that hundreds of thousands of earths could be packed inside each of them. And the total number of stars in the sky is more than all the grains of sand on all the sea shores of the world. This is so far as we know *i.e.*, as far as our Telescope can see. If we get more powerful telescopes we may be able to see more stars. This gives us some idea of the vastness of the universe in which we are living. Some of these stars are so far away that light travelling at the rate of 186,000 miles a second takes a million years to reach us from them. Human imagination reels under the thought of even a distance of 186,000 miles which light takes only a second to cross. It would be an interesting exercise for a young mathematician to work out the distance in miles of a million light years.

We learn further about the universe that most of it is intensely cold, many degrees below the freezing point and that it is pitch dark. The blue sky that we see is an illusion. It is caused by the particles of dust and vapour in the atmosphere which break up the light coming from the sun so that all other colours are absorbed and only blue is left. If we could fly up about the earth's atmosphere we would find that the sky is not blue but black as pitch. The stars are bright lights against a completely black background. When we think of the size of the universe we

are filled with wonder. But we are filled with still more wonder if we study the construction of an atom.

Fifty years ago scientists believed that the atom was an ultimate and indivisible particle. Each of the ninety-two elements was supposed to be composed of different types of atoms, peculiar to itself. Modern Physics reveals to us that the atom is not simple but composite and each atom is made up of the same ultimate constitution. Each atom is built exactly on the same plan on which a solar system is built. Just as a solar system is a central sun with planets revolving round it at varying speeds, so each atom is built up of a central nucleus called a proton and various particles of electricity revolving round it called neutrons. One atom of one element differs from another atom of another element in the number of neutrons revolving round the central proton.

I have mentioned above the biggest and the smallest things that we know of—the universe in which we live and the atoms of which it is composed and we find that they are both built on the same plan. Towards the end of his book "The Mysterious Universe" Sir Jame Jeans comes to the conclusion that it is difficult to say that the dance of the atoms and the solar systems is the result of blind forces. He says, "The stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not, of course, our individual minds but the mind in which the atoms out of which our own individual minds have grown exist as thoughts."

So we see that the greatest Western thinkers have come to the same conclusion to which our ancient sages came. They both think that this universe and we ourselves, are only an illusion, a *maya*, a thought in the mind of some thinker who must for ever remain unknown. Our sages called this thinker Brahm. The Western scientists called it Matter and Motion. This is the greatest wonder revealed to us by modern science.

94. AVIATION IN PEACE AND WAR (*P. U., B.A., 1944*)

The dream of flight goes far back into human history. In our ancient epics we have accounts of heroes flying from one place to another. The account of Rama flying from Lanka to Ajudhya in an airship is known to every Indian boy. Most probably it is only a flight of imagination on the poet's part. Similarly, we have an account of the flying magic carpet in the Arabian Nights. The Greeks too indulged in this dream and had the story of a hero, Deadlus, who put on wings with wax and flew so near the sun that the wax melted and Deadlus fell down into the sea and was drowned.

All these are poetic fancies, the expression of the human desire to fly finding fulfilment in fantasies of flight. Leonardo Da Vinci who lived in the sixteenth century was the first man who worked out mathematically the difficulties in the w y of flight. He made many calculations and drew figures to suggest how human beings could fly. However, there was a basic error in his plans. He always imagined human beings as flying with the help of wings. It was only in the nineteenth century that balloons were made and filled with Hydrogen gas which is lighter than air, and

they went up in the sky. The first creatures to fly were a hen, a pig and a sheep who were put in a basket attached to one of these hydrogen balloons. Now flight is a common experience. Any one can fly from Delhi to Bombay on payment of Rs. 117/-. Air travel is only a little more costly than First Class travel by rail. The Government of India is making efforts to reduce air fares to be at par with First Class rail tickets so that travelling by air becomes popular.

When we were school children, we used to read in our text-books of the blessings of the British Raj. One of the blessings was supposed to be quick communication especially by the railways. It was said that a journey which took months to perform in the olden days could now be done in a few hours. Now, on account of air travel, a journey of a few hours can be done in a few minutes. For example, it would take an Aeroplane from 10 to 15 minutes to come from Ambala Cantt. to Simla—a journey that is normally done in 6 to 9 hours.

Air travel in addition to being quicker is more comfortable than travel by the rail. There is no smoke, there are no needless halts, no over-crowding and no waste of time. In fact, after every two hours or so Coffee is offered by charming ladies who are called air hosteness. The business of an air hostess is to make the traveller feel as if he is sitting in his own home.

This is avitation as it exists in peace. In war the power of flying discovered by man is used in a monstrous way. Troops drop bombs from the air on defenceless men, women and children. No distinction is possible between combatants and non-combatants. When American air-ships recently bombed some Korean territories they wiped out whole villages leaving not a child or an old man alive. This is the reason why there is such a strong feeling against Americans in Korea and China The atom bomb was dropped on two Japanese Cities by American airships. The destruction has been so complete that not even a tree is left living in the vast area occupied by those two cities. This is the destructive side of air power in a war. But air power can also be used for beneficient purposes even in war. In November, 1947, India rushed troops to Kashmir at almost an hour's notice and so saved the people of Kashmir from the infliction upon them of nameless barbarities by the tribesmen and Pakistan troops. In recent months food and cloth has been flown to Kashmir in a large quantity. The wounded are brought to hospitals so quickly that there is no danger of their dying of wounds on the battle field.

Human beings dislike each other because they do not know each other. Air travel is the quickest mode of transport so far discovered by man. People can go from one end of the world to the other in a few days. We discover that men at the other end of the world are exactly like ourselves. They have the same desires, aspirations and fears. They too are blinded by the fanatical nationalism or religious and race hatred. So we have realized, at least the more intelligent ones amongst ourselves, that there are no races and nations but only a large human family. It is political, economic and geographical frontiers that create hatreds. If they are abolished we will have the dawn of an era of the brotherhood of man. One of the greatest unifying factors of man and man is air travel and this is its greatest use.

95. THE ADVANTAGES OF SCIENTIFIC EDUCATION WITH REFERENCE TO CONDITIONS OF MODERN INDIA (*P. U., B. A., 1944*)

Education in India, as at present imparted to our students, is unsatisfactory. There are many factors responsible for this. I think the main factor is inherent in the nature of education as it is given upto the B. A. throughout India. Upto B. A., the student is given superficial information about a variety of subjects. His information is wide rather than deep. So when a student leaves College he is semi-educated, and usually full of conceit. He thinks that he knows something of every thing—not knowing that he has never once touched any piece of knowledge at first hand. Post-graduate studies are meant to remedy this defect. The student is given a small field to master. If he is earnest he can master all the facts relevant to it. Then for the first time he realizes the difference between information and knowledge and the difference in quality between knowledge and knowledge. Examining M.A. scripts for many years has led me to the conclusion that there is a vast difference in quality between a student who gets a first class and one who is given a third. The third is really a glorified B.A, not an M.A. There is much wisdom in a recent decision of the Education Department of the East Punjab not to recruit third class M.As. as teachers.

This is the defect of education as it prevails at present. There are many who think that if a scientific education is made compulsory for all Indian students, it wlll solve many of our problems. Shall it help the State to become modern ? A scientific education has much value but it will not solve the biggest problem of modern India Science tells us how to do things. It does not tell us any thing about what is good and what is bad. As Dr. Livingstone has put it "Science is not her own master. What she does for us, depends not on her but on us. She comes with poison gas and atomic bombs in one hand, with anaesthetics and penicillin in the other. She is indifferent how we use them or which she makes. It is not her fault if we choose the atomic bomb ; the choice is ours, not hers. The words good and evil are not in her vocabulary ; their derivation must be sought in some other language."

The greatest need of India at the present moment is not of more scientific information but of something that is far more difficult to achieve. We are a secular State. Our greatest problem is to see that every citizen of India, *regardless of the creed that he holds*, has equal rights as a citizen. The atmosphere in the country as at present, is not secular. The great majority of Indians identify themselves with the religious group into which they are born and regard with hostility members of other religious groups. We shall not become a modern State until every trace of this distinction is wiped out from the heart of all Indians who have administrative power.

A scientific education goes some way towards achieving this end. It makes students see that facts have nothing to do with human emotions. The laws of nature are uniform and are the same for all. What we call our religious creeds are nothing but local prejudices which affect our own behaviour, usually in destructive ways. Emotions vary but facts remain the same. Differing religious creeds do not make different kinds of citizens. What we have to ask from a citizen is whether he is loyal to the State, not what private god or gods he worships in the inner recesses

of his heart. If science is taught early enough to our children it may give them a bias towards taking an objective view of life. But it will not make them modern until we teach a new ethics which lays down that loyalty to one's fellowmen is greater than loyalty to one's religious group.

All efforts to make India modern will fail until this end is achieved. If this is not achieved then there is every possibility that in a time of crisis India shall be plunged in an undeclared civil war as it was in August, 1947. By preaching and by honest practice we must tell every student in modern India that he is the inheritor of a great tradition of freedom and that the moment he makes distinctions between the citizens of India on account of the varying creeds that they hold, he is throwing India back into the middle ages and killing Indian freedom. If Indians of different religious beliefs are willing to die to maintain the freedom of India because they find something in it which is dearer than life, then and then only shall we be entitled to say that we have given a new education to our citizens, and India is now really free.

96. CITIZENSHIP—ITS RIGHTS AND RESPONSIBILITIES. *(P.U., B.A., 1944)*

Life in the modern world is so complex that we are not conscious of what we owe to others. Without the help that others give us we will not be able to live even for a single day. I sleep in a house built by others. I eat the food cooked by others. I wear clothes woven and stitched by others. Whatever I do, wherever I turn I find that I owe a debt to others which I can never fully discharge. This is inevitable when men live in groups. A community is a group of individuals living together, and helping each other to live.

A citizen means one who lives in a city. But now-a-days the word has come to have a much larger meaning. We say a citizen of India although India is not a city. So a citizen means member of a community or a State. Just as a man owes a duty to his father and mother so a citizen owes a duty to the State. For the State is more than father and mother. When one is young one goes on making demands on one's parents. But when one grows up he realizes that he owes service and sacrifice to his parents and elders. It is the same with a citizen. When a citizen is young in citizenship he makes demands on the State and expects every thing to be done for him. If you look around we shall see that this is the attitude of most of us (who have come from Pakistan) towards our new born State. We expect the State not only to give us shelter and food but to give us money for setting ourselves up in business or help of various other kinds.

This is the attitude of the young, the ignorant and the selfish. When we fully realize what the State has done for us, its citizens, we will see that we owe it a lot more than it owes us. A good citizen should all the time keep thinking of what he owes to the State and not of what the State owes to him. If he fulfils all his duties to the State he will find that the State is automatically fulfiling its duties towards him. Take a very minor example. We all love to get things without paying for them. There seems a thrill in travelling in a railway carriage without a ticket. So many of us do it whenever they can. At the same time we blame the Government for not improving our railway travelling. If we cheat the Government of money we make the railways a little poorer. A poor railway administration

cannot provide comforts for its travellers. So we see at once that it we do our duty to the State as its citizens the State has no option but to do its duty by us.

I was once walking in a street on a cloudy day when suddenly I was blinded by a ray of sun shine. The ray fell on a window pane and from there reflected itself on my face. I thought there was a profound lesson in this incident. Why was the window pane giving out so much light when it was dark and cloudy all around ? Because it kept no light for itself but gave away all the light it received. This should be the attitude of an Indian citizen towards India. Let him give all that he can in faithful service to his country and waste no thought of what his country is giving to him. Rights are not inherent. A right is born only out of a duty fulfilled. Let us emph sise duties and forget rights.

You and I can begin our responsibilities as a citizen here and now. If we eat a banana and throw the banana skin on the road we are bad citizens. For any one might slip on the banana skin and break his limbs. If we clean our house and throw the refuse in the street or in front of our neighbour's house we are spreading disease and filth and endangering the lives of others. So we see that whatever we do reacts on our fellow-citizens. We must think out carefully the consequences of all our actions great and small, and see how far our actions are irresponsible. The man who cheats the railway administration, the teacher who teaches carelessly and inefficiently, the man who profiteers, the black-marketeer, the selfish politician--all these are doing great harm, each in his own way, to the country of which he is a citizen.

And we must never forget, even for a moment, that there is a larger citizenship than the citizenship of one's country. Each one of us is a citizen of the world, whether he is conscious of it or not. If we do not produce enough our poverty reacts on other countries. We have to buy wheat from America or Australia. The world is knit together in unbreakable bonds. While we serve in our small sphere of a town or a State let us not forget that we are citizens of the world and owe it much service. There also we have no rights but only responsibilities. If we fulfil our responsibilities our rights will be automatically guarded.

97. METHODS OF ADULT EDUCATION (*P. U., B. A., 1941*)

We have now got a new name for adult education. We call it 'Social Education'. The change in name is significant. Our aim in adult education now is to make the educated person a better member of society. Mere education as such does not lead us very far. We have only to study the mental make up of any graduate to see that apart from the subjects in which he has graduated he remains essentially uneducated. I recently had occasion to hear a speech given by a Principal to his staff on Independence Day. The Principal ended up by saying that he would celebrate this day by eating a lot of meat and playing bridge. He played bridge that day from 10 O'clock in the morning till late in the night. Who will call this man educated ?

The great mass of our people are illiterate but it will be wrong to call them uneducated. The agriculturist knows a great deal, though he does not know everything, of qualities of soil, seed, the market value of commodities, rotation of crops, different types of ploughs and many other things

connected with his occupation. It will be hard to call him uneducated. Similarly, factory hands have a great deal of skill and are aware of the elementary principles of the laws of supply and demand, variations in market value of commodities they turn out and other problems connected with their work. They may not be able to read or write but they are not uneducated.

What we ordinarily mean by adult or social education is literacy. Mr. Sargent drew up a scheme for making every Indian literate. This will involve huge expenditure and will take many years to accomplish. I think it will be much easier to impart education to our masses through the medium of the radio and the talking picture If a radio set is installed in every village and villagers listen to it for about two hours every evening they will get a lot of information and recreation which their literate countrymen get from the newspaper and the Cinema. Rural programmes on All India Radio are designed with great skill to give educational information to the Indian villager. It is like giving lectures to him on subjects that are likely to interest him and to be useful to him.

Another method of social education which has not been fully used to far is the talking picture. Suppose we have to tell the villager the dangers of drinking water from contaminated sources. If the villager is shown an enlarged picture of a drop of dirty water as it looks under the microscope and is at the same time told how we can avoid this contaminated water, it will do him a lot of good. Similarly we can teach him many other lessons of personal hygiene. So many Indian children in villages suffer from bad eyes, bad teeth and the after effects of small pox. There is no better way of guarding against these evils than by showing the villager on the screen the sources of contamination, the evil effects that result from them and the methods of avoiding this contamination. I do not know if this idea will meet the approval of my countrymen but I am convinced that part of the education that we shall have to impart to our people will have to be in methods of birth control Every ten years our population goes up by ten millions and production cannot keep pace with this rapidly multiplying population. We must teach our people that to have a family of children who cannot be properly looked after and educated is a sin against society. It is within man's power to limit his family according to his means. It is necessary to save the lives of our women so many millions of whom die every year in child birth. Every birth takes away something from the vitality of the woman. The man who produces more children than his wife can bear is really his wife's murderer though society may not think so. It will be much better to teach our people these things than to make them merely literate. Semi-literacy is a dangerious evil because the semi-literate man thinks that every thing that is in print is true and so falls an easy victim to the propaganda of the unscrupulous politician or the religious fanatic. Until some educated Indians settle down in villages and set an example, the problem of adult education will never be finally solved.

98. THE PRESS AND PUBLIC OPINION (*P.U., B.A., 1940*)
Or
THE IMPORTANCE OF THE PRESS (*P. U., B. A., 1950*)

We are influenced much more by our environment than we imagine. Ugly buildings create in us an insensitiveness to beauty of form and our

aesthetic standards fall. Ugly advertisements influence us much more than we think for they make us accept attitudes and values of the source of which we are unaware. In a similar way newspapers influence us profoundly. It is axiomatic to say that if you know what newspaper a man reads you can tell fairly accurately what political opinions he holds.

The reason for this is simple. Thought is difficult and painful. We are all inclined to accept a ready-made thought and pass it on as our own. Swift said that it was as unnatural for man to think as to fly. That is a hard truth. Most of us cannot think. What we call thought is only emotion clothed in words. One has only to take up any ordinary newspaper to see how little of it is objective information and how much of it is hysterical propaganda Each newspaper is a mouth-piece of a particular political party and gives only such news as will appeal to its partisans. If there is a piece of news which does not suit its political bias that news is omitted On the 15th August 1949 an ugly incident occurred in Karachi over the hoisting of the Indian flag on the office of the High Commissioner for India. I noticed that some newspapers did not give the true cause of the riot. What the Musalmans objected to was that the Pakistan flag hung up by the side of the Indian flag was much smaller in size than the Indian flag. This was the root cause of the trouble and this many Indian newspapers did not mention.

Those of us who lived in Lahore before 1947 remember what an ugly part the press played in arousing and then fanning communal feelings to a fever pitch. Each paper put forward in a most offensive form the extreme demands of each community. I remember a newspaper boy shouting the following Muslim League slogan :—"Dili Tak Pakistan Ya Panipat Ka Maidan." (We shall take Pakistan up to Delhi or fight another battle of Panipat). Similarly there was another slogan "Punjab Taqsim Nahin Ho Sakta" (Punjab cannot be divided). It passed one's comprehension how India would be divided but Punjab and Bengal had to go just as they were to the Muslim League. Another newspaper boy was shouting the following slogan :—"Darna Nahin Ae Pakistani, Hindu Ho Ya Bartani" (Do not fear Oh Pakistani either the Hindu or the Englishman). All these were headlines of newspapers that the news-boy shouted. I will not attempt to describe the feelings of anger and despair which such newspapers aroused in the minds of non-Muslims. The ruins of Lahore are a living witness to the effects of irresponsible journalism in pre-partitioned Punjab. The papers fostered hatred and dinnocent people paid the price of this hatred with their blood.

We have not so far evolved the perfect newspaper which gives only news and does no comment on them. The moment we offer comments we become partisans. Giving objective news is a difficult task because the moment we report an event our conscious and unconscious prejudices colour what we say. In the Lahore High Court during the riot days the best of us were full of hatred and venom. One remembers how Mr. Justice Teja Singh pulled up Ghulam Ahmed Cheema, Magistrate, for deliberately telling lies in the High Court in the interest of his political party. That Mr. Justice Teja Singh was right was amply proved a few days later when Cheema set fire to the Shah Almi Gate and openly boasted of it Perhaps Cheema was under the impression that he was absolutely truthful and was acting from the best of motives. We are all like that where our pet

prejudices are concerned. A newspaper reporter is only a human being and cannot completely divest himself of his likes and dislikes. Yet he has to play a superhuman role something like that of a High Court Judge. He must give reports without allowing his likes and dislikes to come into play.

How deeply our opinions are moulded by the newspaper that we read can be seen by us if we take up a newspaper which advocates views opposite to our own. We immediately become angry and irritated and say that that newspaper is extremely partial. It is our own partiality which makes us see the partiality of that newspaper. Perhaps the best way to get away from the tyranny of one's favourite newspaper is to read everyday, as an antidote, a newspaper that advocates the opposite point of view. In this way we might be able to get balanced views.

99. SOME POPULAR INDIAN SUPERSTITIONS (*P. U., B. A., 1948*)

A superstition is a belief which has outlived its utility. For example at one time it was a superstition in India that no one should cross the sea. In ancient days Indians were great sailors, but when the race began to degenerate we lost our skill in ship building. So the timid amongst us first manufactured and then circulated the idea that it was a sin to cross the sea. Probably there was nothing more in it than the fear of trusting one's life to unseaworthy ships. When people begin to be afraid of life superstitions grow. A superstition shows that a man is not thinking but is allowing fear to dominate him. It is a common Indian superstition that one should not start on a journey if somebody sneezes. It may have happened at one time that someone came to grief on a journey. Being unintelligent he only blamed a person who has sneezed for his misfortune. He could not look deeper into it.

There is a story about a pious old gentleman who was much given to prayer and meditation. When he would sit on his cot to meditate his favourite cat would come and sit in his lap. This disturbed his prayer. So he made it a custom that before he sat on the cot to pray he would tie the cat with a string to one foot of his cot. His sons and grandsons used to watch him doing this. They regarded him as a very wise and holy man, which he undoubtedly was. When the old gentleman died they tried to think why he tied the cat every morning to the foot of the cot but could not get to the real reason. As they had much respect for the old gentleman they thought that whatever he did was correct. So every morning they chased the cat and tied it to the foot of the cot. This became a family tradition. This is an example of superstition and how it can become a burden in the hands of the unintelligent.

India is a land of superstitions. Some of our superstitions are not so harmless as those mentioned above. They are extremely cruel and harmful. There is the superstition that marriage is a sacrament and not a civil contract. The result of it was that for centuries remarriage of widows was forbidden in India. The idea of sacrament was carried so far that widows were forced to burn themselves alive with the dead bodies of their husbands. This superstition is so deeply rooted in the Indian mind that there is much opposition to those who are trying to reform Hindu Law and bringing it more in conformity with modern conditions. The idea of divorce horrifies the Hindu. This is not rational but an ancient superstition in a modern form. The cruelest superstitions are those which are

connected with a religion. Some superstitious man in ancient days must have thought of God as a savage who delighted in blood-shed and so thought of pleasing God by killing animals in his name. This is the origin of the animal sacrifices practised by the Musalmans, and by some backward Hindus. I have seen black goats being killed in the temple of Kali in Calcutta. The people who killed them were so superstitious that they took the warm blood and annointed their forehead and hair with it The worst part of the ceremony was that it was done in front of children and to protect them from evil.

We all know of villagers who think that fever and small pox are caused by angry gods and goddesses who instead of living hygienically offer sacrifices to the gods. One reason why there is so much superstition in India is the existence of priestly class. The priest class selfishly encourages superstition because it gives benefit to himself. He encourages the superstition that a Brahmin is a superior person. An illiterate Brahmin is considered to be worthy of more honour than the greatest scholar. Similarly Brahmins have encouraged the superstition that a Harijan is an untouchable. This has helped them to maintain their supremacy over the other castes. The idea of caste itself as by birth and not by actions, is a terrible superstition. Similarly the superstition that if we eat meat or drink blood we become strong.

The only way to escape from superstitions is for each man to be responsible only to himself. We must realize that nature acts according to a uniform law and the laws of Nature are not changed by prayers and ceremonies. Before Nature, and before God, brahmin and untouchable are the same. If this kind of thought is spread, superstition will die from India.

100. COMPULSORY MILITARY EDUCATION AND THE DEFENCE OF OUR COUNTRY. *(P. U. Inter., 1950)*

For the last two years we have been a free people and the responsibilities of freedom are weighing heavily upon us. Formerly when Indian troops fought under British Officers and won glory we took no pride in them. We used to say "These people are mercenaries and will fight as willingly against their countrymen." Now, however, we realize that the Indian army is a part of the Indian people and when we hear of the achievements of our troops in Kashmir or Hyderabad, a glow of pride comes over us. For the first time after nearly two hundred years we have begun to identify ourselves with our army.

It is easy to see that India is such a vast country that its army is not big enough to defend it, especially against such an unscrupulous neighbour as Pakistan. So every Indian must be trained in the army and have a fighting outlook. We learnt our greatest lesson in Kashmir. A peaceful and unarmed population was suddenly attacked and ruthlessly looted and raped by Tribesmen aided by Pakistan nationals who behaved worse than blood-thirsty wolves. If India had not had such a strong Air Force, the whole of the fair valley of Kashmir would now have been run over by its enemies. Sheikh Abdullah at once realized that every Kashmiri must be trained to defend his country and must be given arms to do so. Thanks to his wise policy and the heroic deeds of our army Kashmir is now safe. But who can say at what time again the raiders may choose to let loose

the blood-thirsty hordes of their bankrupt country on the fair soil of India? We in the Punjab have to be specially careful because we are the shield of India. There is no clearly marked line between India and Pakistan. Every day we hear of raids from across the border in most of which various army personnel and police are implicated.

We are a brave people though our courage is no protection against treachery and planned murders in such as we saw in 1947. We must see to it that 1947 is never repeated. For this reason our Government, with great foresight, has decided to implement the policy of giving military training to as large a number of young men and women in the Punjab as our resources allow. We have the National Cadet Corps which is designed to give military training to a large number of college students and others. This training is only a beginning and is severely limited owing to our limited resources. It has been forced upon us by the treachery that our people recently experienced during 1947. If people had arms at that time there would have been a full scale war. Now we have to be ready against any eventuality. We should not be satisfied with the very little that has been achieved in compulsory military training in the last two years. This is only a beginning and we have a long, long way to go before we can have any cause for complacency.

Ours is a secular State and our aims are peaceful. But we have seen in Kashmir that merely having peaceful intentions will not give us peace. We must be strong enough to force our wily and unscrupulous neighbour to keep peace. That we can only do if every man, woman and child, at least in the Punjab, is trained to fight and fully equipped to do so. This can only be possible by giving every one compulsory military training. Modern warfare is so costly and we are such a poor country that our resources do not permit us to do this immediately. At the present moment our leaders are concentrating upon making ourselves self-sufficient in food. This is priority number one. This too is designed to strengthen the defence of the country. For in a time of war it would be difficult to import foodstuffs.

What is needed is a living sense of pride in the freedom of our country. When a people are full of the spirit that death is better than slavery, then no power on earth can crush them. This happened during the French Revolution in 1790. This happened in Russia in 1917. This happened in India in 1942. We must fill our people with the spirit that life is nothing compared to the freedom of our country. Once the spirit is there it will not be difficult to provide facilities for training our people in the art of war. Of course, by this training we aim only at the defence of our country and nothing beyond that.

The spirit is not lacking but the material means are. One noticed in a college in the Punjab with nearly 2,000 students on its rolls the eager enthusiasm for military training. Hundreds had to be refused because there was no equipment for giving training Thrice a week parades were held and some elementary military training was given. On those three days the play-grounds were deserted. Those not receiving military training were watching those who were receiving it. So it is clear that the spirit exists in our people. Our leaders are concentrating at the present on making India self-sufficient in footstuffs. After that everybody—

man, woman and child—must be trained in the art of welfare and be prepared to lay down his life any moment for the sake of his country.

101. THE PROBLEM OF RESETTLING REFUGEES *(P.U. Inter., 1948)*

After the partition we in India have developed the habit of grumbling. For whatever happens we blame the Government. It is true that the partition of India was a direct result of an agreement to which the Government of India was a party. However, the Goverment cannot be held responsible for all the miseries that befell the minorities and forced them to leave their homes.

Our Government had to face a colossal task in settling refugees after the partition. Most of these refugees were burning with anger and despair at the horrible treatment to which they have been subjected. They forgot to blame those who really were responsible for meeting out this treatment to them and began to blame their Government whose refuge they were seeking. The Government did all that it could and even more. There were not enough houses and so tents were made available from the Army. Free rations were given. Free clothes were supplied. Employment Exchanges found jobs for those who could be absorbed. Refugees were given preference in every walk of life.

But the refugee had developed a strange mentality. He wanted that every thing should be given to him and he should give nothing back in return. He bagan by exaggerating his losses. It seemed that every one who was a refugee had been a millionaire, if not a multi-millionaire before the partition. The amount of land which the refugees claimed to have possessed in West Punjab exceeded the total area of East and West Punjab put together. Not only that. Many of the refugees, if not the vast majority, who were drawing free rations were not entitled to it at all. They had cash. They had jewellery. They had clothes. They were able-bodied. If they had so desired they could have made an independent living. But they thought that they were martyrs, and considered that it was the duty of the Government to keep them in comfort as guests of the country. Many refugee newspapers said that Punjab and Bengal had paid the price of Indian freedom and so all other Indians should be taxed to provide money for them. This is an evil mentality and it still persists. Before they became refugees these men were not depending on the Government. Government gave them a helping hand at the time of their greatest need. But they should not have become totally destitute of self-reliance and depended only on Government efforts for their rehabilitation. I know it for a fact that many refugees have taken loans from Government on false pretexts saying that they needed money to start business when they already had plenty of money of their own. Behind this was again the refugee mentality, *i.e.*, the refugee wanted to put some of the money into business and keep the rest for himself. If the business failed he would say that the whole amount was lost and debit the loss to Government.

One is not unsympathetic to refugees, being a refugee oneself, but refugees have developed a very objectionable mentality and are hindering rehabilitation. Government allotted land to refugees on a temporary basis in 1948. The idea was to settle them later on. Now the refugees refuse to vacate the land allotted to them temporarily and regard it as

their own. This is definitely creating difficulties for the Government and one would not be surprised if Government decides to deal with this insubordination with a stern hand which might cause some of the refugees loss of life. For this the refugees have only themselves to blame.

The truth is that what is needed is not Government help but strength of character. Government help is always available but it cannot do every thing. The refugees who are always blaming the Government for not rehabilitating them should look to those refugees who have rehabilitated themselves without Government aid. They were not rich but they were self-reliant and enterprizing. One knows scores of such people. There was an example in New Delhi of a man who possessed much property in West Pakistan. He came here with a few hundred rupees and did not think it beneath his dignity to become a tonga driver. Similarly, I know personally the case of a millionaire of Lahore whose family had for generations lived on rent from property. Now one of his grandsons is working as a shop assistant in Simla. It has not occurred to that family to big Government for aid and if Government was not able to help, to become beggars.

The only refugees who are entitled to live at Government expense are those who are physically disabled and women and children without guardians. Government is training these women to do something useful to contribute at least in part towards their maintenance. Those who are too old to earn or were so badly injured that they can never again earn their livelihood are welcome to live at Government expense as guests of the nation. The other refugees must be hard to themselves and be completely honest and rehabilitate themselves. There is no other way.

102. A NATIONAL LANGUAGE FOR INDIA

There is a peculiar feature of Indian history that deserves attention. The tallest in our land have been as tall as the tallest in any other land but the average has been sadly poor. With the advent of British rule a small fringe at the top took advantage of the educational facilities offered by our British masters and began to read and write English with great ease. But they remained aloof from the masses and neither their way of life nor their thought had much influence on the masses. Now with the advent of freedom we have realized that we shall go down as a people unless we raise the masses with us. The only way of reaching the masses and educating them is in a language that the masses understand. That language cannot be English. So we are confronted with the problem of evolving a national language for India which will be of Indian origin.

At the present moment it seems to be generally accepted that Hindi in Devnagri script will become, in course of time, the national language of India. It is true that the majority of the inhabitants of North India are able to speak in and write Hindi. But India is a vast continent and Hindi is neither understood nor spoken by the inhabitants of South India. People who do not understand Hindi will now have to learn three languages,—their own regional language, Hindi and English. English will have to be retained whatever Indian language is accepted as the national language of India. If we give up English we cut ourselves off from the rest of the world and go back immediately by many centuries. It is for this reason that it has been decided to retain English as the medium of

instruction in our Universities for the next fifteen years. Although Hindi is one of the most developed languages of India it is not yet so far developed as to take the place of English immediately.

Language cannot be forced. A language is always evolved. Hindustani came into being as a necessity in the 17th century. It is not Hindi as Hindi scholars, steeped in a Sanskrit tradition want to popularise that will become the national language of India. The script will be Hindi but the language will have to be easy popular Hindi which is hardly different from Hindustani as written in Persian script. That is not Urdu which is as literary, artificial and divorced from the spoken language as difficult Hindi is. However, we have to accept the fact that if Hindi is to become the national language and used for every purpose we will have to accept many Sanskrit roots which will sound strange and heavy in the beginning but will become easily understood with time and usage. Just as English up to the present time has its roots in Anglo-Saxon Latin and Greek so Hindi will for ever have its roots in Sanskrit.

One would like to make a suggestion which one knows will be rejected outright by those who propagate the cause of regional languages. The suggestion is that all regional languages throughout India should give up their local scripts and accept Devnagri as the only script in which the regional languages are to be written. This is a suggestion that will meet with much and bitter opposition but it will have a very happy effect in the long run and will create a united India. To those who oppose it, I would suggest a study of the historical conditions in Europe after the break up of the Roman Empire. At that time there was only one universally understood language in Europe and that was Latin—exactly as English is now in India Europe has been broken into many pieces by national and religious conflicts but it had the great good fortune of having the legacy of the Roman script left to it by the Roman Empire. As a result of it, there is practically only one script throughout Europe and this has given Europe a cultural unity which is not confined only to the continent of Europe but has spread wherever the Europeans have gone. In language, script and culture America is a part of Europe The fusion of cultures in America has been made possible by the common script which all the Europeans had who came and settled in America. One knows that at the present moment there are so many communal, racial and linguistic passions aroused in India that this suggestion will be scouted as visionary and unpractical. There are many people who are fearing some such thing and who say that culture is bound up with script. They quote statements of the Prime Minister to this effect. In South India many people have repeatedly gone on hunger strikes because they do not accept Hindi as their language.

The task of forging a national language for India is one that will require the best thought of our best men. At every step they will have to face various types of fanaticism. But if they are brave and appeal to the good sense of people they will probably succeed in getting a language of Indian origin accepted as the national language of India.

103. CONTROL OF ATOMIC ENERGY

For the first time in human history we are face to face with a problem which appears to be one of technology but which is really moral.

Men have discovered such terrific power that if those in whose hands that power is, do not use it wisely, mankind will perish. We have discovered that in each atom there is enough energy to wipe out completely a large modern city with millions of its inhabitants. Shall we use this power to destroy our enemies ? Or shall we use it in ways which will lead to the greater health and happiness of mankind ?

America has, at present, the monopoly of the atom bomb. Russia is making efforts to make America promise that if there is a war America will not use the atom bomb against its enemies. At the same time Russia is making frantic efforts to discover the secret of the atom bomb herself. Both America and Russia live in fear of each other. In fact, so great is the fear that they have infected others with it and the world is now divided into two power-blocks. It is no use saying that America or Russia is right. If 'A' is the enemy of 'B' is not 'B' at the same time the enemy of 'A' ? If 'A' and 'B' have both such power that if they fight they can destroy not only each other but the whole world ; then should 'A' and 'B' be allowed to fight ?

So we see that the problem of the control of atomic energy concerns each one of us. We have got in our hands the most terrible weapon of destruction. Shall one nation be permitted to use it against another nation whom it mav choose to call its enemy ? So long as we recognize separate national frontiers people will continue to hate each other. The man beyond the border is thought of not as a friend but as a potential enemy. How is it possible to break national frontiers and make man see that the way of hatred is the way of self-destruction ? The only way to do is to make each citizen in every nation look dispassionately at war. When a soldier joins an army does he hate the man at whom he fires to kill ? Is it not that he kills his fellow-beings because he is misled into thinking that to kill them is in some way a virtuous act ? It is here that we have to begin in the control of atomic energy. We must first control our own hatreds which are generated by false ideas of national prestige or by the idea that because a man is a Hindu or a Muslim, a Russian or an American he is therefore an enemy, against whom the use of force and fraud to the utmost extent is justified. The people who fight us have as good motives as we have and do not cease to be human beings because we regard them as our enemies. Just as we have slowly developed the idea that if two men quarrel they should not break each other's head but go to a court of law to have their differences settled, similarly we must develop the idea that if two nations differ they have to settle their differences by methods of peace. If we recognize that national frontiers and wars are justified then we shall not be able to prevent the use of the atomic bomb by the nation which possesses it against its enemies.

So we are forced to the concept of a world state. It is not idealistic to talk of a body whose power and prestige will be such that every State in the world will agree to do what it says. A world State is inevitable. If it does not come peacefully it will be brought about by war. It is not difficult to visualise a war to the death between the two power-blocks, American and Russian into which the world is now divided. Whichever of them emerges victorious will be in a position to impose a world State by force. That is not a pleasant idea to contemplate. The same end can

be brought about by methods of friendly discussion. It seems as if God is saying to us "Unite or perish".

But for national rivalries man's progress in technology has been such that there is enough to feed and clothe every human being and give him plenty of leisure. But each one of us is possessive. He wants to possess his property, his pet religious and national hatreds, and every thing else in his psychological make up, however destructive, which gives him satisfaction. Each one of us will have to renounce all these. We must be prepared not to share riches but to share privations and hardships with our fellow-men. If we do not do this willingly repeated wars and revolutions will make us do it and bring much misery upon us. So it is prudent to begin now. To go far one must begin near. If we only talk of controlling the energy of the atom and not controlling ourselves, the energy of the atom will destroy us when we are thinking that we are engaged in destroying only our enemies.

So we see that the problem of the control of atomic energy is a problem of self-control.

104. INDUSTRIALIZATION OF INDIA

It is a curious fact that though seventy per cent of the population of India are agriculturists by profession, yet they are not able to produce enough food for the country. In America only thirty per cent of the population are engaged in agriculture yet the Americans are able to produce surplus food and export it to India. What is the reason of our backwardness ? The reason is that we are not industrialized. Our greatest industry is agriculture but we have taken no steps to modernize it. The problems that face us are increasing population and falling produce. These problems can only be solved by modern methods of agriculture. We need all the latest devices given to us by western technology for solving difficult problems of under-production and over-population in our country.

India is admittedly backward in industry. Although we have the largest Steel Plant in the world in Tata Nagar in Bihar yet we are unable to produce heavy machinery. It is only now that we are making plans for manufacturing locomotives in India. Every year we send out crores of rupees abroad for buying machinery. Unless we become self-sufficient in agriculture and other industries we shall always be in danger of losing to the first enemy who chooses to attack us. For the sake of self preservation, if for no other reason, we must see to it that our country becomes industrialized on modern lines very soon.

It is not possible for Government to foster industries unless they are supported by capitalists. Capitalists are selfish and invest money only in that industry which gives quick returns. But we have to look far ahead to a time when India may be involved in war and need the help of basic industries like iron and steel to come out victorious. For this reason, it is vital that we should manufacture in this country all products of iron and steel which at present we import from abroad. Industrialists and capitalists must sink money in those industries which can be converted in a short time into producing arms and ammunition. These industries may not be very paying but must be fostered for the sake of the country.

As conditions are at present products of Indian industry are inferior in quality to those which are imported from abroad and are sometimes priced higher. If we realize the importance of the development of basic industries to the life of our people we shall be content to buy inferior Indian goods for the sake of encouraging Indian enterprise. This is a vicious circle. Unless Indian industries are encouraged the products of Indian industries cannot be fine in quality. And till our products are fine in quality they are not likely to find a large market. So, for the present, we have to be moved by patriotic motives till our patriotic motives are able to give us fine products.

The one industry that need to be modernized is agriculture. Even now we are following the same primitive methods of cultivation which our ancestors used thousands of years ago. There has been no fundamental improvement in the methods of Indian agriculture for many centuries now. Each agriculturist cultivates his small holding for the sake of feeding himself and his family. He has no broader vision. Suppose all the villagers in one village decided to run their farms and fields on a collective basis there would be an immediate improvement in the standard of living. One tractor in a day can do more ploughing and of a better quality than the whole village can in many days. After all the villager uses the same primitive plough which he has used for many generations and which merely scratches the earth and does not plough deep. The argument that villager cannot afford tractors is not sound. Now the Government is willing to give tractors on loan for a nominal charge to cover costs. A village could hire a tractor for a week and see the improvement at the next harvest. So what we need to do is to change the mentality of the Indian agriculturist. He must take a broader view of the industry in which he is engaged.

The complete industrialization of India will take many decades. Each one of us should do something to bring it about by investing as much as we can in industrial enterprizes. If one has not got much money then he can at least put some money in the savings bank. Now-a-days the greatest promoters of industry are private banks. So by putting money in the bank one can do a little bit towards industrialization. Every capitalist and industrialist must plan his industries in such a way that India does not depend upon foreign industrial support in a time of war.

105. COMMUNISM : A MENACE TO THE COUNTRY

At the present moment of its history India is confronted with economic problems of a gigantic magnitude. A great many of our people are living below the subsistence level. So long as India was not free, political problems occupied all our attention. Now that we are free we are grappling with these economic problems. This is a time when the country must remain united and peaceful so that we may slowly solve the problem of Indian poverty which has been with us for thousands of years but which was always in the background because of our political and religious struggles.

It is this moment in our history which the communists have chosen to use to disrupt the social structure for the sake of getting control of governmental machinery and setting up a totalitarian dictatorship of communist leaders in India. Communists believe as Mr. Jinnah did, that the

end justifies the means. Just as Jinnah by using means which many will call crooked and false, succeeded in creating Pakistan so the communists are willing to use similar tactics for creating a communist State in India.

Although India is a secular State it remains true that the majority of Indians are deeply attached to their ancestral religions. In fact, it has been necessary to insist on the secular character of the State because of the sectarian views of the majority of the inhabitants in this country. If the sectarian views which pass under the name of religious views are allowed to have their way there will be an end of individual liberty and of civilised living in India. That is why the architects of our State have called it secular so that no one religious party, even the majority, shall dominate the State in the name of its religion. We must learn the utmost respect for the religion of another. In fact, we have to show it the same consideration as we show to our own religion. In other words we are a secular State so that we may learn good manners in religious matters.

Communism is a creed which is the opposite of any creed held by followers of Indian religions. The Communist holds that there is no reality except matter and that man and the products of his labour are only a part of matter. In this way he strikes at the roots of every religious belief, since the essence of all religious beliefs is that there is an unseen power, which is non-material, which guides and controls our destiny. The makers of the communist creed knew this perfectly well and that is why Karl Marx said that religion was the opium of the masses. Another cardinal communist belief is that there is necessarily a conflict between producers and consumers. This belief the communist use to engineer strikes which paralize production. The price of these strikes is paid by every one in the country including the strikers. This the strikers do not realize because it is exciting to think that somebody else is in the wrong and we are in the right. Since the communist believes only in matter and his outlook is completely materialistic he is not willing to bow down before any moral values. He believes in achieving his ends by all means, fair and foul, since he must bring about a revolution and has to show that all moral beliefs are just a drug invented by the exploiters to dope the exploited.

Communism is based upon the concept that there is a war of classes in society, a war of the proletariat against capitalists and in this war capitalist must lose necessarily because that is the logic of history In view of this we can understand the conflict between America and Russia and the conflict of Russia with every other country, including our own, in which private property is recognized. The aim of Russia is to become industrialized so heavily that her power of waging war should be stronger than that of any other country in the world. She is hoping for world conquest partly by force of arms and partly by force that can only be called fraud.

The Russian technique is to have a party in every country which draws its political inspiration from Russia. In other words Russia is creating pro-Russia fifth columnists in every country. These fifth columnists are called communists. They are pledged to bring about a revolution in every country in the world, and in case of a conflict between Russia and their own country, to side with Russia. Communists are never tired of telling us that capitalism will destroy itself. But the curious

thing is that they have been saying so for the last one hundred years and capitalism is going as strong as ever. It is exactly the same with the other promises that Communists make to those who are credulous enough to believe in them. They are the greatest disruptionist force in the country and deserve to be carefully watched.

106. VOCATIONAL EDUCATION IN INDIA

One interesting question that one can ask oneself is—why do I do which I do? If one is a lawyer or a shopkeeper or a teacher he might ask himself why he is following the profession that he has taken up. The answer to this question will be most revealing. Perhaps one became a teacher because one's parents were poor and could not afford to give one the long and expensive training that is a necessary preliminary for the practice of law. Perhaps one became a shopkeeper because one's father owned a shop and it was the easiest thing to sit in the shop and gradually pick up the threads of business. All these are cases of someone following the line of least resistance. Most of us have done that. It is the easiest thing to conform to a traditional standard and very hard to break away from it.

Now, we are living in a new age in which democratic values are recognized to be supreme Democracy means that every individual shall be given equality of opportunity. The son of the poor man will have as good a chance as the son of the rich man. This throws a heavy responsibility upon those whose business it is to undertake the training of the youth. Shall we train all our young men and women in the same way or shall we pick out those who show special aptitudes and give them special training? That we must give special training to those who have special gifts has been accepted. That is why scholarships are awarded.

To pick out those who show special aptitudes is not as easy task. From the school stage children will have to be carefully watched and their special interests studied. It is very hard to define what an interest is. A working definition can be given as follows—I may be said to be interested in something when I want to do something about it. Suppose I say I am interested in music. If I only say so and do not actively pursue music by playing it or listening to it I cannot be said to be interested in it. In this way it is the duty of the teacher, especially at the school stage when the child is not self-conscious, to study his behaviour and discover his interests and aptitudes. No two human beings are alike just as no two petals of a flower are exactly the same. We will have to make a rough classification of students according to their aptitudes. This classification will not be final. We will divide our scholars first into two categories—the introvert and the extrovert. The introvert is a child who likes to read or write, paint or play music, take photographs or plays indoor games. The extrovert is a child who is sociable, does not like to be alone, plays games involving much and rough physical effort, takes part in debates and likes to organize club games. The introvert child will be suitable for professions which call forth activity of the mind like teaching, law, newspaper work, authorship or other similar activities. The extrovert child will become a soldier, a sailor or an air-man. Perhaps if a child is not too much of an extrovert and not too much of an introvert he may become an administrator, a politician, a statesman or an ambassador.

In this way we will be able to determine a child's vocation in life. However, we must guard against two factors. One is weariness. We all like change and hate monotony. If a child is told that he is to be a teacher and must take to reading books then a time will come when he will begin to hate the sight of books. This brings us to our second factor. That is that we must never give the impression to the child that we are forcing a decision upon him by authority. We may be perfectly right and be doing every thing in the child's interests. But it is in human nature to rebel against authority and the child will think that our decision is not in his own interest but for the sake of upholding our authority. In fact, the best thing will be that the teacher and parent must put their heads together and see for what vocation the child should be educated. He must be advised not coerced. If this is done then we have a bright future for vocational training in India.

There is one other feature of our society which is deplorable but which must be faced. That is that some occupations and activities are better paid than others. Since society honours those who possess wealth and confers privileges upon them the more brave and hardly amongst us will always be attracted by money. A man who has an aptitude for the teacher's vocation often takes to law because a lawyer is better paid than a teacher. So if each one of us is to follow our own vocation there will have to be some sort of a redistribution of wealth and privileges in society. We will have to create greater equality of wealth.

In ancient India the man who was honoured most was the Sanyasi. He had no possessions and was regarded somewhat in the light of a selfless intellectual devoted to the interests of society. We shall have to go back to the ancient values to produce the right type of man.

107. SOCIALIST PATTERN OF SOCIETY

Indian society is very old. With the passage of time many ills and evils have come into it. During the struggle for independence nothing much could be done to remove the ills. To let the ills corrupt the society for ever could have defeated the aim of a democratic way of life. The Indian National Congress passed a resolution at its Avadi session and promised to establish a "Socialistic Pattern of Society" in India. At the Amritsar session letters "ic" were dropped from socialistic and the present name appears to be more scientific.

The idea of socialism is not new to India. Even in old times people worked together and shared the fruit of their labour jointly. Indian joint family system where all pool their incomes and draw according to the needs, is a typical example of socialism. Though the society may not be conscious of its socialist bias, yet this functioning was nothing but socialism in action.

Karl Marx, who made socialism popular, traced the development of society from the very beginning. He found in society, the sense of responsibility to the tribe was very great. Later, after the division of society into classes, the sense of social responsibility was broken down. In the capitalist society there is the most extreme absence of social responsibility. He, therefore, advocated revolution aimed at the establishment of the government of the toiling masses. There are, at present very strong socialist movements in other countries, like Russia and China. Even

Western countries aim at socialism. India, therefore, could not but aim at a socialist society.

The basic objective of the socialist pattern of Society would be the establishment of social and economic order based on equality of opportunity and on social, economic and political justice. Such a society will do away with all the distinctions of caste, creed, sects, or social and economic status and would ensure the right to work and a living wage to all able—bodied citizens. The state shall own and effectively control the principal means of production and material resources of the community in the best interest of the nation. The society shall organise the economic system in such a manner that it does not result in the concentration of wealth and means of production to the common disadvantage. Systematic attempts are being made to increase and speed up the total production of wealth in the country. It is also necessary that there should be a just distribution of wealth and the existing economic inequalities are reduced to the minimum. Such a change of social order must brought about through peaceful and democratic methods. A Socialist Pattern of Society would necessitate a bold decentralisation of economic and political power in the form of village panchayats and the organization of small-scale and cottage industries on a very wide scale.

Our ideas of socialism differ from the generally held views. There is more of Gandhian influence on the pattern we want to evolve. We lay emphasis on the purity of means. Means are as important as the ends. We believe in co-existence. We do not want to do away with classes. Our aim is the creation of a welfare state – where all the people shall live and work. For us bloody revolution is not inevitable. Our aim is to transform society by peaceful methods. The fact that Marxist ideas have also influenced the framers of our socialist pattern cannot be denied. It is perhaps Marxism freed from violence and influenced by Gandhism.

After this declaration there was divided opinion in the country. Certain people thought that it was merely an election stunt to catch votes. Some thought that it was meant to please the people who were disappointed with the policies pursued by the party in power. Others took it as a challange to the rising tide of communism in India. There were quite a few who believed in the genuine and sincere motives of the resolution.

The government have, however, lived up to the hopes of the people. The First Five Year Plan has been successfully completed. Despite acute foreign exchange shortage, the Second Five Year Plan is being made a success. The main objectives of the Second Five Year Plan are to reduce inequalities of income ; to create fuller employment ; and to increase the per capita income by 25 per cent during the plan period. Insurance, Airways, Reserve Bank and key industries have been nationalised. The Second Five Year Plan recommends mixed economy. The Indian capitalists are being given an opportunity to invest their capital in nation-building activities. Even the foreign countries have been given assurance for the safety of their capital in India.

Landlordism has been abolished. 'Land to the tiller' is the final aim. Community Development Projects and National Extension Service are bringing a silent revolution in our countryside. Bhoodan movement is

solving the problem of the landless. Cooperation in all the fields in being encouraged.

The Marriage and Succession Acts have given full rights to the Indian woman. She has been granted social and economic security. The most knotty problem of untouchability has been solved. The down-trodden section of our society is being uplifted. The reservation of seats for the Schedule Castes and Tribes has raised their status. Immoral trafic in women and girls has been abolished. This is sure to raise the moral tone of the society. Restriction on intoxicants is a step to save the people from the waste of money.

To reduce economic inequalities progressive taxation is applied. Imposition of death duties is really a progressive step to cement the man-made inequalities of income. When the plans succeed, the national income will shoot up, thus improving the lot of the poor. Heavy industrialisation in the country will make us keep pace with the advanced countries of the world.

Spread of literacy is removing the all-round ignorance of the masses. Primary, secondary, and university education is being encouraged. The greatest achievement is the scheme to spread social education which will bring great benefits to the adults

Yet a lot is to be done. The slogan for the socialist pattern of society has not been put into action completely. There is still enough corruption, bribery, favouritism and nepotism in the country. Narrow-mindedness is dividing the people. The language problem has not been solved. Bilingual states are the trouble spots. There is strong opposition to the question of adopting Hindi as the national language. There is unemployment at all levels—agrarian, industrial and amongst the educated section. The spirit which fired the Russians to reconstruct their country within forty years time and made them send a spaceshrp, the zeal which turned pale, dozing opium eating Chinese into one of the most successful peopie ; the enthusiasm which is making the communists work in Kerala, is missing from our people. The leaders in the country should view the problem seriously and make the people enthusiastic. The Indians are hard working people ; they can work wonders provided proper enthusiam is created in them.

108. COMMUNITY PROJECTS

Community development has been described as the method and rural extension as the agency through which the social and economic life of the villages is to be improved. It is a revolutionary idea. It relies more on the intiative of the community than on the technical help given by the government. It is a democratic way of bringing about far-reaching changes, because it makes use of the active participation of the people.

The idea of community development is essentially Indian, though use has also been made of experiments elsewhere. Community development schemes have been in existence in India for as long as thirty years. The multi-purpose projects at Etawah in U. P. and Firka development scheme in Madras were the early experiments of the present community projects. The projects form an important part of our development plans.

The community projects were started in 1952. They have been making rapid progress. The scheme already cover more than a population of

100 million spread out in nearly 2 lakh out of more 5 lakh villages of India. The scheme is expected to cover the whole country by the end of the Second Plan.

The programme of work covers all sides of social and economic life of rural India. It includes the development of agriculture, irrigation, drainage and communications, bringing under cultivation of waste land, water supply, primary and adult education, medical and public health facilities, development of Cottage industries, animal husbandry, housing and various other activities.

A U. N. Mission, some time ago, described the community development movement as the most dignificant experiment in economic development and social improvement in Asia at the present time.

The cost of these development projects is being met by the Central and State governments. The local people contribute their own share, which is half that of the government share. The U.S.A. is also helping in the scheme under the Technical Co-operation Scheme and the Ford Foundation. The Second Five Year Plan has provided for Rs. 200 crores for the projects.

What is remarkable about the projects is the way in which village problems are being solved effeciently. Formerly rural development was a haphazard affair. The approach was piecemeal, with experts working independently of one another. When an agricultural worker went to a village alone to persuade the peasants to sow or cultivate in a more efficient way he usually made some progress. And so did a literacy expert setting up schools, or a public health doctor fighting malaria. But it was found that far more could be achieved if all these three workers went as a team, entering the villages together and developing a common programme. The Extension Scheme makes use of an expert who combines all these skills.

The workers at the village level, commonly known as Gram-Sevaks, form the most important link in the entire scheme. They act as guides to the peasants. They tackle all their problems and are the link between the experts in various fields and the village folk. Each Gram-Sevak looks after four to five thousand people. He is helped by experts known as Extension Officers. These workers are linked with the ministry at the centre through a chain of officers including Block Development Officers, District Development Officers, Development Commissions, etc.

The progress made under the Community Projects so far has been impressive. Thus far, these projects have aimed at what might be called amenities, like roads, tanks, wells, school buildings and so on. Perhaps that was right, because people should see that their work has produced results. There has been considerable increase in food production also. This is remarkable, if we bear in mind that the workers were not paying special attention to this. In the Second Plan special attention is being paid to food production and to the growth of small and cottage industries. That will naturally mean increase in both agriculture and industry. The target is 40 per cent increase.

These Projects have created a revolutionary atmosphere in the countryside. They have changed the thinking and the activities of the people. They are pulling them out of their old ruts. Apart from the material results they have produced, they have done something of very great valu

and significance. They have given the people a new spirit, team spirit and a sense of partnership in nation-building work. Because of this the community projects have become, in the words of our Prime Minister, representative of the new spirit of India. The enthusiasm created by them will release energy on a vast scale for effort necessary to build socialism in India.

There are some factors which are important for the success of such a programme. At least 1,00,000 young men are needed for village service for the scheme to be fully carried out. They must be of the right type and their training must be good enough for the purpose.

Similarly, popular enthusiasm in large part depends upon the fulfilment of land reforms, and this must be realised fully. If the benefits of increased production flow to the few instead of the many, there will be discontent and slackening of effort.

There is also the need for a human approach from the official agencies. If anything kills the vitality of such a programme, it is the officer-like attitude. At first some Gram-Sevaks asked that their title be 'officer.' Sometimes the habit of shouting commands from a jeep is attempted. Then failure cannot be avoided. People need not only a higher standard of living, but a sense of purpose to fill their lives, a sense of community cooperation, above all, a sense of human dignity. When some work is completed the people must feel that they have done it themselves. If they work simply out of the old habits of fear and obedience then there will be no real awakening in them which is the chief aim of these projects. The end of these projects is the common good by common effort.

109. HOW FAR IS IT PRACTICAL AND DESIRABLE TO REPLACE ENGLISH BY HINDI AS OFFICIAL LANGUAGE BY 1965.

It is quite obvious that Hindi will be used more and more in our administration and education. In course of time it will become the principal language and will be used for official purposes. It is also obvious that English will be retained in India in some form or the other. It will lose its present dominant position, but if India has to progress she cannot discard the English language. The discussion now mostly centres round how and when this change-over should take place. The constitution lays down that Hindi will replace English as the official language by 1965. But this is extremely difficult to do. And, if done, will probably give rise to certain undesirable tendencies.

When we talk of language controversy we usually have three distinct uses of a language in view. These are—as the medium of instruction, as the medium of administration and legislative work, and as a second language. Hardly anybody recommends the continuance of English as the medium of instruction. It continued as such because of the existence of the British rule. Otherwise, on no educational principle can it be maintained as the medium of instruction. That medium should always be the mother tongue. Any other language will burden the minds of the students and will hamper their growth. English can never be the language of the masses of India because it has no roots in the soil. Gandhiji put this whole controversy beyond reach of doubt when he said "that the English education in the manner it has been given has weakened the English educated Indians ; it has put a severe strain upon the Indian students, and has made of us imitators."

The need to retain English as a second language is, however, admitted by many, except those who are short-sighted and are filled with hatred for everything British. Apart from other considerations, it is a political necessity. This is in relation to our development plans. It would not be possible for us to go ahead with these plans unless there is a high standard of technical and scientific education. This high standard cannot be maintained at this stage without a full knowledge of at least one foreign language. As a matter of fact, scientists in any country today have to acquire knowledge of several languages in order to keep in touch with scientific literature. In the peculiar circumstances of India, English is the most suitable such foreign language.

The constitution lays down that English will remain the official language only upto 1965. The Official Language Commission, appointed by the Government of India, has recommended the earliest possible replacement of English by Hindi, though the Commission has taken into consideration various other relevant factors also. But there has been a good deal of opposition to this in the South. There is no final decision yet on the question. A Parliamentary Committee drawn from both the Houses of Parliament is now working under Pandit Pant to hammer out a practical solution.

The wisest course is not to be in a hurry lest we should lose the goodwill of the non-Hindi speaking population of India. They fear that this change-over will put them at a disadvantage. They have, therefore, made a representation that English should continue as the official language till at least 1980. Rajagopalachari has thrown in his weight with this movement.

There are obvious difficulties in the way of making Hindi as the official language by 1965. That date is not far off. All the laws and government instructions cannot be translated into Hindi by then. If they are translated in a hurry and in a haphazard way they will lose much in the process, because Hindi is not yet rich enough. Legal language has to be exact. Translation, in trying to be exact will at this stage, has to make use of words which are not familiar to the ordinary man. That will be like the Hindi used by the All India Radio which is beyond even the scholar's power to understand. If it avoids this error it will have to be content with a less exact rendering. This will lead to confusion, because any vagueness in laws can become the cause of controversy and dispute.

The best course would be to introduce Hindi as the official language side by side with English for some time till Hindi has grown fully and till people gradually become familiar with translations of English into Hindi.

A change-over at that stage will not create such problems. A sudden and rapid change will only make Hindi disliked by the non-Hindi speaking regions and thus slow the process of their learning it. Rapid translations also have a corrupting effect on a language. They are mostly literal and the essence of thought is lost in them. Also they lack beauty of expression which is very essential to a language.

A change-over made so soon as 1965 will have another harmful effect. It will lend support to that section of the people who want to discard English altogether. For proper importance being given to English it is necessary to retain it at the official level as long as possible.

After all, English is the language of commerce, diplomacy and culture in the world today. We shall suffer a great loss if we lose touch with English. We shall be shutting ourselves from all the influences which are necessary for our growth. We shall also lose much of our present importance in international affairs. But that does not mean that we should not develop Hindi and allow it more and more place in our life and in the administrative sphere. That is inevitable. Only it should be done in a planned way and in no haste.

110. THE KASHMIR PROBLEM

Kashmir is a very big question. It is the most difficult of all problems between India and Pakistan. Kashmir is a mountain valley of great beauty. What is more, it is a place of great military importance. It is because of this that the problem has become international and has been dragged into the cold war.

It is not a problem of a patch of territory being with India or not. It is a problem of much deeper significance. We have always regarded the Kashmir problem as important for us. It is important as it illustrates that we are a secular state ; that Kashmir, with a large majority of Muslims, has, of its own free will, wished to join India. We never believed in the false two-nation theory. If we decide the fate of Kashmir on communal basis, many of the wounds of Partition that have healed might open up again. This will endanger the lives of millions of men and women both in India and Pakistan and create more difficult problems

Very briefly, these are the facts of the problem. The Maharaja of Kashmir in October, 1947, after a large scale invasion by Muslim tribesmen from across the border, announced his decision to throw in his lot with India and called upon the Indian Government for protection. The Government accepted this accession as legal and flew troops into Kashmir to defend its capital against invasion. At the same time an undertaking was given that the true wishes of the people would be determined by a plebiscite as soon as the invaders had been driven out. As the fighting continued the case was taken to the Security council for a settlement. Even after ten years no solution is within sight, because the Big Powers, out of self-interest, are not willing to face basic facts of the case.

There are two major facts of the case which must not be overlooked. The first is that Pakistan has been an aggressor in Kashmir and has no justification to be there. Secondly, Kashmir has acceded to India. This accession is complete both in law and fact. None of the various U. N. Commissions which handled the case has questioned it. The entire Pakistan case is based on a lie. To begin with they denied that their armies were in Kashmir. They kept on denying it in the Security Council. When the U. N. Commission was on the point of going to the front and it was no longer possible to hide facts, they admitted it. The Western Powers ignore this fact because their secret sympathies are with Pakistan. We do not toe their line and join their military pacts. Therefore, they judge the case with a bias against us. Their interest in this militarily important state is also clear from the fact that some American diplomats secretly gave support to the idea of an independent Kashmir so that they could have a hold there. They even succeeded in changing Sheikh Abdullah from a patriot into a traitor. But the evil was discovered in time

and Sheikh Abdullah is now being tried on the charge of attempting to overthrow the authority of the State.

Some of the difficulties might have been avoided if we had emphasised the importance of the act of accession when we took the case to the Security Council. But we did not know that the Big Powers would be brazenly partial to a patent lie. It is heartening that Krishna Menon has now done some plain speaking on the subject. He has declared that Kashmir is a part of India and nobody has a right to question this Kashmir's accession which was complete even in 1947. It has now been endorsed by the unanimous vote of the freely elected Constituent Assembly of Kashmir. Under our constitution no state can walk out of the Union at will. The world should understand the significance of this relationship.

As our Prime Minister has declared, we are still prepared to have a plebiscite and we stand by our pledge to Kashmir. But neither the Security Council nor Pakistan can force us to have a plebiscite. In fact no plebiscite is possible so long as Pakistan has not fulfilled the conditions necessary for it—withdrawal of armed forces and handing back of occupied territory.

The situation has been worsened by Pakistan entering into military pacts with the U.S.A. and Britain. This has changed the situation. With the flow of military aid, Pakistan leaders are encouraged to think that they can conquer Kashmir. This naturally makes a peaceful solution of the problem very difficult. Moreover, popular leaders, in order to gain power, work up hatred against India over Kashmir which may one day start a war. This has compelled India to spend a large amount of money which she needs badly for her Plans.

While the question is debated on its legal and political merits, the welfare of the people of Kashmir should not be lost sight of. Kashmir should not be thought of as a pawn between two countries. Nothing ought to be done which, although legal, goes against their real interests and is not backed by their goodwill.

That the people of Kashmir stand by India is clear not only from the declarations of their leaders but from the material benefits they have got from India. At the time of accession the Government was ineffective, its economy was shattered. Now after a decade there has been considerable progress in every direction. It is doubtful if Kashmir has been as prosperous for long as it is to-day with regard to food, other goods, and in regard to development schemes undertaken. The Banihal tunnel has opened the valley to the outside world for winter. Tourest traffic is enriching the state greatly. The peasant is happy, because he has been made the owner of the land he tills without paying any compensation. The craftsman can now sell his goods in the new markets that have been opened for him all over the world.

This newly gained prosperity has a definite bearing on the Kashmir problem. It shows that India and Kashmir are one in their progress towards better living conditions. There is a unity of outlook which will survive any trial. The heart of Kashmir is with India, as it was even when, before the Partition, the Muslim League did its best to win the Kashmiris and failed.

111. SOCIAL EDUCATION

Democracy will lose much of its usefulness, in a country like India where hardly 16·6 per cent people are educated. It is very difficult to expect a quick progress. Even if all the children of school going age are sent to the schools, there remains a great number of grown-ups for whom the world of the mind is a closed book. Long ago a movement called 'Adult Literacy' was started in India. It was later on named 'Adult Educ tion', the scope of which was enlarged and the new idea called 'Social Education'. Adult Education is limited to literacy only whereas social education covers all aspects of the life of an uneducated adult. When the advanced countries of the world come out of the narrow grooves of ignorance, our countrymen are encircled by illiteracy, superstitions and blind faith in fate. Imagine the pathetic conditions of a father who waits for a letter from his son and when he receives it, he has to run to some one else to get it read. What will be the feeling of a young woman who receives the most intimate and personal letter from her husband but cannot read and has to request a man to read it.

Social Education embodies a broad approach to the solution of the problem of the community, primarily through community action. Besides literacy, it includes health, recreation and home life, economic activities and citizenship training. The entire national extension and community development programme, social welfare extension projects, rural programmes undertaken by government agencies in co-operation with the people, programmes of voluntary organisations like the *Sarva Seva Sangh*, the *Bharat Sevak Samaj* and others, the co-operative movement, village panchayats, etc., are all sides of the nation-wide efforts towards social education and rural improvement which is now in progress in the country.

The objectives are to bring about a change in the outlook of the people and to help them realise the possibilities for development through self-help projects ; to create in the village people an urge for better living and a desire for more knowledge relating to improvements in developmental activities such as agriculture, animal husbandry, health, cottage industries, home and family, to help in organising the people through the formation of Panchayats, co-operatives farmers' associations, Youth Clubs, woman's clubs ; to provide a means of self-expression and an outlet for creative spirit in man through organising art and cultural activities ; to develop rural leadership ; and to help people understand their rights ; duties, obligations, individual and collective responsibilities of citizen in a democratic society.

In order to realize these objectives the programme was divided into two parts. One consisted of whatever item any agency wanted to or was capable of taking up out of the vast field of social education. Such agencies were to be encouraged and helped, depending upon the usefulness of the work performed and to the extent to which the state resources could be diverted for the purpose The other part consisted of a planned programme which was to differ in rural and urban areas, in view of the different conditions prevailing in each. In the rural areas literacy clubs were to be established and adult literacy classes conducted. Stationary and mobile libraries were to be organised. The cultural agencies were to be fully utilised—fairs, festivals, *bhajan mandalies* and *kavi sammelans*

encouraged. Film shows by mobile vans and well regulated radio broadcasts were to be encouraged. In the urban areas the programme was to include the improvement of the skill of the workers.

This experiment in India is not very old. Many obstacles have been put in the path of the progress in social education. There is a natural dislike in the grown ups to the learning of three R's at a very advanced stage in life. They feel that it is useless to exert to learn as they have already spent the golden period of life. There is widespread educated unemployment in the country. An average villager forms a very unfavourable opinion of the present system of education. He does not want to get that education which forces him to join the ranks of unemployed. Experienced teachers are not available. Most of the work of social education is done by vernacular teachers who do not know the techniques of teaching adults. No suitable literature is available. The adults have to be taught with the "Primers" containing stories of cats and rats. No popular enthusiasm could be aroused. As no continuity could be maintained, many adults forget what little they have been taught.

Though social education is the bed-rock of national reconstruction, yet much progress has not been made in our country. It has been clearly realised that the grown-ups must be taught in a different way from the children. An adults vocabulary and power of reasoning are greater than those of a child. He is sensitive and reacts to his social surroundings more quickly. Again, an adult, however uneducated, has his own outlook and philosophy of life. A child, on the other hand, has no such philosophy. The latter is consequently willing to learn more. Hence, it is important for social education centres to have a friendly atmosphere. Adults have to be encouraged at every stage. The ego in adults, too, is more developed. So, far social education, the spread of information and knowledge is less important than the fact that the heads and hearts of the adults should be influenced. Once enthusiasm is created, an intelligent and tactful teacher can lead them to knowledge and culture.

Another important point to remember is that greater stress is to be laid on discussion or the indirect method in social education. Adult thus meet in groups and discuss problems in a homely manner. The usefulness of this method is increased all the more when the discussion centres round problems in which the adults are interested. The duty of a social education worker is to guide and see that the discussion does not become personal but is directed towards the solution of problems.

Social education in countries like England, Denmark and Russia has helped a lot to uplift the masses. In England many residential colleges were started in the post-war period. These colleges are building up a tradition of attendence at short courses and are eagerly seeking the cooperation of the employers and trade unions in securing the release of workers for such courses. In Denmark there are Evening Schools and Continuation Schools where practical subjects like woodwork, domestic science and gymnastics are studied. In the Soviet Union progress made in adult education is really praiseworthy. The state recruited two and a half million 'Cultural soldiers' to teach without pay. Hundreds of thousands of special paid teachers were also appointed to supervise the work of cultural soldiers ; and to guide and inspire them in their work.

So much so that Stalin declared by the year 1933 that ninety per cent of the U.S.S.R. could read and write. Such a progress has also been made in many other countries.

India has to learn a lot from the experiences of other countries. Social education is a bold step taken by the Government of India. The programme is, however, moving at a snails' pace. If we are very serious to make it a success, it is essential to make it compulsory for every student to show field work in the sphere of social education before he is awarded University diploma.

112. OUR ANCIENT HERITAGE

India is a vast country and centuries old. It is difficult to sum up her heritage in a few words. Her past has been full of glory. She has been the birth-place of many great men and women. She has given birth to many great movements in religion, art and literature. These movements have not been limited to India alone, but they have travelled to other parts of the world. The India of today has a rich past over which we can look with pride. Our rich past has given us a definite way of life, which is typically Indian and yet broad in approach.

The most prominent feature of India's culture is that it combines many cultures. India is a land of great variety and many influences have worked to produce modern India. But India has shown great capacity for absorbing what came to her from outside. The base of the Indian civilizati n was formed by the coming together of the old Indus Valley Civilization and the Aryan Civilization which came across the North-West frontier of India. But it has been repeatedly influenced by other civilizations, though basically it has remained the same. The Greeks and the Turks left their impression. Then came the Muslims. India's capacity to absorb was so great that they all became Indian.

The British rule in India brought a new element. The Industrial civilization of the West brought in her influences. It produced changes in thought and outlook. The ideas of democracy of the parliamentary type were brought to India by this. The English language also was helpful in bringing us in contact with the ideas of the West.

For several hundred years India became weak and came under foreign rule. She lost her vitality. In ancient times Indian missions went out, carrying India's religion, language, culture, habits and art, all over South-East Asia, Western and Central Asia. Ashoka, the great emperor, sent missionaries to spread Buddhism all over the then known world. Some of the oldest books in Sanskrit drama have been found in the Gobi desert.

Then came a period when narrow-mindedness entered Indian ways of thought. Religion became a superstition. The narrow ideas of caste cut Indian Society into countless divisions. The foreigners took advantage of these and conquered India.

It was Gandhiji who made Indians aware of their old heritage which they had forgotten. He led us in our struggle for freedom. In this task he put into practice the basic wisdom of ancient India. That wisdom consisted in freedom from fear and freedom from hatred. To the ideals of truth and non-violence which had been preached long ago by the wise men of old he gave a practical shape.

Throughout her past India has preached and practiced toleration and understanding. They have been the basis of Indian religion, philosophy, art and literature. Her sons went far and wide, unmindful of the dangers in their ways, to spread this massage of peace. By adopting peaceful means for getting our independence he showed the superiority of peaceful methods over force and violence.

To have a vivid idea of what ancient Indian culture meant we have only to read some of the literature, which mirrors it. An old Sanskrit play 'Mrichchakatika', written about 1,400 years ago can serve as an illustration It shows a society highly developed. From this we learn that it was very tolerant and generous in outlook. Some of the inscriptions of Asoka show a highly matured attitude towards life. For example :

"One who reverences one's own religion and condemns that of another from devotion to one's own religion and to glorify it over all other religions, does injure one's own religion more certainly."

There is no sphere of life in which one cannot get guidance from the great works of philosophy, the Vedas and the Upanishads. Even after such a long time they have remained mostly true. And what can be a better guide to action than the great wisdom of the Gita. It teaches us that action is the chief aim of life and that that action should be selfless. Only then can we attain peace of mind and realise our true selves.

The great works of art and architecture scattered all over the country are the product of a wonderful civilization. They embody their makers' love of beauty and of action.

One good test of a civilization is the way it treats women. A verse from an ancient book gives this description of women. "God took the beauty of flowers, the song of birds, the colours of the rainbow, the kiss of the breeze, the laughter of the waves, the gentleness of the lamb ...and wove them into a female being . ...."

At the basis of ancient Indian thought has, of course, been religion. That was inevitable. Our ancestors lived close to Nature. They were both attracted and terrified by her forces. They tried to understand her. They also tried to find out what was the purpose of existence and how best man should live his life, religion and philosophy were, therefore, the natural products of this. Religion became an evil influence when people failed to act upto it They, however, tried to show the importance of self-knowledge and self-control. The aim of life they regarded as mastery over desires and the attainment of a peace of mind.

We have perhaps been making mistakes by giving too much attention to the superficial side of religion and by regarding the next world as more important than this one. Here we have quite a lot to learn from the West. We have to adopt our ancient heritage to the needs of the present day world, while sticking to what is still alive in it.

113. THE SECOND FIVE YEAR PLAN

The astonishing economic progress of Russia within a short time with the help of her various five year plans has made the idea of planning very popular. Even capitalist countries have taken to planning in one form or the other. Economic planning is essential, particularly for those countries whose resources are limited and which must make rapid progress for the preservation of their newly-won freedom.

India has also decided upon a planned development of her resources. We belive that political freedom is not of much value if it is hot followed by economic freedom. To make good life possible for the common man India has set before herself the aim of socialism. To this end we have completed one five year plan and are nearing the end of the 3rd year of the second five year plan and planning for the 3rd five year plan.

The First Five Year Plan began in April, 1951. It had provided for the investment of Rs. 2,069 crores. It was expected to raise our national income by 2 per cent. The targets set have been more than fulfiled. The national income had arisen by 18 per cent at the end of the plan.

The Second Plan was startad in April, 1956, and, in about two months' time, it will complete three years of its life. It sets much higher targets than was done under the First Plan. The pattern of development has also been slightly changed, so as to be more in favour of industrialisation, with particular attention to heavy industries.

When the First Plan was framed India was experiencing acute food shortage. Therefore, agriculture and irrigation projects were given the first place in the order of development. The Second Plan starts with the achievements of the First Plan, seeks to build up the nation's economy both on the agricultural and industrial fronts on the basis of those achievements, the objective being the attainment of self-sufficiency. It is undoubtedly a bold and ambitious plan if we consider our available resources, and a modest one if we consider the urgent needs of the country.

The prominent features of the Second Plan are the raising of the national income by 25 per cent ; removal of unemployment by creation of eight to ten millions jobs ; the development of basic industries, such as steel, cement manufacture of heavy machinery, machine tools, electrical equipment, heavy chemicals etc., as well as development of cottage and small-scale industries Presenting the Plan to the Parliament, Pandit Nehru said : "The Plan has the merit and virtue of seeking to strike a balance between agriculture and industries on the one hand, and between heavy industry and light industry, and between big industry and small and cottage industry on the other hand."

To bring about socialism in India, which is the country's aim, the Plan provides also for land reforms, better housing for workers in the factories and for the poorer sections in the villages, social security, health and education facilities. As originally framed, the Plan made provision for an expenditure of Rs. 7,200 crores, Rs. 4,800 crores in the Public sector and Rs. 2,400 in the private sector. The main emphasis is on heavy industries. Agriculture comes next, and transportation after it. At the other end are the light and consumer goods industries. But a good deal of importance has been given to cottage industries in order to provide enough employment.

There has been good deal of discussion in India on whether the targets of the Second Plan are too high or too low. The leflists criticise it for being too small. They say that it invests too much on light industry and consumer goods. People with conservative opinions on politics and economics regard the plan is too big. They say the plan has invested too much on heavy industries, neglecting other things. But, the best informed opinion regards it a well through out plan which is feasible and progressive.

If the targets are set too high the plan will fail for want of resources, and if they are too low there won't be any advance.

Some concern is felt about agricultural development. Agriculture is the key to India' future progress. Much progress cannot be made in this field without adequate land reforms. The aims of the Plan, though modest, are not being achieved, because of political obstacles. Most of the state governments are reluctant to carry out even the minimum requirements laid down by the plan, in this respect.

The plan is facing serious difficulties owing to various factors. There has, therefore, been some cutting down here and there. The core of the plan will, however, be carried through. The core consists of the steel projects, the mining programme, the related power projects and transport. Even this core requires a foreign exchange of Rs. 900 crores. This difficult situation has arisen because of rise in prices of imported goods, greater food imports, increased investment on defence and higher investment in private sector than was planned. Whereas, originally Rs. 4,800 crores were needed for the public sector now Rs. 6,000 crores will be needed. But with the efforts made to secure loans and aid from various countries it should be possible to bridge this gap and carry the heart of the plan through.

There has been good deal of debate over the relative place of the public and private sectors and also over the proper adjustment of big industry and small-scale industry. Some people object to the greater extension of the public sector. It is obvious that for rapid progress the public sector must increase its sphere in various fields, because the days of private enterprise are now over. And though to meet the demand of a growing population India will have to industrialise quickly, the unemployment problem cannot be solved unless small-scale industries are also encouraged. They also have the advantage of employing more people and less capital.

One important side to our development plans is the fact that we are competing with China in this adventure. China has almost the same problems—a vast population, unemployment, very low standards and under-developed industries. China is a communist country and we have adopted a democratic form of planning. If China shows better results and if we are not able to show the desired results democracy will be discredited and communism will gain a victory in Asia. We have, therefore, to go fast and meet all the pressing problems. It is by the fruits that people judge a government. We have also to remember that stress on heavy industry has produced problems elsewhere. Some socialist countries have paid a heavy price for rapid industrialism which a democracy cannot afford to pay. The second Plan rightly, therefore, gives proper attention to small and cottage industry.

114. PANCHSHEEL

The idea of Panchsheel was first given a concrete shape in the agreement between India and China on Tibet. The five principles, known as Panchsheel, are India's contribution to the solution of the problems of the peace-hungry world. India has tried to live upto them in carrying out her foreign policy. These principles contain the assence of the principles of International relationships that would promote world peace and

cooperation. Pandit Nehru has claimed that these principles are of Universal application and are historic in their significance. The Bandung (in Indonesia) conference leaders, representing 29 nations and more than half the population of the world, pledged to observe them in international relations. Later such countries as Yugoslavia and Poland also expressed their support to them. So did Russia. Gradually more and more people are being attracted to Panchsheel.

These five principles are—mutual respect for the integrity of each other's territory and independence ; mutual non-aggression ; mutual non-interference in each other's internal affairs, equality and mutual benefit ; and peaceful co-existence. Originally meant to govern the relations of India and China, these principles can serve any two countries. It is quite evident that, if sincerely acted on, they are capable of freeing the present-day world of great deal of its troubles.

India can rightly feel proud of promoting this method of peaceful settlement of disputes. It is also a way of living which rules out possibilities of conflict. These principles were first given by Buddha 2,500 years ago. They were meant to guide men on the path to Nirvana. They had nothing to do with politics. They have been applied to political questions for the first time.

That each country should carve out its own fate without external interference is an important thing. Such an idea of non-interference requires to be emphasised. Great countries have, in the past, been interfering in the internal affairs of others. Even now they have a tendency to do this. They put pressure on others and make them line up with them. This stress on non-interference of any kind—political or economic —is an important factor in the world situation to-day.

The idea of Panchsheel means that there may be different ways of progress, different ways of life, but every nation has a right to its own way of life and form of Government.

The importance of Panchsheel can be seen when we remember that the world today is divided into two unfriendly groups, led by America and Russia. Each believes that its own way of life and system of government is the best. Russia is a Socialistic country and America is Capitalist. Neither of them feels secure unless the whole world has accepted its way of life. Russia has been trying, by various means, to spread socialism to other countries. America regards this as a grave danger and has been trying to check this. This has led to a great deal of hatred. We have often been on the brink of war, because of this conflict. Now it is increasingly realised that no one system can be forced on all the countries of the world and both the systems have to co-exist. Both have some good points in them. If a system is good, it will automatically be adopted by others. Force will only give rise to strong opposition. Lenin's observation is to the point : 'All nations will reach socialism ; this is inevitable. But, all nations will not reach socialism in the same way.' That is, there is room for difference and variety. Panchsheel is meant to stress this important truth.

Moreover, the nature of modern war has driven home the fact that there is no alterative to peaceful co-existence. A war faught with nuclear weapons will destroy the whole world. Hence it is no solution to any

international problem. Nations should, therefore, think more and more in terms of living according to the principles embodied in Panchsheel. Panchsheel ultimately is the message of tolerance.

The common criticism against Panchsheel is that some nations, having accepted it, may not observe it. It has no force of law and therefore no nation can be bound by it. A typical instance of such non-observance is Russia's interference in Hungary. This argument has some force in it, but it does not prove that Panchsheel is therefore futile. Nations that behave in this manner would behave perhaps worse if they did not accept it. The weakness of Panchsheel is the weakness of all International law. Most of the nations have accepted the U.N. Charter, but they have not always lived upto its ideals. Being a member of the U.N.O England invaded Egypt and violated the charter. But the pressure of public opinion later forced her to withdraw. A country may not sometimes observe such an internationally accepted code of conduct as the Panchsheel. But, by accepting it that country creates a public opinion by which its actions will be judged. And that acts as a sort of check. By sending her troops to Hungary Russia lost many friends and was at pains to explain and to justify her intervention to all those countries who adhere to Panchsheel. There was a point beyond which she could not go in her brutal intervention for fear of losing support of at least the neutral countries of the world.

Panchsheel, therefore, though it may occasionally be violated like international law, is a healthy bases for international relations.

115. U.N.O.

The United Nations Organisation came into being in 1945 after a horrible war and it represents the strong desire of humanity for peace. The League of Nations had not been as broadly based. Some great nations were not admitted and kept out of it. The U.N.O, from the very beginning, was represented by almost all the nations of the world. Most of those which could not join originally have now become members.

The major objective of the U.N.O. are the maintenance of peace, the growth of cooperative effort among nations and the solution of disputes by peaceful means. Members are obliged to promote respect for human rights and fundamental freedoms. The U.N.O., is based on the sovereign equality of all its members, the number of which has now reached 81, with the admission of Ghana to the world body.

Six main organs make up the U.N.O. These are the General Assembly, the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the Secretariat. In addition to these there are eleven Specialised Agencies working in various fields. The more important of them are the ILO, the FAO, the UNESCO, and the WHO.

The U.N.O. has tried its best to live upto the noble ideas contained in the preamble to its charter. This preamble is a declaration on behalf of the governments and their peoples. It expresses the determination of the members to save coming generations from the scourge of war. It recognises that "Since wars begin in the minds of men, it is in the minds of men that defences of peace must be constructed." It further says that mutual ignorance and denial of democratic rights have been the cause of

war in the past. It also warns that peace based merely on economic and political foundations will not be lasting. Finally it emphasises the need of a greater spread of culture and education for the good of humanity.

This is the basic approach of the U.N.O. to achieve its aims of international peace and the common welfare of mankind. Let us examine how far it has succeeded.

The achievements of the U.N.O. so far have not been small. It can look back on a proud record and forward to the hope of progress in such vital fields as disarmament and developing the peaceful uses of atomic energy.

In Palastine fighting has twice been stopped with United Nations efforts. The first such effort resulted in the creation of Israel as an independent state. The second resulted in the withdrawal of British and French forces from the Suez canal area. The United Nations Organisation halted fighting in Kashmir. In Korea, for the first time in history, action recommended by an international organisation defeated an aggressor. Anxiety is, however, felt that there is no final solution within sight of the problems of Kashmir and Korea. The U. N. mediation triumphed in the peaceful settlement of disputes between Indonesia and the Netherlands.

The conscience of mankind as expressed in the United Nations has been aroused to do something about the wretched poverty which is the common feature of more than half the population of the world. Its specialised agencies have set up technical assistance programmes for an international sharing of the technical knowledge and skills much reeded for the economically and socially backward countries. They have received, for example, technical advice from more than 6,000 experts.

The U.N. brought into existence a Declaration of Human Rights, setting the goals to be aimed at. It ensures such rights as the right to life, liberty, education, equality before law ; freedom of movement, association, and of religion ; of work under decent conditions with equal pay for equal work.

The U. N. has a special interest in the progress of millions of peoples independent territories. It has been working for their social advance and political freedom.

The U. N. has made important contributions, too, towards strengthening the rule of the law in the world. It has given attention to the codification of the international law, and by drafting various conventious and treaties, has contributed to the regulation of international conduct.

In spite of these achievements the U.N has not gone far in the fulfilment of its chief aim, the establishment of lasting peace. The Big Powers have made the U.N. the instrument of their policies. Instead of looking upon it as an organisation for peace, some of its members have begun to think of it as an organisation through which war can be waged. Its authority has been defied by Russia and Britain, when the former sent forces into Hungary and the latter invaded Egypt. It is gradually becoming a protector of colonialism in an indirect way The armament race has completely gone out of its control. And it has not got the strength to check an aggressor. The presence of the veto in the security council makes it helpless if one of the Big Powers attacks another state.

But, in spite of all its weaknesses and failures, the world would be a worse place without this organisation. It serves a vital function. In a cold war-ridden world it provides a useful platform where agreements are sometimes reached. If the U.N did not exist all the countries will come together to build up something like it again.

There is nothing basically wrong with the United Nations. No international organisation can be fully successful if nations do not learn to cooperate and do not practice tolerance of each other. They should also be prepared to sacrifice some of their independence of action for the common good of the world. Perhaps the human race is not yet so mature as to realize all this

But the logic of the nuclear age is obvious. The tremendous advances made in science have brought the nations closer together. On the other hand science has given them the means to destroy the entire proud structure of modern civilization. The choice is now clear. Either we have an international organisation to establish decent relationships or run the risk of complete destruction. If the world is not so foolish as to choose the latter course we cannot do without the U.N. For all its drawbacks, it has the seeds of hope and peace.

116. THE MILITARY PACTS

The world to-day is divided between two camps. The one is led by the United States of America, the other is led by Russia. There are many unsolved problems between them which are the cause of tension. They are unfriendly to each other and are, therefore, afraid of each other. Each of the two leading World Powers has formed various military pacts. These are the NATO, the SEATO, the Baghdad Pact, and the Warsaw Pact. They call them defensive pacts and claim that they will reduce tension and make the breakout of another war difficult.

While these pacts may have some justification and value, they have not at all succeeded in their main object. They have made the world situation all the more full of danger. The very actions of the countries who have joined these pacts have roused strong suspicions about their real intentions. Moreover, the basic idea behind these pacts is wrong, because a military approach to the problems of the present-day world is out of place.

The first evil consequence of existence of military pacts is that they create fear in the minds of the opposing party. The very fact of grouping the world into war-like camps hastens the conflict which it seeks to avoid. It produces a sense of terrible fear and that fear darkens men's minds, leading them into wrong courses of action. The greatest danger facing the world today is cold war. And the cold war is the product of fear created by military pacts. Fear leads to hatred and hatred to war. In the U.S.A. there is no clear thinking about Russia, nor is there any clear thinking in Russia about the U.S.A. Their minds are in the grip of fear and hatred of each other. These pacts have created strong obstacles to mutual understanding.

These pacts have come into being because of the belief that one can restrain one's opponent by stronger force. But the opponent also acts in the same way and increrses his force. This is how the Western NATO

led Russia to conclude the Warsaw Pact. This leads to a race for armoments and the resultant fear and hatred So that the pacts do not bring their makers any safety or security. If this were realised the huge amounts spent on armaments could be better utilized in other ways for the peace and happiness of mankind.

The history of these pacts shows that they have produced results the opposite of the expected ones. The SEATO was meant to bring peace and security to South East Asia but it has increased tension. Most of the countries of the region are out of it and resent the fact that anybody else should decide things for them. The relations between India and Pakistan have become more strained. The Baghdad Pact was meant to keep out Russia from the Middle East but the nationalist countries there have all become greater friends of Russia. There have been great upheavels in the region which would not have occurred but for this pact. Iraq herself, who was the mainstay of the pact has virtually walked out of it. The pact is almost dead, after having done lot of mischief.

One serious objection against these pacts is that they are used as an excuse for interference in the internal affairs of other countries. The Soviet Union committed aggression against Hungary under the protection of the Warsaw Pact. The pact gave them some legal justification but it was a gross interference. The Soviet armies were there against the wishes of the people. The SEATO goes even further and empowers itself to interview 'if a fact or situation in the area' has taken a serious turn.

Quite often these pacts have been used to suppress freedom and to protect colonial rule. It is common knowledge that France has been employing NATO arms in suppressing nationalist movements in North Africa. The NATO countries have also given France moral backing in the U.N. in these activities. The Portuguese government declared that Goa was also the NATO countries, concern. The NATO started as a defensive organisation but has become a protecting cover for the colonial powers.

Another harmful consequence of military pacts is that countries that join such pacts lose their independence of judgment on international questions. This is because they have to act as a group and show the world that they are united. America and England have been supporting France in her colonial questions in the U.N., because of the NATO. Pakistan supported the British invasion of Egypt in return for the benefit of the SEATO and the Baghdad Pact relationships with England. If these pacts were not there they probably would have taken independent stands on these issues. Naturally this makes solution of such questions more difficult. The small nations particularly become mere campfallowers of big nations because they depend on them heavily.

Lastly, military pacts today are out of date. They are based on the possibility of a war and of success in that war. But in this nuclear age to think of war is sheer madness. The coming of the thermonuclear (hydrogen) bomb and its possession by both the opponents has changed the world situation. All the great countries know for certain that another war will destroy the whole human race. There is no question of victory or defeat. War will solve no problem. Military pacts are, therefore, unsuited to modern needs. Only a friendly approach can bring about peaceful settlement of disputed questions. What is important to realize

is that nations with different outlooks have to tolerate one another if the world is to be saved from a disaster. With the success Russia has gained in the field of sputniks she can now accurately send nuclear weapons to any target on the world. Therefore the attempt to encircle her with military pacts and bases is meaningless.

117. THE GANDHIAN OUTLOOK AND APPROACH TO THE PROBLEMS OF THE DAY

Gandhiji was quite modest about his contribution to the problem of the day. No other man, however, has left a greater impression on the thought of his time. All his life was a kind of pilgrimage in which every act had some meaning and significance. He did not want his philosophy of life to be regarded as a rigid formula. He said, "There is no such thing as 'Gandhism' and I do not want to leave any sect after me. I do not claim to have originated any new principle. I have simply tried in my own way to apply the eternal truths to our daily life and problems." In spite of what he said there is no doubt that his life was the working out of a definite philosophy and outlook which can be applied to the solution of present-day problems. In fact the Gandhian outlook is the only proper outlook suited to the troubled world of today. The path he has shown to humanity is unique.

Gandhiji was essentially a man of religion, a saint. He had faith in the dignity of man and love for all living creatures. He taught man to free themselves from fear, from hate, and to serve mankind. Truth and nonviolence were basic to his technique. He declared once that, though he had struggled all his life for the freedom of India he would not want it if he had to get it by sacrificing truth. All his life he insisted on the proper choice of means. To achieve good ends means adopted should be good. However noble the end it does not justify evil means. He had the insight to see that if evil means are adopted they would, in course of time, give an evil turn also to the end pursued. That indeed has been the lesson taught us by many great men in the past but unfortunately it is seldom remembered.

Gandhiji's technique, when applied to the solution of our own country's problems, has produced results. It has a lesson for the rest of the world After a long and bitter struggle India has achieved freedom from the rule of a mighty empire. The most significant part of this struggle was the manner of its achievement There is no similar instance in history where such a problem has been solved in a peaceful way, followed by friendly end cooperative relations. It is astonishing how quickly bitterness and ill-will between India and England have disappeared, giving place to real friendship. India has, of her free will, decided to join Britain in cooperation as an independent nation.

There is a lesson in this peaceful revolution in India's history which can be applied to the larger problems of the present-day world. That resolution has shown that physical force need not necessarily be used to decide the fate of nations and that the method of waging a struggle and the way it is ended are of the greatest importance. Past history shows us the important part played by physical force. But it also shows that no such force can ultimately ignore the moral forces of the world. And if it attempts to so it will not succeed. With the coming of nuclear

weapons this problem of physical force has become extremely important. Either nations should change their belief in the utility of force or they will put the whole human race in danger of utter destruction. Gandhiji's teaching and example are there to show that there is a peaceful way of solving difficult problem and of avoiding the evil consequences of force.

A practical illustration of the Gandhian outlook is found in the basis of our foreign policy which now commands the respect of all the countries of the world. It is governed by tolerance for all and ill-will towards none. By keeping aloof from Power Blocs India has shown the way to peace and freedom of the subject races.

This Gandhian technique of non-violence and love is applicable politically not only on the national and international plane but also in economic and social spheres.

In economics he believed in the principle of equality. He could not bear the exploitation of the poor by the rich. He wanted all the people to share the profit of their labour. He believed in socialism, but socialism of a new kind. He was against giving too much power to the state, because he believed that this would mean the lessening of individual liberty. He had no respect for property and wanted people to possess property only as a trust for the interest of society. He was also a strong believer in the promotion of cottage and small-scale industries. His ideas at that time did not find favour with many, but the truth of them has now been recognised, because the second Five Year Plan has put great reliance on these as the only solution to the demands of a rapidly increasing population.

Gandhiji had a very kind heart and was revolted at the social disabilities of the weaker sections of the people. He spent his life in bringing respect and dignity to them. The untouchables were his special care. He taught us not to despise them, because in the eyes of God we are all equal. Social distinctions, he said, were only man-made. It is this respect for personality which is necessary to make a success of democracy. If this were common nobody would be despised and there would be no racial prejudice and slavery.

It is sometimes said that Gandhiji's aims and methods were too high to be put into practice. In the practical, every-day world, one has to be practical. This may be true, but some amount of idealism is necessary even for those who want to be practical. And an ideal is none the worse for being too high. The important thing is that it must be followed sincerely and honestly. Then, even if one falls short of it one will have made some contribution to the problems of life.

Gandhiji's basic approach was that all human beings had some good in them and, if approached generously, they would be found to be friendly. Given that faith in the goodness of human nature, Gandhiji's technique in solving political and economic problems of the day will become a practical proposition.

118. STUDENTS AND SOCIAL SERVICE IN VILLAGES

If Students are encouraged to do some social service in the villages it will be profitable for them as well as for the villagers for whom they work. The idea of social service of some kind by the students deserves

consideration from the point of view of their educational needs. It is also a political necessity for various reasons.

A great part of our present education is merely bookish. Most of the students come out of their schools and colleges ignorant of the real world around them. Social service in the villages will bring a practical element into their education When they have to tackle definite problems they employ all thei energp, minds and heads to the task before them. They will develop the habit of thought and of getting things done.

Another educational benefit of such service is the knowledge that students will get of real village India. When they come in contact with people in the villages they will become familiar with their problems, their joys and sorrows. They will also probably learn something of the practical sense of the villager. The educated people grow up with an attitude of contempt for the illiterate people who have not had the benefit of their education. Students, by coming in contact with them, will have the opportunity of discovering that they are, after all, not so much their inferiors.

There is also, perhaps, something to be said for the benefits of the contact with the open countryside which students now mostly go without. Nothing is so pleasant as seeing greenery and nature in her beauty in the countryside. This will, of course, be a bye-product of working occasionally in the villages.

When students go out to work in a particular project they will develop such useful qualities as team work and the spirit of cooperation. It will also give them the great joy of participating in big undertakings. What could be more thrilling than to be partners in the march of a great nation towards prosperity and better living conditions.

Social service will teach them the dignity of labour. At present the more educated a man is the more he hates working with his own hands. He thinks he will be degraded if he did this. With the change of time work has now become a basic duty of every citizen. No nation can tolerate people who dislike work. It is therefore necessary to make work more popular by making it a part of education.

Some people object that time spent on social service will be time wasted. They think on old lines and believe that passing examinations is the only training we need give to students. The above-mentioned considerations are enough to answer this short-sighted criticism.

There is another important consideration in favour of such social service One of the best fruits of it will be that it will bring together educated and village India. At present there is a wide gulf dividing them. When some students went to work in a village under a community project the villagers were very much impressed. One farmer said that he did not know that a man with pants on could plough He went on to say, "the young men who come to our village are educated, some are college men, yet they work with their hands at cultivation. This is a good thing because it will set the example for our people who believe it is beneath them to work" Thus students, by working in the villages will release much enthusiasm among the villagers. When they find people coming out to help them they are shamed into working for themselves.

The students will perhaps find some opposition because the villager is suspicious if not approached properly But it is part of the spirit of service of a student that he should be able to make himself welcome. If he is genuine he is sure to succeed. He should remember Gandhiji's advice that it is not society but the reformer who is keen on reform.

Students have played a very important part by way of social service in countries like Russia and China and other Socialist countries. Without their active participation in the tasks of social and economic development not much progress could have been made. Similarly India needs such effort to supplement what is being done at governmental level. We don't have the resources or the trained manpower to put through development schemes of the size we desire. Students can be very usefully employed on certain schemes. They can be most successfully employed for spreading literacy. In fact, without some such plan we shall need many decades to make our country literate. It is such a huge task The sooner we do it the better it is, because the success of democracy in India depends upon a well-informed populace capable of independent judgment. Without the ability to read and write one cannot form intelligent opinions. Illiteracy also shuts them out from many other vital influences.

There is another field where students can be helpful. They can help in making the villages clean and in teaching people to live in sanitary surroundings This will make a lot of difference in the outlook of the villager and save him from many a disease.

They can also teach small crafts that will provide the villagers with employment.

In fact there are countless things which students can attempt in this way. But social service will not be very widespread unless it is made part of our educational set-up. If that is done there will be a new surge of life in the villages and a new enthusiasm for self help.

119. PLACE OF WOMEN IN FREE INDIA

Women have for long been regarded as inferior beings, if not positively ill-treated. They have been thought of as stupid, sentimental and incapable of looking after themselves. They have been denied most of the rights that give dignity to human beings. Even the great philosopher, Plato, had no high regard for them. He said he thought himself fortunate for not having been born as a woman. Woman's beauty and virtue have been praised, but till recently, nobody was prepared to regard her as the equal of man. That form of male prejudice is now disappearing.

Indian women now, at least legally and constitutionally, are the equals of men. The new constitution guarantees them equal political, social and economic rights. Free India has, by various marriage laws, given them the freedom of choice in that relationship which is the most important for them. It will take some time before they can make full use of them, but legally nothing now stands in their way.

There is perhaps no better way of judging the worth of a nation's culture than looking at the manner in which it treats its women. In ancient India women were regarded with a good deal of respect. • If the literature of that period is any guide we can have some idea of how women were treated about 1400 years ago by reading the Sanskrit play

'Marichchkatika'. The social life mirrored in this play shows the tenderness and regard with which women were treated then.

The very high status given to woman in ancient Indian society is also reflected in an old verse which describes her at the time of creation thus: "God took the beauty of the flowers, the song of the birds, the colours of the rainbow, the kiss of the breeze, the laughter of waves, the gentleness of the lamb..... and wove them into a female being... ..."

Her status has not been that high all along. Marriage and property laws have been operating to her disadvantage. During the early Vedic period she enjoyed perfect freedom and equality. But as the idea of private property developed she lost her independent position. Her physical inferiority led to her inferior status. She continued to fall lower. Her position was the lowest when Manu framed his codes. He laid down that, like a slave, she had no right to property. This situation continued for long till only recently.

Movements for the betterment of their lot were started in the 19th century. The horrible practice of Sati was legally banned. Then gradually liberal marriage laws began to be passed in various provinces of India. But these were not enough.

The important part played by women in the Indian struggle for independence made the country pay more attention to their rights. The spread of education among women also, though limited, produced in them the consciousness of their rights. They began to organise themselves politically. They also learnt something from the methods and achievements of women in England, who won political rights after the First World War after a hard, and sometimes violent, struggle.

The coming of freedom to India brought them the opportunity they had been looking forward to. When the constitution was framed they were given equal rights with men.

Now they can compete for any public office, seek election and vote for any body they like. It must be said to their credit that they have given a good account of themselves as ministers, as legislators and as political and social workers. The Union Public Service Commission has stated that women recruited to the I A.S. and other all India Services have proved successful.

For the majority of women, however, marriage is the only occupation. On the success or failure of this relationship depends their happiness. Hence women cannot be said to be completely free unless marriage for them is really a marriage of true minds. Divorce also must be easy so that if a mistake of choice has been made it should be possible to break up that marriage rather than force unhappy people together. The choice in marriage and facility of divorce cannot go far without the right to property. The two marriage laws and the succession law passed recently give women all these rights.

These legal rights will not bring women the benefits of freedom unless there is a change in social thinking. The force of public opinion is a very powerful force. The laws that have been passed are in advance of public opinion which will take some time to adopt itself to them. Old prejudices die hard. But until they disappear women will not be able to take full advantage of these acts. At present divorce is regarded as a stigma and a

woman must be very brave who can be indifferent to unfavourable criticism in social circles where she lives.

Women will gain their real status only when there are enough employment opportunities for them When their economic dependence ends they will be able to assert themselves and preserve their freedom. This will have to waite for the economic advancement of the country. We can expect a time when women will be looked after with as much care in their motherhood as in Russia. In Russia it has been realised that the equality of the nation will depend on the equality of its women. Hence, their welfare as also of children is given great importance.

Some old-fashioned people are afraid that the rights given to women will lead to lowering of moral standards and to the breaking up of the family as an institution. Their fears are mostly unfounded. But even if partially true, it is better to take some risks for the valuable right of freedom. It is quite likely that the standards of morality will rise higher, because people who are happy are likely to behave better. As for the family, if it can exist only on the denial rights to women, there is hardly any point in preserving it.

120. THE PROBLEM OF EDUCATED UNEMPLOYED

In our country literacy has hardly spread to 16·6 per cent of the population. Yet we find that thousands of educated youths are wandering about in search of a job. To an outside observer it may look very funny that the country cannot provide jobs to this low percentage of the educated people. The educated unemployment, however, is a part of the general unemployment in the country because of lack of sufficient development.

Educated unemployment, however, takes a special significance because there is an impression among the public that investment in education by an individual should yield for him a return in terms of a paid job. An educated man in India naturally looks for a job suited to the particular type of education he has received with the result that there has been plenty of supply in regard to certain occupations and professions and shortage in others, depending on the development of education in the country. Most of the educated youths show a special liking for a job in a particular region. Such a liking further complicates the problem. Our educated people look more for office jobs than manual work.

In addition to these specific causes, there are many general causes also. There is a rapid increase in population in the country. The speed of economic development has not been able to keep pace with the over-population. During the last World War many young people joined the armed forces. On release from active service, they joined the ranks of the unemployed. Some civil departments were also closed and the retrenchment left many educated people who started crowding the employment exchanges. The partition of the country uprooted many people from their hearth and home in Pakistan. This rendered them jobless. Jobs had to be found out for them with the result that new aspirants could not get chance. The educated villagers have not been sticking to the villages : they have been migrating to the towns in search of a job, thus bringing additional burden on the employment situation.

The scene near the employment exchange is really pathetic. Young, pale-faced, disappointed graduates and M.A's with diplomas in their hands can be seen heaving deep sighs. Gone are the golden college days and gone is the beautiful world of the books ! Registration with the employment exchange gives them consolation. The interview letter gives them hope. The rejection dashes their hopes to ground. "Man is ever a fighter—so one fight more." Lo ! the second attempt is also a failure "No" after "No", and complete disappointment ! So much so that suicides are not very uncommon. The more daring elements fall into the clutches of political adventures who do not hesitate to exploit the helplessness of these young bloods. When they join a political party, it is with the motive of taking a revenge upon the government in power, and not out of political conviction. This gives rise to unhealthy and destructive opposition. To solve the problem of unemployment among the educated, a study group was set up in September, 1955. The group submitted its report on the basis of which the extent and the gravity of the problem were made known. According to the group the question of educated unemployed cannot be viewed purely in quantity, but it is necessary to be more specific about the kind of education for which job opportunities are required to be created. Except few very high paid jobs, the educated unemployed have shown disinclination to leave their zones. Instances are not wanting where surplus in certain categories of educated and trained personnel are reported at some employment exchanges while these very categories are in short supply at others. The supyly and demand may be adjusted by providing attraction to these people in needy areas.

The group suggested fields like co-operative organisations in the spheres of production and distribution production and marketing of goods in small industries. To provide employment opportunities for the educated. Another group of schemes where it is possible to absorb the educated is co-operative Goods Transport. The group has also recommended the setting up of orientation camps which will help to remove the unwilling ness on the part of the educated to undertake manual work and to create in them self-confidence and a healthy outlook. Another set of recommendations which the group has made for removing the hardships felt by the educated youth in having to wait indefinitely for jobs are the improvement in the present system of recruitment to government posts ; provision of hostels ; and establishment of University employment bureaus.

Some long-time measures may also be adopted as the ad-hoc measures can not produce lasting results. The expansion of education and training facilities, should, therefore, be closely linked to the future requirements of the economy. The successful completion of the Second Five Year Plan will open employment avenues to the educated.

The government may recruit all the educated unemployed as 'Cultural soldiers' and engage them in mass literacy work. This step shall have double gain. On one side the unemployment problem of the educated will be solved ; on the other hand, illiteracy shall disappear from the country. The teaching profession in India has not been able to attract the best talent. Among the educated unemployed there may be some talented ones. They may be helped to seek admissions into training institutes, and awarded scholarships and freeships. Some of them may be sent for undergoing technical courses in those fields where there is shortage.

To ease the situation the government may grant them an unemployment allowance. Such an allowance may later on, when they get a job, be recovered from them in easy instalments. Maintenance loans may also be granted on the same basis. In a democratic set up, the government must stand by the people when they are helpless, and the people must help the government when she needs the help. This mutual help is bound to strengthen the democratic set up. Democracy, where some people over-eat and suffer from indigestion, and where others are ill nourished and die of starvation, is not real democracy.

Unemployment among the educated is increasing day by day. This will drag the youths-now full of vigour, into lifelessness. It is too grave a loss for a nation which needs more builders to-morrow. The leaders in the country must do a bit of cool thinking and realize the gravity of the situation. These educated unemployed are the most vital section of our society. They have rich store of energy which can be best utilized for nation-building activities provided it is not allowed to be wasted away.

121. NATIONALISM *VERSUS* INTERNATIONALISM

Nationalism is a modern growth. It has always been there, but in its present somewhat aggressive form it is the product of the period following the French Revolution. The sentiment of nationalism is rooted in human nature. One begins to love the land where one is born. Sir Walter Scott was expressing a commonly-felt sentiment when he wrote :

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land ?"

Nationalism, in its healthy form, has served a useful purpose. At a certain stage in a country's history it gives life, growth nnd unity to it. No nation can count for much unless it has unity and common pride. That is the basis of its achievement. Nationalism has helped the growth of freedom also. When certain countries became conscious of their nationhood they sought to free themselves and to bring various elements together. The rise of Italian nationalism is an example. Similarly this force is working towards the same goal in Asia.

Nationalism is a noble sentiment. But it does lot of harm when it becomes aggressive. When a nation begins to think of itself as a superior culture and behaves to others in an arrogant manner then it becomes the cause of disputes and wars. Instead of spreading friendship and co-operation it lets loose hatred and violence. Germany became conscious of its superior culture and tried to force it on others by means of a war.

Two women, by their bravery and love of humanity, have shown to the world that patriotism or nationalism is not enough. In the First World War the Germans had occupied Belgium. Edith Cavell, head of the nursing staff of a Brussels hospital, continued her work of nursing the sick and wounded. She was accused of having helped the escape of Allied soldiers into Holland. She was tried by the Germans for being a spy and condemned to death. Before her execution, she declared, "Patriotism is not enough ; I must have no hatred or bitterness towards any one." Another woman, Helen Vagliano, in similar circumstances, preferred death to narrow nationalism. Some soldiers had sought refuge under her roof.

She, instead of betraying them, suffered torture and death. Thus she showed that humanity was more important than national interest.

The English novelist, E.M. Foster, speaking from the All India Radio in 1945, said, "If I were to choose between loyalty to a friend and loyalty to my nation, I hope I shall have the guts to choose for my friend." All this shows that sensible people all over the world realise that nationalism is not everything.

Nationalism is a useful force when it infuses a sense of duty, a devotion to common welfare and sacrifice for a common good. But it becomes a curse if it makes us feel that we must support our own country, right or wrong. Gandhiji defined his idea of nationalism in a well-known remark. "My idea of nationalism is that my country may become free, that if need be the whole country may die, so that the human race may live. There is no room for race hatred here. Let that be our nationalism."

The problems and needs of the twentieth century demand that our nationalism should not be narrow. Our loyalty should be not to the nation but to the whole human race. We have reached a stage where nationalism is not enough.

The astonishing advances in modern science have knitted the world closer together. The whole world has become one community. Nations have become interdependent. Any happening in one country affects the others also. Circumstances are forcing nations to the goal of one world.

The nature of modern warfare has altered everything. A war fought today with nuclear weapons will destroy the whole human race. There is no question of victory or defeat. War is no longer a way of solving problems. Only peaceful methods will now have to be adopted. Nations must, therefore, change their outlook. They should be prepared to sacrifice some of their national independence for the benefit of all. That is the only way of making the U.N.O. a real International Government capable of preventing war.

Some kind of balance must be found between nationalism that is useful and the needs of the international community. After all, it is not impossible to love one's country and to have loyalty for an international body also. But even if there were a clash of interest between the two, one should be able to stand boldly for the greater good.

Apart from the evils of national rivalry which leads to wars, a narrow nationalism hinders the proper growth of a country. Countries which have kept their minds open have progressed greatly. They have enriched their thought and culture by letting themselves be influenced by others. The ancient Greeks borrowed freely from other civilizations and cultures. Similarly the English are debtors to so many people. The Indian culture is a blend of so many.

This not only enriches a country's culture but also gives it a tolerant and generous outlook which is the basis of internationalism.

We are gradually moving towards the ideal of the Chinese philosopher who dreamt of 'on earth one family' For this some definite effort will have to be made. The UNESCO can perform a useful function here. To create the spirit of internationalism we must employ education and culture. Most of our present narrow loyalties are due to ignorance of others. A

greater spread of knowledge of one another's art and culture will pull down barriers.

122. ONE WORLD GOVERNMENT

The idea of one world government is gaining ground. Many wise and enthusiastic people have supported the ideal of a world federation. Bertrand Russell, one of the great thinkers and wise men of our time, has pleaded strongly for such a government.

Is it possible for countries entirely different from one another in their political, economic and other policies to cooperate for such an aim? Centuries ago, it did not matter whether they did or not, because there was no natural contact. To-day there is a continuous contact which can be friendly or unfriendly. It is quite possible to have an international government made up of countries with entirely different ways of life and aims. When the U.N.O. came into existence countries so different from each other like America and Russia did join it. It was only later that they came to regard each other as enemies.

The idea of one world government is a logical outcome of the tremendous developments science has made. Technology has made all the difference to the world. The development of communications and the huge strides taken in the art of warfare are throwing nations together all the time. This has created a situation in which a world war, should it come about, will cause such destruction that no objective for which it is fought can ever be realized through it.

By trial and error we are approaching a stage where one world government will be the only alternative to the present anarchy in international affairs. The League of Nations failed to bring lasting peace to the world. The U.N.O. has done better. However, it is too weak to stop another war. Its moral authority is already shaken, because the Big Powers have been using it as an instrument of their national policies. Its basic aims have been lost sight of. It has, however, given us a charter which is a definite advance on the constitution of the League. The next step will be a world government with all the necessary strength now lacking in the U.N. Moreover the experiences of the U.N. will prove of great value in creating an international government demanded by the circumstances of our age.

The question arises why have another world government? What is wrong with the U.N.O.? The aims of the U.N. are very noble, but it cannot be called a government. The essence of a government is that it should have the power to have its decisions obeyed. The U.N. does not have such power to make a Big Power carry out its decisions.

The coming of nuclear weapons of vast destruction has made the future full of danger. Some reckless state may any time risk of war. There is no hope of victory in another war fought with hydrogen bombs. All governments know this, but we can not be sure they will not lose their reason. We must, therefore, set up some world body which can prevent war. The experts now inform us that mankind is in danger of perishing unless large scale wars are banned. And they cannot be banned, except by a real world government.

How that world government will function is a question of detail, but a rough sketch of its powers and limitations may be made.

First of all it must be composed of all or almost all the nations of the world. It will not work well if it leaves out such a big country as China.

Its major function will, of course, be the prevention of war. It must have all the necessary strength to stop aggression. For this it will be the only authority in the world to possess armed forces. Individual states will not have more than the forces needed for internal law and order. If they are not disarmed they will be tempted to defy the world government and thereby bring about its break-down.

The world government will also have the control of treaties. It will supervise the execution of treaties and see that no unjust treaties are forced on weaker nations. It will also seek revision of treaties that can not be carried out due to change of circumstances. In the past one cause of war has been unequal treaties.

In addition to this it will also need to have some hand in the distribution of raw materials. The unequal distribution of raw materials is another source of danger. Great Powers in their greed for raw materials have often come to a clash of arms.

Another important function which the world government ought to perform is to intervene automatically if there is a dispute between any two members of the federation. It should recommend a suitable solution, but if its decision is not carried out by any party it should have the capacity to force it on him.

A world government cannot work properly, if established, unless nations are prepared to suffer some loss of national independence. It may also mean some loss of individual liberty inside a state. But in a world made free from the danger of war there will be greater scope for exercising freedom of choice and action in a useful way.

A world government is at present an ideal and a dream. But this is the only alternative to world suicide. Often men are not reasonable. They are guided by the evil passions of fear and hatred. This may lead them to prefer destruction to international control. But, perhaps, the present danger will make men wise enough to choose the right course. B. Russell has warned us that no difference, economic or political, can justify a nuclear war.

123. BHOODAN MOVEMENT

The Bhoodan movement is an application of the Gandhian principles of non-violence and love to the solution of the problem of land. Vinoba Bhave, a true disciple of Gandhiji is showing us the way to achieve economic and social equality by love rather than by violence.

This is how the idea of Bhoodan (land gift) was born. Vinoba Bhave had been living in his *ashram* near Sevagram where he sought to prove that he and his followers could live well on less than one acre of land apiece. In 1951 he was asked to attend a Sarvodaya conference. Instead of the train journey he walked several hundred miles on foot. He was struck by the grave needs of the landless and the inadequacy of the new land legislation. As he passed through Hyderabad, a party of untouchables pleaded with him for land. He appealed to the whole village to give land to the landless. They responded to his call. From then on, to

every village audience he would make the same plea. After his great success in Hyderabad he decided to place this idea before the whole country.

After this he set out on his tours of U. P. and Bihar. In U.P. he suggested to his volunteers that they set as their first aim the settling of one landless family on five acres in every one of U P.'s villages. By the time he left, one lakh acres were contributed, and within a year his followers had got the necessary five lakh acres. In Bihar he decided that he would submit his programme to its strongest test. He declared, "I shall not leave this state until every landless family has land to live on." He then set as his nation-wide goal the collection of 50 million acres, practically 1/5th of India's cultivated land. By 1953, over two million acres had been donated to him for redistribution.

The movement has gained great strength by the support of such influencial men like Dr. Rajendra Prashad, Pandit Nehru and Dr. Radhakrishnan. The Socialist leader, J. P. Narain, has also joined the movement and is collecting as much land as Vinobaji himself. The Government has also recognised the good work done by the movement. Most of the states have passed laws to help the movement. There is no doubt that Bhoodan has caught the imagination of the Indian Villagers. Now all the parties are vying with each other in supporting Vinobaji.

Beginning with voluntary land gifts, the movement has developed into Gramdan the gift of the entire village to the Village Community. This opens the door to co-operative effort so very essential to fuller economic betterment of the villages. Vinobaji aims at creating a classless society. "My first step was Bhoodan ; next is the Sampatidan, donation of property. I will take the third step which will be nothing less than surrender of everything in the interest of the poor, the acceptance of poverty that all may equally partake of God-given riches."

Vinobaji does not expect his movement to achieve full social revolution by itself. Legislation is also required. Communists, he says, "begin with murder and want to bring legislation at the end, but I want to begin with pity and kindness. My aim is to bring about a three-fold revolution. Firstly, I want a change in people's hearts. Secondly, I want to create a change in their lives. And thirdly, I want to change the social structure."

Bhoodan is not a movement limited only to the solution of the land problem. It has wider application. It is a definite attitude on life, covering political, economic and social fields. It is a practical application of Gandhiji's ideas. It reminds us that if we want radical changes to make good life possible we should see that the means we adopt are worthy and noble.

As a programme it has immediate practical consequences. With the increase in land gifts the market in land drops and the price of land falls in the area. It also becomes difficult for landlords to demand high compensation when some are giving land free. In most of the states legislation has been passed fixing ceilings (upper limit) on holdings. The excess land thus acquired is given to the tenants and landless workers. But the ceilings being too high not much land is left for this. Bhoodan increases this pool of land for redistribution. Moreover, it secures land from

those who holdings are small and who would not otherwise contribute anything to this pool.

The movement has been criticised by some people. The communists say that Vinobaji is defeating the real revolution. It is also said that the land gifts are being made not out of a change of heart, but from fear of communism and of government legislation. But the facts belie this. The highest percentage of land collected so far comes from U.P. and Bihar where Communist influence is very small. And most of the donars have been small landowners who would not be affected by legislation. Nor is it true that the land collected is all useless.

Of course, many factors have been at work, and the force of public opinion is the most important of them. May be that it is the prestige of Gandhiji's name and his own that is helping Vinobaji. When one man gives land others will lose prestige if they did not give. Some genuine change of heart also cannot be ruled out. The movement appeals to the religious tradition of the people which has advocated sharing of worldly goods with others.

Whether the movement will succeed in its aim remains to be seen. But it has already inspired many Indians and foreigners with a new faith. It is an experiment which is being tried for the first time in the world. Even if it does not bring about an agrarian revolution, it prepares for it by producing necessary public opinion for more radical land reform measures. The Bhoodan movement fosters the rights attitude of life. Land, labour, life itself are a trust and we have to use them for the good of the people. Vinoba Bhave wishes to spread the spirit of love and co-operation by the movement.

124. DISARMAMENT

The foremost issue in International affairs today is the fear of another war. Whether we can avert war and bring about lasting peace to the world depends on whether the nations of the world are prepared in all sincerity to stop their mad race for armaments. The question of disarmament has become all the more urgent with the coming on the world scene, of the atom and hydrogen bombs. If another war comes, it will be a total war which may well bring utter destruction to the world and ruin the proud structure of modern civilization. We are told that there is no effective protection against the hydrogen bomb and that millions of people may be killed by a single explosion, and many more injured. Many more will be condemned to slow death, or live under the shadow of the fear of disease and death.

Many eminent people have warned the world of the dreadful features of the hydrogen bomb. Prof. Einstain said : "Radio-active poisoning of the atmosphere, and hence an annihilation of life on earth, has been brought within the range of technical possibilities." Laster Pearson, the Canadian Foreign Minister, said recently that "a third world war accompanied by the possible devastation by new atomic and chemical weapons would destroy civilization." The former Soviet Prime Minister, Malenkov, said that a modern war, with such weapons, would mean total destruction.

Unless, therefore, there is general disarmament, with a pledge that such weapons will never be used, the whole human race is in great danger.

In spite of the common knowledge that another war will mean total distruction of the victor and the defeated, the Great Powers still persist in arming themselves to the teeth. The result is that an atmosphere of fear is created which may any day lead to war. Huge amounts are being spent on defence in the vain hope of national safety and of crushing the opponent. The existence of military pacts adds to the mutual fear.

The arms race today is costing the world an annual bill running into twelve figures, about $ 100,000,000,000. There are about two crores men under arms. The arms include the nuclear weapons and the missiles to carry them. It has been estimated by an organisation in the U.S.A. that if the race goes on, by 1970 the world would be spending about $ 2,000,000 million. America and Russia will be contributing about one-third of this. This will be a huge waste, such as has not been known since the building of the Pyramids in Egypt. By disarming, this money can be put to some useful purpose for the good of the world.

To make disarmament possible the first necessity is to rule out war altogether as a solution to international disputes. Bertrand Russell has argued that no difference of economic or political system can justify a nuclear war, because it will mean world suicide. We have been told by Military experts that nuclear weapons will be used in the next war right from the beginning. Obviously wars are fought for the achievement of certain objectives and not for more destruction. Given the realization of this, disarmament becomes a possibility.

An early disarmament will have various beneficial effects.

At present America and Russia are the heart of opposing alliances in this race because they alone have the most advanced weapons and the capacity to deliver them. Over-riding military considerations make it necessary for smaller nations to line up with them. The result is that they cannot take an independent stand in international affairs. It also leads the loss of liberty inside these countries, and a temptation to interfere in other countries' affairs as Russia has been doing in East European countries. In disarmed world there will be no such loss.

If the arms race continues longer it will have a deep corrupting influence on both sides. In Russia the liberal tendencies set afoot recently will be defeated. In the West it will lead to greater economic stresses and loss of political control to the experts who alone can know about the new weapons. Public attention will be drawn away from such useful activities as financial and technical aid to underdeveloped countries.

With the present speed in weapon development a stage may soon come when nuclear weapons can be placed on spare-platforms or in submarines. This will make inspection and inter-national control impossible and put an end to the hope of disarmament for ever.

There has been one development of great importance to the problem of disarmament. Nations were not prepared to disarm in the absence of a fool-proof system of International inspection and control of nuclear weapons. Recently at Geneva an East-West Committee of Scientific Experts came to the conclusion that it was possible to have such a system. This should pave the way for disarmament.

Now there is no justification for the American stand that disarmament should be conditional on settlement of International disputes with Russia.

A public refusal to use nuclear weapons will reduce tension. With goodwill and understanding on both sides disputes can be settled peacefully. Then gradually disarmament can proceed till the world has reached a safe point. The two Great Powers have to realise that they have to co-exist and give up fond hopes of crushing the other out of existence. The extinction of the whole human race is too big a price to be paid.

125. INTERNATIONAL SPORTS OR OLYMPIC GAMES

The idea of 'One World' Government is fast gaining ground. Various countries want to establish links with their neighbours. Swift means of communications have helped a lot in this field. The U.N.O. is a bold attempt made to come out of the narrow national limits. Nations meet in various fields—social, economic and political. This spirit of universalism has given encouragement in the sports and games field also. The 'Olympic Games' held in various countries have enabled the athletes and sportsmen to display their best. But more than that is the understanding created.

Sportsmanship, if taken in the real sense of the term, implies fairplay. If there is fairplay in the sportsfield, we can safely say that there can be fairplay in the political field also. The sports-ground is a battlefield. It does encourage competitive spirit. But it is not misused for hatred : it is for the exhibition of love for the game—game which cannot be played seriously if there is no competition. With strong muscles, open hearts and clear heads, the sportsmen and athletes meet and compete. The victor is congratulated by the defeated one. It is not like war where the defeated one is enslaved and the victor becomes the master. The sportsman-spirit creates healthy atmosphere. It binds the nations together. International sports have helped the people in understanding each other.

Healthy competition is the life-blood of progress in civilisation. Only the pessimists will think that competition should be eliminated at all levels. The Russian sportmen stole lead at Helsinki. The American sportsmen learnt many useful lessons. They did intensive practice and training and scored better than before at Melbourne. What has inspired them ? The competitive spirit, no doubt—but it is an attempt in the constructive field. Many others take a narrow view as to how two mountains of muscles, boxing each others' ears, can bring forward international unity. They feel that two politicians representing their countries can decide many issues mutually whereas the sportsmen can do nothing of this nature. But these very politicians can start a war as they have been doing before. When the Russian and American leaders fail to settle a dispute, they leave for their countries with hatred and secret schemes to put the other side to redicule. In the international games, the sportsmen of the countries will cheer up each other. They don't want to finish the other-side off. They want that the competitors should really give their opponents a tough fight next time, and that will be the real compitition. International games, therefore, instil feelings of "live and let live", "compete and let compete".

It is really pity that India being a sub-continent has not been able to secure any good position in the international games. If at all we can boast of any achievement, it is in 'hockey'. Our athletes are much

inferior to the athletes of other countries. It is so because less interest is taken in sports in India. Sports and games are not taken up on the national level. Even in matter of selection of the teams, favouritism has been very common. There are insufficient facilities for training of the athletes. Raj Kumari coaching scheme has not been able to make much headway. The nutritional standard in India is low. The hot climate is not very suitable for body-building and hard exercise. The Armed Forces have still to show their best in the field of sports because of the facilities available to them.

It will be interesting to know that Olympic games were the principal athletic meeting of ancient Greece, held in summer every four years. It was these games which highlighted the history of ancient Greece and of Rome when it was the most powerful empire in the World. The ancient Greeks held the belief that when a person died, the spirit remained in the neighbourhood where the person had lived.

They thought that such spirits were watching over the scenes which had been known in life. A programme was arranged at which things that had interested the departed in life would be displayed before the watching spirits. In addition to oratory, music, recitals of poetry, the athletic contests were arranged. The games were national in spirit and only the Greeks could compete. Women were allowed no part, but they could send horses and chariots. Women who tried to climb trees to watch the games were put to death because the games were of religious nature and women were not allowed at such functions. Later on women were allowed as spectators but not participants.

When the Romans conquered Greece, they banned the Olympic games as public nuisance. When the barbarians conquered Rome, there was restoration of the games.

The scope was gradually broadened. Other countries also started participating. Women made their first appearance in 1912. After World War Second many countries have been sending their teams and athletes. Russias' participation has encouraged a very healthy competition. Though the U.S.A. holds the titles for many events, the Russians are also proving their worth.

All the participants have to take an oath : "We swear that we will take part in the Olympic Games in loyal competition, respecting the regulations which govern them and desirous of participating in them in the true spirit of sportsmanship for the honour of our country and for the glory of sport". It is really very healthy sign that the spirit of the oath has been maintained by all the participants.

We in India need a proper organisation for sports and games. Though care is being taken in the schools and colleges, yet much remains to be done. Let the sports be organised in the villages, in the towns and in every nook and corner of the country.

Scientific coaching and training are the crying need of the time. The Government must encourage sports at all levels and give sufficient aid. If systematic training is given, our athletes and players will be found second to none in the next Olympic Games at Rome.

It is really sad that countries have not hesitated to misuse even the sports field for political purposes. Such an attempt will defeat the very

purpose of International games and sports. "Play up, play up and play the game", should be the motto. When Duke of Wellington said that the battle of Waterloo was won on the playing fields of Eton, he referred to the team spirit and respect for discipline. This very team spirit can be infused universally. This respect for discipline can be enlarged to have international code of conduct. What is needed today is the understanding that sports mould and shape character of the individuals who comprise the nation—nay the very World at large. It is, therefore, essential not to involve the sportsmen in a battle 'in the void' and 'fight in the mist of politics'.

Taken sincerely the international sports will pave the way for mutual understanding, good-will and universal brotherhood. "To demand of the nations that they should love one another is mere childishness. To demand that they should respect each other is not Utopian : but for such respect mutual knowledge is first needed"—and that knowledge can only come when the players, representing all the nations, kick the football up above the sky ; when they magically roll the ball with the stick ; when they splash in neat waters ; when they dash towards the tape ; when they engage in inter-locked bouts ; and when they swing around the parallel-bars. This can best be done in the International Sports only.

126. THE WELFARE STATE AND THE POSSIBILITIES OF ITS REALISATION IN INDIA

The old idea of government used to be a police state. Its chief functions were those of protecting the country, defending it from external invasion and internal disorder, and collecting taxes. These were the main functions. Even today these functions have to be performed. But countless other functions have also to be performed. The business of administration has greatly increased. The nature of government has changed all over the world, whether a country is capitalist or socialist or something in-between the two. The pressure of circumstances everywhere has forced governments to take up more and more work. The economic and social functions of a government have grown enormously.

Every country now aims at a Welfare State. A Welfare State aims at securing for its citizens the basic amenities of life. The idea first became popular in Europe and England. The Scandinavion countries are to-day all welfare states. In England various schemes have been put through to provide the people social security, medical facilities, unemployment benefit, old age pensions, and educational facilities. The Beveridge Plan is well-known. This is the aim of socialist countries also where the state undertakes all these responsibilities for the welfare of its citizens.

It is clear that a welfare state is not necessarily a socialist state. But, to the extent to which the state operates the agencies performing these functions, it is socialistic.

The test of a welfare state is that every individual gets work to do. Unless every individual is employed and takes part in nation-building work the welfare state has no meaning. Without work all the good things of life will be denied him. He will be a burden on the state and will lose all sense of dignity.

India has set before herself the aim of a welfare state. A welfare state cannot be a reality unless political and economic inequalities are removed. Quite a lot has been done to achieve these objectives, but we are still very far from our aim. Ten years is not a long time for bringing about far-reaching changes. Moreover, we have chosen democratic methods which are, by their nature, slow. Speed, however, is the most important thing. If our progress is rapid we shall be able to improve our conditions. Otherwise, whatever little progress is made will be eaten up by the rising tide of increasing population. Once the people have begun to expect a welfare state they will be discontented if its realisation appears to them distant. Our Vice-President, Dr. Radhakrishan, very wisely remarked once that it is the slowness of social progress that is the cause of revolutions.

No one can deny that the political institutions India has set up and the methods she has adopted are well suited to the realisation of the aim of a welfare state. And, though much still remains to be done, the progress so far made in various fields has been quite remarkable. The biggest problem is the increase of production. When things are plentiful organisation of society for the welfare of all becomes possible. By the end of the Second Plan production will have increased and national income will go up. Most of the basic industries we need will have been established.

The constitution has given equal rights to all. But some of the rights cannot be enjoyed unless necessary conditions for them are created. By various laws, women have been given the rights of property and divorce. The great evil of untouchability has been banned by law. Quite a lot has been done for the promotion of welfare of the scheduled castes, scheduled tribes and other backward classes. The first plan had provision for expenditure for the needs of these communities. The Second Plan also provides for them.

The welfare and progress of the working class has also been looked after. The legislation that has already been passed gives the workers greater security of service and better machinery for the settlement of their disputes. Steps are now being taken to give the workers greater share on the management of the factories.

The Community Projects and National Extension Service have produced results. All the physical targets have been ulfilled. Everywhere there is a new spirit in the villagers. They have been pulled out of age-old habits. They now feel that they are partners in the great enterprise of making a new and better India. The greatest achievement of these projects is this awakening. The ordinary man in the village now realises that his welfare lies in his own efforts In this field of development people have contributed voluntarily, in cash, kind and labour about 60 per cent of government expenditure

The big river valley projects will bring about prosperity. They will increase agriculture production. New industries will be set up and worked by the electric power we get from these schemes. Far off and backward villages will be lit up with electricity. The fertilizer plant at Sindri, the locomotive factory at Chittranjan, the three new steel plants and numerous other big enterprizes now in hand will change the face of the country. These will be the foundations of a welfare state.

In spite of these achievements there are some factors which are the cause of worry and which are likely to delay the realisation of a welfare state in India. The food position is not satisfactory and grain is selling at prices beyond the capacity of the common man. Food is basic and comes before everything else. We have to be self-sufficient in food supply. Land reform has been slow and half-hearted. This has led people to believe that we are controlled by vested interests which are preventing progress of the country. Moreover, there is need to lay more emphasis on cottage and small-scale industries in India. That will solve more than one problem. Primarily these will provide employment to millions of people who are now without work. And full employment is the very basis of a welfare state.

127. INDIA—A SOVEREIGN DEMOCRATIC REPUBLIC

After about two centuries of foreign rule India got independence in 1947. In 1950 a new Constitution came into force. This Constitution declared India to be a Sovereign Democratic Republic. In the fullest sense of the term India is now Sovereign, internally and externally. She is now completely free to shape her policies. We still maintain some link with the British Commonwealth of nations, but that does not put any legal obligations on us. Internally, our constitution is democratic. It is based on adult franchise. Every citizen has the guarantee of fundamental rights. Under the Directive Principles the Constitution lays down that the state shall keep certain aims and objectives in view so that democracy may become real.

The preamble of our constitution states that the nation will secure to all its citizens Justice—social, economic and political, Liberty of thought and Equality of opportunity. All these rights which are dear to human beings are ensured – the freedom of the individual, the equality of men and the rule of law.

Considering numbers, India is by far the largest democracy the world. We have had two general elections. There were about 180 million voters. Each time about 100 million people cast their votes to choose their rulers. The legislatures thus elected have been functioning smoothly at the Centre and in the States. This, in itself, is no small achievement. It shows the success of democratic methods.

A republic means a state where authority of the government is derived from the people and not from a single individual. The Indian President is democratically elected and his powers are defined and limited by the constitution. The Parliament is supreme and gets its authority from the people who have approved of the constitution through their elected representatives. There is another democratic side to the constitution. Under it the powers are shared by the Centre and States.

The most remarkable fact about the Indian Republic is the successful working of democratic institutions in it. In the short period of its history it has taken far-reaching decisions. They have all been taken with the consent of the people. In the social sphere legislation of a revolutionary character has been passed. For example, untouchability has been banned and its practice has been made punishable. Of far greater significance than even this have been the new marriage laws which give women the rights of divorce and property. They have changed age-old customs

which were blots on our society. People have welcomed them and supported them. No government except a democracy based on popular will could have brought forward such measures which touch the very roots of Hindu society. A planned development of the country's economy has been undertaken which unfavourably affects individual enterprise. But, that government has succeeded in carrying out these programm es is an indication of the success of democratic ideas. Finally, the way the map of India has been redrawn also shows the strength of democracy. The reorganisation of states affected the whole country and aroused strong regional loyalties and passions which are the enemies of democracy. However, the way the Indian Government did the whole job was a lesson in democracy to the whole country. An expert commission, consisting of able men, was appointed which examined the whole question thoroughly and made recommendations. These recommendations were debated in the Parliament and in the State Assemblies freely and at length. The final decision was taken only after a thorough democratic process. There was some dissatisfaction in certain sections and some violence resulted from this. But, largely, the people have been satisfied. All this shows that the Indian Republic is really democratic.

The existence of a strong opposition party is regarded as an essential feature of democracy. In the Parliament the opposition parties are not so strong. Their size is small. But their views influence the government directly, though in a small measure. But, indirectly, the impression they produce on public opinion influences governmental policies to a considerable extent. In some of the states opposition parties are definitely strong enough to keep the governments always sensitive to public opinion. In Kerala a party opposed to the ruling party at the Centre has formed the government. This has happened in India for the first time in history. Nowhere else has a democracy allowed a Communist party to form a government. The strength of democracy in India is shown by the fact that the communist in Kerala have accepted the democratic idea in obedience to the will of the people.

The success of democracy, however, depends on wise leadership and on intelligent electorate. Wise leaders are rare. The greatest weakness is the widespread illiteracy in India. The experience of last two general elections has shown that the common man is capable of political judgment. But a general spread of education will greatly improve conditions.

India has chosen parliamentary democracy as the best suited to her conditions and as being in keeping with her old traditions. But the fate of democracy will depend on its fruits. The most serious drawback of democracy is that it is slow. It works by consent of the people and by peaceful methods. But India, like all other under-developed countries, is faced with many problems which need quick solution. Unless parliamentary democracy turns rapidly into economic democracy or socialism it will be in danger. When the basic needs of the people are not satisfied they are discontented and lose faith in peaceful methods. The success of the two Plans has been considerable, yet we are far from the realisation of the objectives laid down in the constitution.

We are, in our plans for national well being, competing with other countries, like China, who have chosen a different form of society.

Therefore the success of democracy in India will be judged by its comparison with what is achieved there.

123. INDIA'S CONTRIBUTION TO WORLD PEACE

Ever since her independence India has pursued a policy of peace in her foreign affairs. That policy is the product of her centuries-old tradition of tolerance and peace and her desire to live up to the ideals of the U.N. Charter. By this policy she has made a great contribution to the peace of the world. To begin with, this policy was not very much appreciated but now India's peaceful role has begun to be appreciated. There have been many situations where India has helped the cause of peace by adopting an impartial and constructive attitude. By far the most important single factor in this contribution to peace has been her ability to stay away from Power Blocs. This has helped the creation of a group of nations who do not take sides in international disputes. They judge issues on their merits and thereby exert a healthy and moderating influence on the policies of the Great Powers.

India has repeatedly emphasised that to have peace the methods adopted must be peaceful. There must be real tolerance and understanding of each other's ways. The desire to crush the other fellow should be given up. It is now impossible to frighten an opponent by superior military strength, because neither of the two blocs can claim to have that strength. The nature of modern war has changed so fundamentally that no victory is possible. If another world war breaks out, it will solve no problems, as the previous two failed to solve them. Instead, there will be untold misery all round. Possibly the whole human race may be destroyed. Both the sides possess nuclear weapons and have declared that they would use them if the need arose. Many times in the recent past the world has been on the brink of such a terrible war. The obvious conclusion is that military approach is futile. Hence the only alternative is a peaceful way of settling disputes. This is not a news to the Big Powers, but India has repeatedly brought this fact to their notice. In order to convince them of the strength of our belief we have completely kept out of their military pacts and alliances.

Secondly, by not aligning ourselves with any Power Blocs before hand we have been taking an impartial and independent stand on international questions. This has been very helpful in moderating the different and conflicting points of view. By this India was also successful in pointing out the rights and wrongs of a case which otherwise get mixed up in the cold war.

The result of this has been that India's judgement on international questions is now respected. In international conferences she has assumed the role of a peace-maker. In the U.N.O., whenever the two blocs have taken opposite stands India has been successful in bridging the gulf between them. India's significant part in the solution of the Korean, Indo-Chinese, Egyptian and other conflicts has been recognised by all.

India's support for the freedom movements of the colonial peoples is another side of her valuable work in the international sphere. It is these areas which have been the cause of conflict. The troubles in North African countries like Algeria, Moroco and Tunisia are serious. These countries, in their desire for freedom, seek outside help and are thereby involved in

the cold war. When India speaks for them she does not do so out of hatred for the imperial countries but with a view to remove causes of war. There can be no peace in a world in which, as President Lincoln said, half the people are free and half slaves.

The way India has settled into a relationship of friendship and co-operation with Britain after a long and bitter conflict has a useful lesson for others in peaceful methods. For the first time in history India got freedom by peaceful means. What is more remarkable is the conclusion of this struggle. The old bitterness soon disappeared and the two countries became equal partners in the Commonwealth. If other countries choose the same path they can avoid the evil consequences of force.

In many ways India has come to represent the urges and will of Asia and Africa. The peoples of Asia and Africa are eager for freedom and those that have achieved it hold it dear. They do not want any Big Power to come back in one form or the other and deprive them of their newly-won freedom. They are proud and do not want to toe any body's line. The world is divided into two mighty camps, the communist and the anti-communist. They cannot understand why any country should not line up on one side or the other. They show little understanding of the mind of Asia and therefore pursue their old policies. This naturally causes some of the Asian countries to look one way or the other for support, thus adding fuel to the cold war. India has time and again pointed this out as a source of constant unfriendliness. There are indications that this has been a useful service to the cause of peace. One instance is the changed Western attitude to Egypt. India has played a great part in producing this change.

Some of the practical results of India's peaceful efforts are the coming into existence of what is known as the Asian-African group in the U.N.O. and the acceptance of Panchsheel. The Asian-African group is now a powerful factor on the side of peace in international affairs. This group tries to keep away from Big Powers' quarrels. Its votes often decide important questions, especially in the General Assembly. The Big Powers now know that there is a number of nations who are not their yes-men. They have therefore to woo them and change their policies to accommodate them.

The idea of Panchsheel is a definite and concrete contribution to the cause of world peace. Over thirty nations have promised their support to it. They include Russia and China and Yugoslavia. The Panchsheel lays emphasis on respect for each other's independence, non-interference, mutual benefit and peaceful co-existence. It contains the essence of a code of international conduct. If sincerely acted upon it can make the breaking out of a war impossible.

India is not powerful enough to exert a decisive influence on the policies of the Big Powers, but, whatever her weight, she has always thrown it on the side of world peace.

129. PEACEFUL CO-EXISTENCE

The world today is divided into two unfriendly blocs of nations. They are afraid of each other and, as a result, hate each other. They have formed various military alliances as a defence against enemy attack. Each one has been trying to crush the other and spread its own way of

life over the entire world. This has often brought the world to the point of a war. But the nature of modern war has changed so radically that it can no longer bring victory to anyone. Therefore, there is a growing awareness among sensible people that nations with different outlooks and ways of life should decide to live in peace. They should tolerate each other in the larger interest of the world as a whole, if for no other reason. The only alternative to world suicide is peaceful co-existence. The destruction of the entire human race in another war is too heavy a price to be paid for the attempted victory of the one bloc over the other.

The present situation is the product of the rise of communism in Russia, and later in East Europe and China. The Western countries have been, from the very beginning, against communism because they think it will conquer their countries. They believe that their way of life is better and ought to be defended. First of all, they tried to crush communism in Russia, but failed. Later they tried to check its advance in China and again failed. On the other hand, communist countries began to strengthen their defences. They even tried to help the growth of communism in other countries, because they thought communism would not be safe unless it spread to the whole world. This naturally led to conflicts There was a time when this conflict could possibly have been ended by war, with the western victory over the communists. But now the situation has changed. Both America and Russia are equally powerful and possess atomic and hydrogen bombs. War is therefore ruled out. The only other way is peaceful co-existence. Both the democratic and the communist ways of life have something good in them. Millions of people all over the world believe in them.

The idea of peaceful co existence is not new but it has gained a new importance in recent years. Lenin first of all gave expression to it. He had, for some time advocated international communism by all means. But later, circumstances forced him to adopt a different attitude. He said socialism was bound to come to every country, but its nature would differ according to circumstances. He therefore pleaded for a peaceful co-existence with other nations. Recently China's Mao Tse-tung accepted the idea of peaceful co-existence as applied to the internal as well as external affairs of a country. He declared : "Let a hundred ideas contend and let a hundred flowers bloom". Some Western Statesmen have also accepted the idea. Lloyd George said : "It is a small world Nations are very dependent on each other. We are dependent on Russia and Russia on us." The British Labour party spokesman, Mr. Bevan, said the same thing when he declared : "Only peaceful co-existence can assure peace."

For some time the idea of peaceful co-existence had remained an idea. It had not been put into any concrete shape. It has now been written into some international treaties. It has formed part of important declarations of various leaders assembled at international conferences. The behaviour of countries who have pledged their support to it is judged in terms of their profession of peaceful co-existence.

India has helped in the acceptance by a large number of countries of the world the five principles known as Panchsheel. These are the basis of peaceful existence They formed part of the treaty between India and China over Tibet. These principles are mutual respect for each other's territory and independence, non-aggression, non-interference in each other's

affairs, equality and mutual benefit, and peaceful co-existence. The political and economic structures of India and China differ. In spite of this a difficult problem was solved peacefully. If these principles were recognised in the relations of other countries then there would be no conflicts and no war. In this sense it is of a very wide application.

The idea of co-existence is, in the final analysis, the idea of toleration, of live and let live. It means that no way of life and system of government is absolutely good or another absolutely bad. But that every nation has a right to its own way of life. The principles of peaceful co-existence were enlarged at the Bendug Conference (in Indonesia) of the Asian-Arab nations. Twenty-nine of them were present. Later, Russia and some other communist countries accepted them. If they are sincerely acted upon the world would be freed from the fear of war.

Though a noble idea, peaceful co-existence will ever remain a dream if practical steps are not taken to solve the major problems of the present-day world. And these must be solved in such a way that justice is done and no ill will is left behind. Once these problems are solved the causes of war will disappear and peaceful life will become easier. Some of these problems are the grinding poverty of a large number of countries of the world. Unless their lot is improved and they are provided with the good things of life they will be a source of danger to the peace of the world. At present quite a number of countries are still living under a foreign rule. They must be granted freedom without delay. And in certain parts of the world their are racial problems. Some races regard themselves superior to others and subject those others to revolting treatment. When large communities are made to live under political and other disabilities simply because they belong to a supposed but inferior race they will have a tendency to revolt.

Peaceful co-existence, therefore, does not merely mean absence of war. But it necessarily means the removal of those grievances and causes which are a danger to human liberty and to the peace of the world.

130. INDIA'S FOREIGN POLICY

The foreign policy of a country is usually the product of a number of factors. These factors are, roughly, its geography, its history, its national urges and the world situation. Indian foreign policy is also based on a consideration of these.

Geographically, India occupies a special position in Asia which affects her foreign policy. History has given India a tradition of tolerance and peace. Her recent past has shown the good results that can be achieved by pursuing peaceful methods. After independence from foreign rule India is eager to strengthen her freedom by bringing about socialism. This makes it necessary for her to work for peace, because, if war breaks out, all her development schemes will be checked. Apart from these considerations the world situation is so full of danger that nothing should be done to increase it. Indian foreign policy is, therefore, meant to help the cause of peace and to prevent war.

India's foreign policy can be summed up as non-alignment with any power bloc and full support to the U.N.O. in the pursuit of peace.

India has kept out of Power Blocs, because she is convinced that it goes against the dignity of a proud nation to be the camp-follower of

another. A country's freedom cannot be real if it decides beforehand to side with another. This is true particularly of a country which is not strong. Having won her freedom recently India is naturally eager to protect it and strengthen it. This can be done only by taking up an independent stand in international affairs. Her influence may not be very great but it is real.

India has similarly not joined any military pact because of her belief that a military approach to the problems of the day is not likely to solve them. The development of hydrogen bomb has completely changed the nature of war. No country can win in a war in which such weapons are employed. The lesson of the last two world wars is clear that war cannot solve any problems. The existence of military pacts, though defensive in intention, brings war nearer. When one side forms a military alliance, the other side also does the same. There was a time when one military bloc could frighten the other by superior might, but that is not possible now, because both the sides in the present world conflict have reached the highest point of technological development. The only way to avoid conflict and a suicidal war is to give up the military approach and to settle disputes peacefully and in friendship. India has followed this policy because of the logic of events. She could easily have joined one bloc or the other and gained certain advantages. But India's policy on international questions is not opportunist, but it follows certain high aims.

Because of her unwillingness to line up with either of the Power Blocs India has been accused of following a neutral or passive foreign policy. But this is not correct. Our Prime Minister has many times made it clear that it is a positive policy When on a visit to America in 1949, he declared that if freedom is in danger anywhere in the world India will not remain neutral. She will throw her weight on the side of freedom and justice, disregardful of her own immediate interests. When aggression took place in Korea, Egypt and Hungary, she did not hesitate to condemn it. In all these conflicts and in Indo-China she played the role of a peace-maker.

India has all along championed the cause of the Asian and African peoples who are still struggling for their independence. This was natural, because having been under foreign rule for a long time we could not but sympathise with these nations. She did singular service to the cause of Indonesian independence by organising public opinion in its favour and by active help.

It has sometimes been said that India's foreign policy is not realistic. But this criticism is hardly justified. After all, the test of a foreign policy is the result it produces. The achievements of Indian foreign policy have no doubt been impressive. We have now friends in both the Power Blocs. We are getting economic and technical aid from both the sides. This is a proof of the success of our independent foreign policy. Our policy is now respected and nobody has ever even imagined that our independent judgment on international questions can be bought with financial help. When such help is given to us, unlike other countries, it is free from any political strings. The helping countries are interested only in our freedom.

The continued statements in Kashmir and Goa are referred to as a failure of our foreign policy. It is unfortunate that Kashmir dispute has been dragged into the cold war, but it is not at all clear how the situation would be improved if we joined one bloc or the other. In Goa, of course, the peaceful approach has not succeeded so far. But it did succeed in the case of French Settlements in India. In Goa also we may hope for a friendly solution.

The greatest success of our foreign policy has been the acceptance by over thirty countries of the five principles of co-existence, known as Panch-Sheel. These countries include 29 nations represented at the Bandung Conference in Indonesia, Russia, China, Yugoslavia, Poland and some others. The essence of these is respect for the independence of each other and a pledge for non-interference in each other's affairs. If these principles of international conduct are sincerely followed the world would be a happier and safer place to live in.

Finally, the influence our foreign policy can exert on international affairs is proportional to our internal strength. But, even though our influence may be small, the policy we are pursuing is the right for our situation. Like America after her independence we cannot afford to involve ourselves in other people's quarrels. Peace is essential to our prosperity. It is also the lesson of our past and recent history shaped by the ideas of Buddha and Gandhiji.

131. ATOMIC ENERGY AND ITS USE AND ABUSE

The coming of atomic energy is an event of great significance. It may be regarded as the completion of the industrial age. It will affect our lives far more than was done by the Industrial Revolution. The great question, however, is of the use that may be made of this vast energy. It can be used both for good as well as evil purposes. If used well it can make the world a happier place, but if used wrongly it can wipe out the whole human race. Just as the steam and electric power made big changes in our lives, both for good and evil, atomic power will mould our living far more deeply. In ten or fifteen years' time atomic energy will be used for power purposes. We can expect rapid changes in this field. But the odd thing is that our ways of thinking do not change as rapidly. The fear is that these advances may not be accompanied by the right kind of thinking that can make a wise use of them for the good of humanity.

There is no longer any doubt that atomic energy can be used for power generation. In England it has been used for several years to heat houses in a small area. The United States of America has successfully employed atomic fuel in a submarine which can go to all the seas and remain under water without the need for refuelling. The Soviet Union has put into operation an atomic power electric station of 5,000 Kwts. Within the next ten years or so many atomic power stations will be set up all over the world. Atomic energy has entered the farms, the factories, the power houses, and the hospitals. Its application in science will reveal most of the secrets which have so far remained unknown.

A significant application of atomic energy in the field of agriculture has been in the use of radioactive "tracers" in fertilizers. Radiation,

when directed on seeds and plants, increases the crop output. Experiments are going on to find a method of killing the harmful bacteria by radiation. This will keep food fit for human use far longer than is possible now. It will be quite possible to produce food by a laboratory process and thereby solve the problem of food shortage.

In the field of medicine it has already made great advances. In course of time it is going to revolutionise medicine and give us the means to fight those diseases which are now considered beyond cure. Radioisotopes are used for various medical operations. Radioactive cobalt can be employed to cure cancer.

In the field of industry its uses can be enormous. In the U.S.A. many firms are applying atomic energy to obtain better products at a lower cost. Various countries have already started building electric plants which use atomic energy. Russian plants are by now in operation.

Another important field in which atomic energy will bring about revolutionary changes is communications. In a few years we can expect atomic energy to be used for ocean-going vessels, trains and air-crafts. Isolated and barren lands will again become centres of activity. This new source of power can supply heat and light to villages hidden in far away valleys. Pandit Nehru, emphasising the importance of this energy, remarked, "It appears as if this new force may prove a short-cut to a better way of life, that otherwise might not be available for centuries." A high level of physical comfort and culture is now within sight. Civilization should no longer be based on the exploitation of vast numbers who have so far lived miserable lives for the comfort and well-being of others.

There is another aspect of this. Industrialisation has so far proceeded on the basis that most of the materials needed would be available. It is known that the reserves of a number of metals will not last for more than a few decades. The industrialisation of new areas of the world will be checked if no way is found out. Atomic energy has now given us new hope.

The source of the energy used in the world today is coal, oil and gas, and hydro-electric power. The present known reserves of coal and oil aie limited. In the under-developed countries they are not sufficient for attainment of a standard of living equal to that of industrially advanced countries. Atomic energy here has a great role to play. It has been estimated that the uranium and thorium contain an amount of atomic energy to meet the needs of the under-developed countries. India, for example has enough of such reserves in Kerala. Atomic energy will also enable the advanced countries to maintain a rising standard of living for centuries to come.

But, the extent to which atomic energy is put to general use will depend upon capital and running costs involved and the very high quality of technical skill needed. At present atomic energy is very expensive. Its technology also is very difficult. Development of new methods and techniques, along with greater education in atomic science will solve this problem.

While atomic energy has come as a great liberator of humanity, it has given to men vast power of destruction. If wise use is not made of this

energy its ultimate dreadful consequences may outweigh the good it can do. We are living today under the shadow of nuclear weapons. The known consequences of the explosions of these are horrible to think of. Though their full effects are not known, enough is known to show that such weapons endanger the very existence of the human race. • If another World War breaks out millions will be killed. Many injured and many more will die of slow and painful death. All over the world there have been protests against the tests of such weapons. There is also a move to get these weapons banned. But nobody knows for certain if the leaders of the two Great Powers will realise the danger to mankind and take a pledge not to use atomic power for destructive purposes.

Apart from the heat and blast effects of such weapons, sensible men like Prof. Einstein and Bertrand Russell warned against the radiological effects of the explosions of such weapons. A number of radio-active substances, such as radio-strontium, enter into the body, soil, air, water and food. This results in various diseases, life-shortening and slow death. Not only the present but the coming generations are also subject to these dreadful effects

The future of atomic energy is, therefore, full of hope as well as of danger. Let us hope it is used only for useful purposes.

132. SPACE TRAVEL

Long ago man looked at the birds and wondered at their gifts of flight and song. There was, however, an urge in him to know what could enable them to take a flight across the vast sky. He started going deep into the art of flying, and from ordinary balloons and gliders, he has now successfully launched 'Sputniks', 'Explorers' and 'Cosmic Rockets'. After exploring the earth's bosom, after diving deep into the ocean and after flying super-sonic (faster than sound) aeroplanes, he is now making attempts to cross the space and land into the mysterious world of the moon. The dream of generations to reach the moon is being realised by the scientists, space travel has become a reality.

On the 4th October, 1957, the Russians launched the first man-made satellite (a planet which circles round another) The satellite was fired into space by a three-stage rocket which gave to it the initial volocity of about 8,000 metres (say five miles) per second. The satellite, called the Sputnik by the Russian, made hundreds of revolutions around the earth and exploded like a shooting star. The second sputnik carried a dog, named Laika, as passanger, however, gave indication that it was possible to send living creatures into the space. The second sputnik made about 2,000 revolutions and got broken after entering the thicker layers of atmosphere. The third Sputnik was launched on May 15, 1958. It was bigger in size, weight and speed. The scientists thought that the extra weight would solve the problem of re-entry of the sputnik through the earth's atmosphere without being burnt up as happened in the case of the first two sputniks. The weight could also counteract the effect of gravity. The big size enabled the Soviet Scientists to fit in solar batteries, radio transmitters, and other equipment. Even the third sputnik met the fate of the first two and got exploded after making many revolutions.

The American scientists are also trying their level best to launch satellites. A few attempts to send up 'Vanguard,' and 'Explorer' proved

unsuccessful. Attempts made recently are, however, successful. President Eisenhowers' Christmas message was successfully transmitted to the giant four ton satellite, 'Atlas', orbitting round the earth in radio-telegraph code, and then relayed back to the earth.

The Soviet Scientists created a sensation in the whole world by launching the 1½ ton moon rocket on the 2nd January, 1959. This is the first genuine escape from gravity into space. The Soviet rocket has already beaten the record height of 79,212 miles, set by American attempted moon probe in October last as it has reached an altitude of 141,875 miles. The instruments inside the rocket have been sending scientific data which are being recorded in the Soviet ground tracking stations. The spaceship has crossed the moon and is going higher and higher.

The communists have claimed their superiority in the scientific and technological fields. They say that only socialism can free science from its bondage to capital. They claim the superiority of socialism over the other systems and justify their claim on the basis of progress made by them in all fields—social, economic, political and scientific. If a dispassionate judgement is made, it can be justified that the progress made by the Soviet Scientists within, say, forty years' time is really praiseworthy.

Man has been constantly trying to dig deep into the mystery of the world. Heavenly bodies yet remain mystery to us. But the space travel will enable us to get many hidden and interesting information about the sun, the moon, the stars and other heavenly bodies We shall be able definitely to know as to what is the effect of heavenly bodies on human beings, animal life, insects and vegetation. Cosmic-rays remain a partly-known mystery. Further research will give us useful information. It is expected that very useful data are likely to be collected about ionosphere, magnetic storms and radio-waves. An official of the working group for rockets and satellites of the Soviet I.G.Y. Committee said : "It is still unknown whether the moon has got a magnetic field. Knowledge of this point will yield much material both for the study of travel to the moon and for the confirmation or reputation of the various theories on the nature of the earth's magnetic field, particularly since moon has no atmosphere."

Our children used to cry for the moon. Helpless mothers showed the reflection of the moon either in water or a mirror. The scientists will fulfil the desires of our young ones. The Soviet Scientists say : "The time is approaching when man will be able to set foot on the surface of the moon and other planets." When the first earth satellite was launched Komala Ratnam wrote, "The Soviet earth satellite has given new wings to man. It is the bright star that lights the long road to the inter-planetary travel disappearing into the womb of the infinite universe.........It is the golden day when man has broken the chains which so far bound him to the earth."

Like any other achievement of science space-travel is not an unmixed blessing. In the present world a mad race is going on in the big countries for armament. There are troubles on land, in the ocean and up above the sky. Will the leading countries work for co-existence or co-destruction even if they reach the moon ? Every corner of the world is being utilized to establish military bases with the intention to launch an attack on the

other country. Will man behave rationally in case he reaches the moon ? Can not the moon also be misused as a base to launch an attack ?

The day is not very far when the scientists shall send a space ship to the moon. It will be a grand day in the history of man's quest, his daring and his hopes of success, when he reaches the moon. The mythological stories tell us about the supernature power of angels and devils. Today man, himself, has acquired these powers--so much so that their use is angelic and misuse is devilish.

The time is gone when we used to say that only birds and fools fly. Man is enlarging his winged experience day by day. No longer does he stand and stare at the puny birds fluttering their wings hardly a few yards off in the sky. It is they that wonder at the achievement of man. Space-travel is a wonderful achievement of man – man who yet crawls on the ground, the man who is no longer the slave of gravity.

133. SCIENTIFIC ADVANCEMENT IN RECENT YEARS

Science has made astonishing advances in recent years. The discoveries and inventions of the last few years have opened vast possibilities both for good and evil. There is hardly any side of life which is not touched by the progress in science. Some of the recent discoveries may completely revolutionise our thinking and ways of life. Atomic energy has started a new era. It has come as the completion of the Industrial era. With the coming of atomic energy it has become possible to provide the basic amenities of life to everybody in the world. But atomic energy has also given man the power to destroy everything on this globe. This has created a dreadful situation because, if another war breaks out, millions of men will be killed, and many millions more condemned to painful and slow death. But nobody can check the march of science. Only we ought to have the wisdom to use it for the peace and well-being of humanity.

It is not possible to give a detailed account of the various advances of science in recent years. It is enough to say that it has progressed in numerous directions. It has given man conquest over time and space. With the coming of the jet plane distances have almost disappeared. It can fly even faster than the speed of sound. The coming of the sputniks has made it possible for men to travel to the moon and other planets. By the recent wonderful discoveries complete conquest of disease and poverty has been brought within sight. In another ten or twenty years atomic energy would be in use for power qeneration and countless other fields. Television is another recent wonder which is now a very popular means of entertainment in the West.

The most remarkable event was the Industrial Revolution which began 200 years ago in England. That was the beginning of many other advances It brought vast changes in human living conditions. Nothing in the world's history in the previous 2000 years had affected life so powerfully as did the Industrial Revolution and what followed it. To see how it led to progress in various fields it will be useful to examine only one branch of it means of communication. For thousands of years means of communication had been very very slow. Then suddenly things began to change First came the steam engine and the railway train, then the automobile, then the aeroplane. They have changed the whole face of the

earth. The modern jet plane has reduced distances and made countries of the world close neighbours The day is not far when the aeroplanes will be driven by atomic power

The telegraph, the telephone, the radio and the radar have been equally remarkable Television is now the latest of them all.

It is possible now to fly over high mountains and to sail over deep and vast seas. Atomic power has been employed in submarines which can travel through all the oceans without refueling. It is only a question of a few years when atomic energy will be used for civilian ocean-going ships. Not only this, sputniks are moving in space and a trip to the moon will soon be a practical proposition. As a result the world is now closely knit together.

The discoveries in the new fields of science, such as psychology and heredity, have been of very great significance. They have told us a great deal about the workings of the human mind and of the methods of improving the equality of human beings. Their application in the field of medicine has been revolutionary.

Progress in the field of medicine has been no less marvellous. Disease was the greatest enemy of mankind. Men considered it a punishment for their sins. The methods of cure were sometimes very cruel. But recent science has thrown much light on these questions. T.B. and cancer have been brought under control. Surgery has advanced so far as to provide artificial limbs and to replace many of the human organs when damaged. Recently, experiments in Russia and Britain have successfully brought eye-sight to men who were born blind. Permanent disabilities will soon be possible of cure. The discovery of X-rays has made it possible to examine the body and to cure certain diseases. Every good hospital is now fitted with an X-ray apparatus. Jenner's vaccination has given protection against small-pox, Lister's antiseptic treatment has saved thousands from untimely death. Recent discoveries of wonder drugs, such as the sulpha group of drugs and Penicillin have provided us with new weapons to fight disease.

Discoveries in the fields of physics, chemistry, biology, and other sciences have been very far-reaching. Einstein's theory of Relativety has not only given a new direction to scientific research but it has changed our knowledge of the Universe around us.

The achievements of recent years in the field of nuclear physics have opened out undreamt of possibilities.

On the one hand nuclear energy has given into the hands of man unlimited possibilities of harnessing the power of Nature to build a richer and higher world ; on the other hand, it has given man an unlimited power of destruction. As a result, it has created many political problems. The lesson of atomic energy is that war now is unthinkable and that nations must now decide to live peacefully. It has forced men to decide which way they are going to use this mighty force. The warning of Prof. Einstein is clear. When the hydrogen bomb was first mentioned in public, he said :

"The hydrogen bomb appears on the public horizon as a probable attainable goal......If successful, radio-active poisoning of the atmosphere,

and hence utter destruction of any life on earth, has been brought within the range of technical possibilities."

The possibilities of peaceful uses of atomic energy are enormous. With some dependable international control over this energy we may raise the standard of living of a large number of people all over the world. Atomic energy is more important to under-developed countries than to the industrialised West because their resources are plentiful.

134. BAN ON NUCLEAR TESTS

We are living today under the dark shadow of the nuclear (atom) and thermonuclear (hydrogen) bombs. The known consequences of the explosions of these bombs are terrible to think of. And, even the great experts do not know definitely what the full effects of these dreadful explosions will be. But enough is known to show that the use of such weapons endangers the existence of humanity and civilization as we know it. Millions will be killed in a single explosion, many more injured and still more condemned to slow and painful death.

But even without war we have what are called nuclear test explosions which, in a great measure, spread this evil thing over large parts of the world. These explosions continue in spite of their vast dangers. All over the world there have been protests against their continuance. An appeal for the stopping of tests was launched by Linus Panling, the U.S. atomic scientist and Nobel Prize winner. It was signed by 9,000 scientists of the world 2,000 of them American. Prof. Einstein and B. Russell also lent their moral support to it.

The number of tests carried out so far is not known, but it is estimated at 170, out of which 30 are of the thermonuclear type. They constitute a serious danger.

Before 1954, the tests were conducted in secrecy and their effects were not revealed. The news about the danger of radioactive fallout from thermonuclear weapons burst upon the world when radioactive dust from American tests in the Pacific settled on the Japanese Fishing boat, the 'Fortunate Dragon', leading to the tragic fate of the 23 fishermen on it. With the facts disclosed after the tragedy we can no longer be indifferent to the horrible effects of these tests, if they are not stopped.

The argument for tests is interesting. The tests are sought to be continued not to make more and more destructive weapons. The argument is related to the picture of the future war imagined by the supporters of the tests. They think it completely unlikely that there will be an all-out nuclear war, with dirty bombs dropped on big cities. They say that only small weapons will be used in the future. These will stop local aggression without requiring large number of troops. For this many specialised types of bombs are required which do not cause much damage to the civilian population. Therefore the tests should continue till we have discovered such bombs.

But one has to ask seriously whether any dropping of small bombs will not lead to the use of the bigger bombs. Some statesmen and military leaders are still thinking of victory and defeat in the future wars. But who can stop a country possessing dirty hydrogen bombs from using them if it finds that it is losing ? If the fear of self-destruction could stop it it should have stopped the aggressor from starting the war at all. The

situation would be full of danger if the leaders of a country happen to be insane like Hitler.

The supporters of the tests also minimise the harmful nature of the bomb tests. It is said that such harmful effects from distant explosions cannot be as great as from natural causes, such as going to live at a higher altitude, wearing a wrist watch or (more seriously) being X-rayed. It is also argued that the reduction of life expectation would be one or two days, as against nine years through smoking 20 cigarettes per day.

It is stated on high authority that, for explosions, 1954 was the worst year, when the first H-bombs were tested. The harmful effects of the present day cleaner H-bombs and what are called tactical A-bombs are said to be insignificant on a world-wide scale. This may be true but the conclusion would not hold true if a large number of countries started testing of dirty H-bombs. Nobody can prevent them. America and Russia were the first in the field. Later England started her series of tests and now possesses the H-bomb. France is also making frantic efforts to possess it. If this goes on, other countries would also like to be self-sufficient.

If there were any doubts about the harmful effect of these tests they have been finally removed by the findings of the authoritative U.N. Scientific Committee on effects of Atomic Radiation. This committee came, in June 1958, to the general conclusion that "even the smallest amounts of radiation are liable to cause injurious effects to the present as well as the coming generations."

Radiological dangers of nuclear explosions are considered to be more alarming than their blast and heat effects. A number of radioactive substances, such as radio-strontium enter into the body and cause various diseases, life-shortening and slow death. Dr. Pauling says that the tests so far have caused 50,000 cases of bone cancer in the world, Dr. Lapp, another authority, estimated that, if the tests continue, every human being will be affected by radiation in another six years' time. This is apart from the war far more grave effects on the coming generations.

Apart from considerations of humanity and human survival, such tests are a violation of international law which forbids poisoning of the soil, air, and waters of the world.

There are indications that the tests will be soon discontinued. Both Russia and America have expressed their willingness to suspend tests. Britain also has agreed. There is a deadlock in the East-West talks on the subject (Dec. 1958) because the West makes suspension of tests conditional on an agreement on a system of international Control. But the Russians want them to agree to the stopping of tests first and then on controls.

The great advantage of test-suspension is that once this is agreed upon, a ban on nuclear weapons followed by disarmament will become an easier step.

CHAPTER XL

ESSAYS WITH OUTLINES ONLY

681. Study carefully the following essays the outlines of which are given below :—

135. MY PET AVERSIONS (*U. P., Inter., 1950*)

1. *Introduction* : Everybody has his likes and dislikes. For every single thing a man likes, there are many which he dislikes. Certain things fill him with delight, others with disgust.

2. *The things I dislike* :—

(*a*) *Examinations and grinding at books* : Cursed be these examinations which sap our vitality, suck our blood and make us physical wrecks. Christ is said to have remarked, "Trials are a veritable curse."

(*b*) *Fops and dandies* : I dislike people who live beyond their means, who die for clothes, and so are the victims of fashions. A dandy or a fop is an eyesore to me.

(*c*) *Indians who ape English manners* : I dislike those uncultured unrefined and untaught Indians who are so dazzled by the glamour of the West, as to see nothing beautiful in their own civilization and adopt totally foreign manners, habits, and modes of living.

(*d*) *Misers* : To me misers are self-seeking men who always think of their own interests and have no feeling for the common good. Though they earn much, they spend little.

(*e*) *The Parasite* excites my disgust. He lives on others. Able-bodied *Sadhus* and *Fakirs* are hateful to me. Nor do I like a toady, a flunkey, or a flatterer.

(*f*) *False and selfish-friends.*

(*g*) *I hate all my good class-mates* : They never worry their professors and thus create a very dull atmosphere in the class room. They never take part in any fun. I think they are not clever enough to work up a joke. Hence, I take all my good class-mates to be dull and uninteresting, and that is why I hate them.

(*h*) *The last thing I hate*—though there are many more that I can name—is *examiners*, because I hear that if they are in a good humour they give good marks to the candidates, but if they happen to quarrel with some member of their family, they straightway pour out the vials of their wrath upon the poor examinee whose papers they may chance to pick up.

136. COLLEGE GAMES : THEIR USE AND ABUSE. (*P. U., Inter., 1953*)

1. *Introduction* : Sports and games are as much a necessity as food or drink. But they are much neglected in India. And this neglect has been responsible for the feeble and deplorable health of our students. On the other hand, in England games are an essential part of education. And this explains why English boys are so healthy and strong.

2. *The use of College Games* :—

(*a*) As Indian students have to work under heavy strain, it is necessary that they should take part in some games : so that their bodies may be hardened and their muscles strengthened. Games make the eyes lustrous, the cheeks glow with health, and the spirits buoyant.

(*b*) They harden our bodies and enable us to resist the attacks of disease.

(*c*) They increase our power of endurance and enable us to overcome all sorts of fatigue. Much physical stamina is required to undergo the incessant strain that modern life puts upon our nervous system. In order to cope successfully with our daily duties it is necessary that we should possess the power of endurance.

(*d*) Games have a beneficial effect upon our mind also ; they relieve the mind from toil and trouble, and the cares and anxieties of the world.

(*e*) They have a social value also. We form on the playground companionships which last our lives. We pass from the stuffy and suffocating atmosphere of our rooms to the healthy atmosphere of a playground. We become full of fellow-feeling, and sympathy.

(*f*) They also exercise a moral and disciplinary influence upon us. We learn from them valuable lessons in self-reliance, fortitude, and unselfishness They teach us how to work together under a captain who imposes the right kind of discipline on the players. The herd instinct is developed in us, and team work becomes a characteristic of our games

(*g*) The Duke of Wellington is said to have remarked that the battle of Waterloo was won on the playing-fields of Eton A poet says : "Play up ! play up ! and play the game !"

3. *Abuse of Games* :—

(*a*) Much time of the students is wasted on the playing-fields. They sometimes fail in the examinations because of excessive devotion to active sports.

(*b*) Sometimes the students receive severe, or even serious injuries.

(*c*) Sometimes people play games merely for the sake of fame or reward. Such men sin against the true spirit of sportsmanship.

(*d*) Professionalism has made games a business proposition and has allowed paid experts to dominate the field The less skilled players are ignored and discouraged.

4. *Conclusion* : In spite of all this, games are extremely useful, for they teach us cheerfulness under difficulties and the spirit of fellowship and endurance—qualities which are of great help to us in life, full as it is of struggles at every step.

137. YOUR IDEA OF A HERO

1. *Introduction* : Admiration for heroes is a quality inherent in every noble nature, and is certainly a feature to be encouraged in the character of every person.

2. **My idea of a hero is that**—(*a*) *He should be a man of character.* A poor beggar on the streets he may be ; but if he will never tell a lie, even under the most trying circumstances, and will never think too much of himself, and too little of others, and will always be ready to lend a helping hand to any of his fellow creatures in distress even at the risk of his own comfort, safety or life, I will bow down before him and adore him as my hero.

(*b*) *The essence of heroism is self-sacrifice for others* : Any man or woman who risks or loses his life for the sake of some noble cause is a hero. The great conquerors like Mahmud, Alexander the Great and Napoleon cannot be called heroes, for they were essentially self-seeking. The martyrs like Ridely and Latimer who gave their bodies to the flames for the sake of their beliefs, the women like Joan of Arc who gave her life for the sake of her country, the men who suffer injustice in silence to screen the real culprit, and those who sacrifice all the comforts and luxuries of life for the amelioration of the poor and the suffering—these are heroes.

(*c*) *A hero exhibits good humour in times of danger* : Even in death he is great. Scipio was charged with peculation. He did not wait to rebut the charge that was levelled against him. He had the scroll of his accounts in his hands, but tore it to pieces before the magistrates, and met the charge cheerfully. Sir Thomas Moor's playfulness at the scaffold is in the same strain.

(*d*) *The characteristic of heroism is its persistency* : "Always do what you are afraid to do." The brave Lovejoy gave his breast to the bullets of a mob, for the rights of free speech and opinion, and died when it was better not to live.

3. *Examples* : (*a*) Sidney did not drink the water himself but gave it to another soldier, dying of thirst, with the words : "Thy need is greater than mine."

(*b*) Milton suffered patiently. Job in Bible also bore sufferings with a calm mind.

(*c*) Charles Lamb remained a bechelor throughout his life as he wanted to serve his sister who was attacked by insanity. His was a life of quiet cheerful heroism

(*d*) In a colliery exposition two imprisoned miners were found after a great search. But only one could be saved at a time, one was a married man and the other a bachelor. The later said "You go, Jack ; you've got the wife and children to think of" Jack was hauled up, but before the cage could be let down again, a rock fell down

and imprisoned the other heroic miner in a living grave. "Greater love hath no man than this, that he lay down his life for his friend."

4. *Conclusion* : Therefore, my hero is not one who is great on the battlefield but a coward in private life. He is one who sacrifices himself for others.

138. FREE LIBRARIES (*P. U. Inter., 1949*)

1. *Introduction* : "Libraries are as shrines where all the relics of the ancient saints, full of true virtue, and that without delusion or imposture, are preserved and reposed. No possession can surpass a good library inasmuch as it contains untold riches useful for leading a clean and profitable life."

2. *Books and Reading* : Ruskin called good books, 'King's Treasuries' : treasuries, not of gold and silver and precious stones, but of knowledge and wisdom. They preserve the great thoughts, the beautiful imaginings, the wise counsels, and the accumulated wisdom of all ages. "Nothing can supply the place of books. Let every man, if possible, gather some good books under his roof. Almost any luxury should be sacrificed to this."—Channing. Lord Macaulay says, "I would rather be a poor man in a garret with plenty of books than a king who did not love reading."

3. *Free libraries are a necessity* : Private libraries are a luxury which can be enjoyed only by a few who may be real lovers of books or who may want to pose as such. Others cannot enjoy their benefits. Again, it would be difficult to manage a library on commercial lines, hence a free public library is necessary.

4. *The benefits are so great that they must be felt in order to be duly appreciated* :

(*a*) Libraries offer a valuable means of education, and tend to promote love of literature. The reading-room is a refuge for the student and the reader, and a place to which every citizen, poor as well as rich, may have access. Libraries make the taste for reading widespread and universal.

(*b*) Newspapers are useful to those seeking situations.

(*c*) Mass education is now looked upon as the greatest lever for the uplift of a nation and the most potent means of spreading mass education is the establishment of free libraries in almost every village.

(*d*) In public libraries, we can have books, appealing to the different tastes of the people. By reading books, our minds are broadened, our sympathies are widened, and we become more cultured and refined.

(*e*) Free dispensaries purge the body of its ailments, and libraries purge the mind of its evils.

(*f*) The children's section trains children in a love for books, reverence for literature, and a sense of their privileges and responsibilities as young citizens. Many free libraries have a children's section in the reading-room.

5. *Some arguments against them* :—

(*a*) Libraries discourage the buying of books by people who could well afford to buy books.

(*b*) The practice of circulating books is likely to spread infectious diseases.

(*c*) The demand for novels exceeds that for really educative literature, and free libraries encourage a fondness for ephemeral books.

6. Arguments *for* free libraries are very strong ; arguments *against* them are very weak. Therefore, we hope to see their further development in the twentieth century.

139. THE HEIGHTS BY GREAT MEN REACHED AND KEPT, WERE NOT ATTAINED BY SUDDEN FLIGHT

1. *Introduction* : The quotation means that men who have become great did not rise to their high position all at once, but they had to work steadily and patiently to attain that position. Slowly and gradually they reached the pinnacle of glory.

2. The verse calls up the picture of mountain climbing. No man can reach the summit of a mountain without a long, laborious, and often dangerous climb. And no man has become great and achieved fame without much toil, effort and sacrifice. We see the great achievement ; we forget the long years of labour which made it possible. "But they, while their companions slept, were toiling upward in the night."

3. We envy the famous and the great, but we forget two things ; that such persons must have been endowed with genius, which is a rare gift ; that they must possess infinite capacity for taking pains and burning the midnight oil.

4. *Illustration :* Nothing can be had without labour and diligence. This is the law of the universe. To acquire greatness one has to struggle hard against difficulties, overcome obstacles, and advance slowly and steadily step by step. Just think of the years of hard study a man has to pass through before he can become a great scholar ; the monotonous and trying practice and drudgery that goes to the production of a famous actor or musician : the struggles, defeats, humiliations and downright hard work that is behind the success of a statesman ; the hardships, the drudgery of the parade-ground, the dangers and wounds that must precede the fame of a general.

5. *Examples* : A careful study of the lives of great men will make this clear. Shivaji, the famous Marhatta hero, did not become great all of a sudden : he had to fight hard and heroically every inch of his way before he became what he was. Washington, the American patriot, after meeting with several defeats, succeeded at last in freeing his country from British control. Mahatma Gandhi is a living illustration of the truth expressed in the title above.

6. *Conclusions* : No man ever has become suddenly great. Long years of work and struggle precede fame or public recognition of greatness. Without toil and effort and sacrifice, we can never achieve any success. If we want to reach the top of the mountain we can reach it only by climbing and not by sitting down idly and looking at and sighing for it.

140. WE LIVE IN DEEDS, AND NOT IN YEARS (*P. U. Inter., 1955*)

1. *Introduction* : True life does not consist in the length of our existence on earth, but in the noble and heroic deeds we do, and the memory of which we leave behind : for one, who lives long without doing anything great on earth, is forgotten as soon as he dies, and even when living remains unknown. His life is as good as death ; no poet will sing his praises, his countrymen will never recall his name to their minds. He goes to his grave, 'unwept, unhonoured, and unsung.' But if a person dying young has done something noble and great, he is forever remembered on earth. "One crowded hour of glorious life is worth an age without a name."

2. God has not sent us into the world merely to eat, drink and be merry. Life is not a festival where we may partake of the feast spread before us. He has given life and reason for the performance of noble deeds.

3. God has placed us in this world that we may bear flower and fruit. If we do noble deeds, these deeds will bring us name and fame and peace of mind. But if we bring forth no good fruit, and disappoint the expectations of God, we shall be thought fit to be cut down and thrown into the fire as fuel. Our deeds are our fruits

4. It is deeds only which make us lamented and remembered. That life is in vain, a mere blank, which is not filled with deeds. It is far better to die young by doing at least one remarkable act than to die old without doing anything noble or good that may immortalize one's name.

5 *Examples* : The Greek conqueror, Alexander the Great, died when he was only thirty-two but at this early age he had conquered many countries and his heroic exploits are remembered to this day. The famous religious teacher, Shankaracharya, also died very young, but he brought about a revolution in the world of religion and his name is revered to this day. Jeanne d' Arc, the liberator of France, was burnt to death when she was hardly twenty-two, but her name will always be written in letters of gold in the annals of France. Keats died when he was twenty-five, but he produced some of the finest poems in the English language, and his name shines brightly even to-day.

6. When the shot and cannon-balls were flying round his head Nelson said : "It is warm work and this may be the last to any of us at any moment. But, mark you—I would not be elsewhere for thousands "

141. THE USE AND ABUSE OF STRIKES (*P. U. Inter., 1947*)

1. *Introduction :* People are said to have gone on a strike when they agree together to cease work unless the employers accede to some demands they make Some people denounce strikes as always wrong and foolish, and even say they should be forbidden by law and put down by force. Such people know nothing of the history of strikes, not of the great benefits they have secured for the working classes.

2. *Modern strikes are the offspring of trade unions :* It is plain that a strike is only possible when the workmen are organized. Therefore, they are the result of the formation of trade unions from 1825 onwards. In earlier times the peasants went on

strike no doubt but those undisciplined outbursts have little in common with the regular strikes of the present day.

3. *Cause of strikes* : The most usual cause of dispute is the question of wages ; other causes are the length of working hours and the conditions under which the work is carried on—the cruel-hearted capitalists have absolutely no regard for the fellings of the poor labourers. They want to extract the maximum of labour from them by paying them the least wages. They want to trample their poor souls under their iron heels ; and the poor labourers have to bleed their life-blood to feed the rich. Galsworthy in his play *Strife*, has dealt with the tussle between Capital and Labour, and has shown how the capitalists want to crush the power of the labourers.

4. *Benefits of strikes* : (*a*) The workmen, now, are no longer at the mercy of their powerful employers as they were before. Formerly the employers tyrannized over the workmen and treated them worse than animals. They paid them low wages and forced them to work long hours. But now better treatment is dealt out to them and only reasonable work can be taken from them.

(*b*) Formerly the workmen were ignorant and suffered much at the hands of the rich and influential employers. But gradually they learnt that 'unity is strength ;' that 'united they stand and divided they fall.' They learnt the value of co-operation. Formerly the lot of the workman was poor. If he did not agree to the employer's hard terms, he could be dismissed ; for there were dozens ready to take his place. He must submit or starve. Formerly, when a single workman demanded higher wages, he was promptly kicked out ; but now when the workmen strike in a body, the employers have to give in sooner or later or ruin their business.

(*c*) They have secured enormous benefits for the working classes—higher wages, shorter hours, better conditions of work, and better housing.

5. *Evils and dangers of strikes:* (*a*) The work remains at a standstill. They involve a huge financial loss to the company because sometimes the demands of the workmen are too unfair or unjust to be conceded by the employers.

(*b*) The poor labourers live from hand to mouth and do not save a single pie for the rainy day and suffer much loss, privations and miseries. Their children and wives starve to death. A vivid picture of such miseries is to be found in *Strife*, where the women had no fire and clothes to protect themselves from cold, no food and drink to keep their body and soul together. The children are crying of hunger. The death of Mr. Roberts takes place. The poor labourers pass through a hard time.

(*c*) Such strikes lead to unnecessary evils in the form of industrial battles which are a calamity to the workmen.

(*d*) Strikes prompt workers and labourers to stop work even on the flimsiest of grounds. Sometimes their demands are unjustifiable and tyrannical.

(*e*) They disturb the harmony and peace of the public, of the labouring classes and of the employers.

6. *Conclusion* : Neither Labour can do without Capital, nor can Capital do without Labour. It is only through mutual concession and agreement that human society can progress. It will be a blessing when all industrial disputes are settled by arbitration.

142. WHAT IS GOOD AND BAD IN THE DAILY PRESS (*P. U. Inter., 1942*)

1. *Introduction* : The Press has been called the Fourth Estate ; the other Three Estates being Lords Spiritual, Lords Temporal, and the Commons. Such is the power exercised by the press.

2. *The power of the Press is both for good and evil* : The power of the press is a blessing if it disseminates through newspapers unbiased and unprejudiced opinions on public matters. But a widely read daily paper is a great evil if it does not maintain a high standard, if it demoralizes and misleads the people, if its object is simply to enlarge its circulation and profits by pandering to the lower passions of the people.

3. *Good features* : (*a*) *Lofty standard in politics* : There are many papers that maintain a high standard. In politics, they are serious, fair-minded, sincere and wise. The never distort or exaggerate things. They mould public opinion in the right direction.

(*b*) *Healthy literature* : There are many papers which are full of interesting articles that increase our knowledge, and information, make us acquainted with the manners and customs of different nations and fill our minds with the knowledge of

recent inventions, discoveries and explorations. Instead of filling their columns with sensational horrors, they provide interesting articles on social reforms, reviews of books, etc.

(*c*) *Social Reforms* : Good newspaper, also, have done noble service in drawing attention to public abuses and social wrongs, and so have brought about very useful and necessary reforms.

4. *Objectionable features* : (*a*) *Unscrupulous political methods* : Most daily papers are more or less political, supporting one or the other political party. The worst thing is that they are not truthful and fair-minded in their advocacy of their own party's policy, and their criticism of political opponents. They twist truths, misrepresent policy, adopt unscrupulous methods and thus produce in their readers' minds an entirely false impression. These papers act like poison on public opinion.

(*b*) *Sensational horrors and obscenities* : Some papers in order to achieve popularity, deliberately pander to the lower passions of the peoples. These papers fill their columns with sensational descriptions of horrible incidents, highly coloured stories of murders and other crimes, detailed accounts of divorce cases, society scandal and obscene jokes. Such papers do untold harm, and tend to sap the vitality of a nation.

5. *Conclusion* : With all its disadvantages ; the power of the press is very great in moulding public opinion and affecting the minds of the people.

143. PEACE HATH HER VICTORIES NO LESS RENOWNED THAN WAR

(*P.U., B.A., 1936 Suppl.*)

1. Sudden and dramatic developments that take place in times of war are bound to attract our attention more than the slow but steady march of progress made in times of peace. The phenomenal achievements won by a Hitler or a Mussolini are sure to dazzle the common eye more than the humble victories won by doctors and scientists. It is natural that the glorious deeds done by a Cromwell, a Wellington or a Nelson should be enshrined in immortal verses while the brilliant achievements of a Faraday or a Jenner will often be interred with his bones, for the victories of war have a glamour for all of us.

2. What are the victories of war ? Are they really 'glorious'? 'Stupefied by prayers, sermons, exhortations, processions, pictures and newspapers, the food for powder, hundreds and thousands of men, uniformly dressed, carrying diverse deadly weapons, leaving their parents, wives, children, with hearts of agnoy, but with artificial bravado go, where they, risking their own lives, will commit the most dreadful act of killing men whom they do not know and who have done them no wrong. And they are followed by doctors and nurses who somehow imagine that at home they cannot serve simple, peaceful, suffering people, but can only serve those who are engaged in slaughtering each other. Those who remain at home are gladdened by the news of the murder of men, and when they learn that many Japanese have been killed, they thank some one whom they call God." Such is the scathing condemnation of war by Tolstoy who had himself been a soldier in his youth and had bitter taste of the atrocities of war.

3. George Santayana says, "It is war that wastes a nation's wealth, chokes its industries, kills its flower, narrows its sympathies, condemns it to be governed by adventurers, and leaves the puny, deformed, and unmanly to breed the next generation." "Nothing except a battle lost can be half so melancholy as a battle won," was the verdict of the great victor of Waterloo.

4. But the victories of peace, 'no less renowned,' have brought comfort and happiness to countless thousands. For the victories of peace have been won over the forces of Nature, over disease and death, over pain and suffering, over poverty and ignorance, over great social and political wrongs. All the things that lie at the foundation of human civilizations and greatness are the products of peace. Science and literature, art and architecture, trade, commerce, and education, can flourish in times of peace only. We have conquered the sea, tamed the lightning, subdued the air, drained the ocean and watered the deserts.

5. The victories won by scientists and doctors over disease and pain, though not so dazzling as those won by the Hitlers and Mussolinis, are more durable. Jenner, by his discovery of vaccination, Simpson, by his discovery of chloroform, and Lister by his discovery of septic surgery have brought peace and happiness to suffering humanity.

6. What great victories have philanthropists and reformers won over great social evils! Think of Mahatma Gandhi whose labours led to the removal of untouchability. Think of Wilberforce whose unceasing efforts led to the abolition of the slave-trade.

MISCELLANEOUS EXERCISES ON CHAPTER XL

Exercise 125. *Write essays on the following subjects :—*

1. Your Favourite Author.
2. Your Favourite Poet.
3. India Since August 1947. *(Rajputana University : 1949)*
4. Superstitions in Modern Life. *(Rajputana University : 1947)*
5. The Horrors of War. *(P. U., Inter., 1945 Suppl.)*
6. The Right Use of Leisure. *(Rajputana University : 1947)*
7. A good Citizen
8. The Dignity of Labour.
9. If I were Minister for Education.
10. The Pleasures of Reading.
11. Recollections of Childhood.
12. The Use and Abuse of Athletics. *(Rajputana University : 1946)*
13. The kind of Friend I should like to have.
14. The Cinema in India, its Benefits and Evils.
15. Conscription *versus* Voluntary Recruitment for the Army.
16. The influence of Newspapers—good and bad.
17. Travelling and its Educative Value.
18. If I were the Chairman of the Municipality.
19. If I were a Member of Parliament.
20. The Study of Biography.
21. Your Favourite Heroine.
22. Modern Methods of Advertising.
23. Adult Education with special reference to the help which College Students can give towards it. *(Rajputana University : 1947)*
24. The Best Cinema Film you have seen. *(Rajputana University : 1948)*
25. Is Modern Scientific Achievement an Evil or a Blessing? *(Rajputana University : 1944)*
26. The Progress of Vocational and Industrial Education in your State. *(Rajputana University : 1944)*
27. Some Useful Inventions of the Present Age. *(Rajputana University : 1942)*
28. Some Wonders of Science *(Rajputana University : 1941)*
29. The Position of Women in India. *(Rajputana University : 1941)*
30. Democracy *versus* Dictatorship. *(Rajputana University : 1941)*
31. The Beggar Problem in India. *(Rajputana University : 1941)*
32. The Pen is Mightier than the Sword. *(Rajputana University : 1941)*
33. The Place of Games in Education. *(P.U., Inter., 1950 Suppl.)*
34. The Choice of Books. *(P.U., Inter., 1950)*
35. National Defence. *(P.U., Inter., 1950)*
36. The Marvels of Science. *(P.U., Inter., 1949)*
37. Examinations are a Necessary Evil. *(P.U., Inter., 1949)*
38. Sportsmanship. *(P.U., Inter., 1948)*
39. The Chief Faults in Our System of Education. *(P.U., Inter., 1948)*
40. The Advantages of Travelling Abroad. *(P.U., Inter., 1945)*
41. Compulsory Military Education. *(P.U., Inter., 1944)*
42. Travelling in a third class Railway Compartment. *(P.U., Inter., 1944)*
43. Science—the Enemy of Man. *(P.U., Inter., 1954)*
44. Newspapers can do a lot of good as well as harm. *(P. U., Inter., 1942)*
45. Mountaineering. *(P.U., Inter, 1941)*
46. Achievements of Free India.
47. Science and Human Happiness. *(P.U., B.A., 1950)*
48. The Spirit of Adventure. *(P.U., B.A., 1950 Suppl.)*
49. Science and War. *(P.U., B.A., 1950 Suppl.)*
50. Science in Peace and War. *(P.U., B.A., 1949)*
51. India in 1970. *(P.U., B.A., 1949)*
52. India as an Independent Democratic Secular State. *(P.U., B.A., 1949 Suppl.)*
53. The Modern Young Women of India. *(P.U., B.A., 1948)*
54. The Contribution of Universities to National Life. *(P.U., B.A., 1948)*

55. Women's Place in the Home and the Country. (P.U., B.A., 1947)
56. The Use and Abuse of Leisure. (P.U., BA., 1947)

Exercise 126. *Write essays on the following subjects :—*

1. Social Service in Villages. (P.U., Inter . 1958)
2. The Menace of Science. (P.U., Inter., 1958)
3. An Autobiographical Account of a Day in the Life of a Bicycle. (P.U., Inter., 1958)
4. A Character sketch of a Sportsman (or Sportswoman) whom you admire. (P.U., Inter., 1958)
5. The Advantages and Disadvantages of being an only child. (P.U., Inter., 1958)
6. An Imaginary Flight in an Aeroplane. (P.U., Inter., 1957)
7. The Value of the Study of Science. (P.U., Inter., 1957)
8. The Uses of a Daily Paper. (P.U., Inter., 1957)
9. The Beauties of Nature. (P.U., Inter., 1957)
10. The Pleasures of a Tour in the Hills. (P.U., Inter., 1957)
11. A True Citizen. (P.U., Inter., 1957)
12. Technical Education for Indian Students. (P.U., Inter., 1957)
13. The Life of a Beggar in India. (P.U., Inter., 1957)
14. Your Favourite Hobby. (P.U., Inter., 1956)
15. The Indian Labourer. (P.U., Inter., 1955)
16. The book that has influenced you most. (P.U,, Inter., 1955)
17. Unemployment. (P.U , Inter., 1955)
18. Co-education. (P.U., Int r , 1955)
19. A Visit to an Exhibition. (P.U., Inter., 1954)
20. Your Favourite Author. (P.U., Inter., 1954)
21. Mean of Preventing War. (P.U., Inter., 1953)
22. The Educative Value of Films. (P.U , Inter., 1953)
23. My Duty to my Country. (P.U., Inter., 1953)
24. The Joys of College Life. (P.U , Inter., 1952)
25. The U.N.O. (P.U., Inter., 1952)
26. Our India. (P.U., Inter , 1952)
27. Students and Social Service. (P.U., Inter., 1952)
28. The Position of Women in India. (P.U , Inter., 1951)
29. Basic Education. (P.U., Inter., 1951)
30. Unemployment and its Remedy. (P.U , Inter., 1951)
31. Advantages of Technical Education. (P.U., Inter., 1951)
32. The Food Crises in India. (P.U., Inter., 1951)
33. The Mirocles of Science. (P.U., Inter , 1951)
34. The Problem of the Educated Unemployed. (P.U., Inter., 1951)
35. The Power of the Press. (P.U., Inter., 1951)

Exercise 127. *Write essays on the following subjects :—*

1. Students and Politics. (P.U., B.A , 1958)
2. Education Value of Hobbies. (P.U., B.A., 1958)
3. Cultural Heritage of India. (P.U., B.A., 1958)
4. Broadcasting. (P.U., B.A , 1957)
5. The Doctrine of Panchshila. (P.U., B.A., 1957)
6. The Good that Science has done. (P.U., B.A., 1957)
7. Patriotism. (P.U., B A., 1957)
8. Science and the Modern World. (P.U., B.A., 1957)
9. India and the Secular State. (P.U., B.A., 1957)
10. Public Libraries. (P.U., B.A., 1956)
11. The Misuse of Science. (P.U., B.A., 1956)
12. The Economic Consequences of War. (P.U., B.A., 1956)
13. The India of Your Dreams. (P.U., B.A., 1956)
14. Popular Supertitions. (P.U., B.A., 1956)
15. The Atomic Age (P.U., B.A., 1956)
16. The Duties of a Citizen. (P.U., B.A., 1956)
17. The Place of English in Indians Universities. (P.U., B.A., 1956)
18. Science in Everyday Life. (P.U., B.A., 1954)
19. Science a Modern Curse. (P.U., B.A., 1952)
20. Universal Compulsory Education. (P.U., B.A., 1946 Suppl.)

21. The Contribution made by Indian Scientists to the Advancement of Scientific knowledge. (*P.U., B.A., 1946 Suppl.*)
22. Social Service in Villages. (*P.U., B.A., 1946 Suppl.*)
23. The Development of the Cinema in India. (*P.U., B.A., 1946*)
24. The Responsibility of Scientists for the Destruction wrought by Modern Warfare. (*P.U., B.A., 1946*)
25. Citizenship—its Rights and Responsibilities. (*P.U., B.A., 1945*)
26. Broadcasting in India. (*P.U., B.A., 1945*)
27. Wowen's Place in the Life of Our Times. (*P.U., B.A., 1945 Suppl.*)
28. Some Wonders of Modern Science. (*P.U., B.A., 1945 Suppl.*)
29. Some Great Benefactors of the World. (*P.U., B.A., 1944 Suppl.*)
30. Aviation in Peace and War. (*P.U., B.A., 1944 Suppl.*)
31. The Contribution of Science to the Relief of Human Suffering. (*P.U., B.A., 1942*)
32. The Dangers of Patriotism. (*P.U., B.A., 1941*)
33. The Press and Public Opinion. (*P.U., B.A., 1941*)
34. The Advantages and Disadvantages of Newspaper Reading,
35. The Influence of the Cinema on Indian Social Life. (*U.P. Board : 1950*)
36. The Beggar Problem in India. (*U.P. Board : 1949*)
37. Blessings and Curses of Science. (*U.P. Board : 1949*)
38. Draft an election manifesto you would issue. (*U.P. Board : 1946*)
39. Write out an appeal you would make to the fellow students for contributing to a Flood Relief Fund (*U.P. Board : 1946*)
40. Draft a Welcome Address to your Principal who has returned from England after two years' study leave. (*U.P. Board : 1947*)
41. What reforms would you introduce in your college if you were the Principal ? (*U.P. Board : 1947*)
42. Supposing yourself to be a passenger, give as vivid an account as you can of a railway collision. (*U.P. Board : 1947*)
43. Write a Welcome Address to honour a great leader who has paid a visit to your town.
44. Give as vididly as you can your conception of India fifty years hence. (*U. P. Board : 1948*)
45. What reforms would you introduce in your Province if you were the Minister of Education. (*U. P. Board : 1948*)
46. Should students be allowed to take part in Politics ?
47. "The purpose of education is to form tastes rather than to impart knowledge."
48. How Broadcasting can help in Education ?
49. The Strength and Weakness of Democracy.
50. Adult Education.

Exercise 128. *Write essays on the following subjects :—*

1. "Democracy assumes a far higher level of good sense, judgment, honest purpose, and devotion to the public welfare in the citizens of a free country, than is either looked for or needed in the subjects of a dospotic country."

2. "For forms of government let fools contest :

What'er is best administered is best."—*Pope*. (*P. U., B.A., 1950 Suppl.*)

3. "Reading maketh a full man, conference a ready man, and writing an exact man."—*Bacon*.

4. "Poetry is the record of the best and happiest moments of the happiest and best minds."—*Shelley*.

5. "I call a complete and generous education that which fits a man to perform justly, skillfully and magnanimously all the offices, both private and public, of peace and war."—*Milton*.

6. "One of the problems of democracy is how to put the true and noble human quality into the politics and administration of the state "

7. The ideal form of government is no government at all : the existence of government in any shape is a sign of man's imperfection."—*Freeman*.

8. "Literature and fiction are two entirely different things. Literature is a luxury, fiction is a necessity."—*G. K. Chesterton*.

9. "You might read all the books in the British Museum and remain an utterly illiterate, uneducated person ; but if you read ten pages of a good book, letter by letter —that is to say, with real accuracy—you are for ever more in some measure an educated person." *(Cal. 1926)*

10. "Literature exists to please—to lighten the burden of men's lives ; to make them for a short while forget their sorrows and their sins, their silenced hearths, their disappointed hopes, their grim futures,—and those men of letters are the best loved who have best performed literature's truest office."—*Augustine Birrell.*

11. "Culture is the Contact with the Best that has been said and thought in the World."

12. "The Old Order changeth, yielding Place to New."

13. "In its strictest sense the word Criticism means judgment."

14. "A Cynic is one who knows the Price of Everything and the Value of Nothing."

15. The Fools of Yesterday are the Wise Men of To-day.

16. "Who overcomes by Force, hath overcome but Half his Foe."—*Milton.*

17. "Our Sweetest Songs are those that tell of saddest thought."—*Shelley.*

18. "No Pain, No Palm ; No Thorns, No Throne ; No Gall, No Glory ; No Cross, No Crown."—*William Penn.*

19. "Poets are the unacknowledged legislators of the world."—*Shelley.*

20. "Studies serve for delight, for ornament, and for ability."—*Bacon.*

21. "Patriotism is an absurd prejudice founded on an extended selfishness."—*Ruskin.*

22. "Talent may be cultivated in retirement ; character is formed in the current of the world." *(C.U. Inter., 1935)*

23. "Self-reverence, self-knowledge, self-control—these three alone lead life to a sovereign power."—*Tennyson.*

CHAPTER XLI

ENGLISH TERMS WITH THEIR HINDI EQUIVALENTS

682. Now that Hindi has become the national language of India, and steps are being taken to replace the English medium by the Hindi medium of instruction, it is in the fitness of things that every College student should be familiar with certain familiar common place. Hindi terms which are used in everyday speech and writing. We give below some of the most commonplace English terms with their equivalent in Devanagri script :—

A

Abandonment—परित्यजन, परित्याग
Abridge—न्यूनन
Abrogate—निराकरण
Access—प्रवेश
Accident—दुर्घटना
Account—लेखा, गणना
Accrue—प्रापण
Accrued—प्राप्त
Accusation—अभियोग
Accused—अभियुक्त
Acquisition—अर्जन
Act (*n.*)—अधिनियम
Acting (*e.g.*, Chairman)—कार्यकारी
Adaptation—अनुकूलन
An Address—मानपत्र
Addressed—सम्बोधित
Ad hoc—तदर्थ
Adjourn—१. स्थगन, २. स्थगित करना
Administer—प्रशासन
Administered—प्रशासित
Administration—प्रशासन
Administrative—प्रशासनीय
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Petition—याचिका
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Police—आरक्षक
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Policy, food—अन्न नीति
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Preside—पीठासीन
President—सभाध्यक्ष
President (of Republic)—राष्ट्रपति
Presiding officer—अधिष्ठाता
Prime Minister—प्रधान-मन्त्री
Prison—कारावास
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Proxy—प्रतिपत्री
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Public Notification—सार्वजनिक अधिसूचना
Public Order—सार्वजनिक व्यवस्था
Public Service Commission—लोक-सेवायोग
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Realisation—वसूली
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Recommend—सिफारिश करना
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Reference—निर्देश
Reformatory—सुधारालय
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Regional Commissioner—प्रादेशिक आयुक्त
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Representative—प्रतिनिधि
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S

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Sale—विक्रय
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Scheduled cast—अनुसूसित जाति
Scientist—वैज्ञानिक
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Service—सेवा
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Share—अंश
Short range plans—अल्पकालीन योजनाएँ
Single transferable vote —एकल संक्रमणीय मत
Sitting—उपवेशन, बैठक
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Social custom—सामाजिक रूढ़ि
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Sovereign—प्रभु
Sovereign Democratic Republic—संपूर्ण-प्रभुत्व-सम्पन्न लोकतन्त्रात्मक गणराज्य
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Speaker—अध्यक्ष
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Staff—कर्मचारी-वृन्द
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Subject matter—वाद विषय
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Succession—उत्तराधिकार
Successor—उत्तराधिकारी
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Suit, Civil—व्यवहार वाद
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Superintendence—अधीक्षण
Superintendent—अधीक्षक
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Supplementary grant—अनुपूरक अनुदान
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Suspension—निलम्बन

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Tax, Entertainment—प्रमोद-कर
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Tax, Income—आय-कर
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Tax, Terminal—सीमा-कर
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Tenant—किसान
Tender, legal—विधि-मान्य
Tenure—पदावधि
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Territorial jurisdiction—प्रादेशिक क्षेत्राधिकार
Territory—राज्य-क्षत्र
Time-limit—अवधि
Title—हक्क
Tolls—पठ-कर
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Trade Union—व्यापार संघ
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U

Unanimously—सर्वसम्मति से
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